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CANADA

AN ENCYCLOPÆDIA OF THE COUNTRY

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HIS MAJESTY WILLIAM THE FOURTH,
KING OF GREAT BRITAIN AND IRELAND.

Third Sovereign of British North America.

CANADA

AN ENCYCLOPÆDIA OF THE COUNTRY

THE CANADIAN DOMINION CONSIDERED IN ITS HISTORIC RELATIONS, ITS NATURAL RESOURCES, ITS MATERIAL PROGRESS, AND ITS NATIONAL DEVELOPMENT

BY A CORPS OF
EMINENT WRITERS AND SPECIALISTS

IN FIVE VOLUMES

EDITED BY
J. CASTELL HOPKINS
Author of Life and Work of Sir John Thompson Life and Reign of Queen Victoria, Life and Work of Mr. Gladstone, The Sword of Islam : or Annals of Turkish Power.

ILLUSTRATED

VOLUME IV.

THE LINSCOTT PUBLISHING COMPANY
TORONTO, CANADA

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THE RIGHT HON. SIR HENRY STRONG.

Chief Justice of the Supreme Court of Canada.

PREFACE

BY

The RIGHT HON SIR HENRY STRONG, P.C., LL.D., Chief Justice of the Supreme Court of Canada.

THE fact that Mr. J. Castell Hopkins undertook the responsibility of preparing and editing such an extensive and ambitious work as an Encyclopœdia of Canada was a very marked sign of his faith in the advanced stage reached by this country in its national progress. That the Encyclopœdia has been received with such unanimity of approval is evidence that there was ample justification for his belief.

The fourth volume of this excellent work is in no respect less important or less interesting than those which have preceded it. The subjects dealt with are so diverse in their nature as to include the story of the growth of various religious Denominations in Canada; sketches of our greater educational Institutions; an outline of our Militia system and a description of the historic defence of the country; with a series of articles tracing the artistic development of the Canadian people as exemplified by what has been accomplished in the fields of Music, Painting, and Sculpture. And each of these various topics has been treated of by those whose experience is such that they are generally acknowledged to be authorities upon the questions concerning which they have written.

The policy of some of the religious Denominations in Canada has been to make religion and education proceed hand in hand; whilst other educationalists have been instrumental in the establishment of non-sectarian seats of learning. The result is that we have many institutions of either class, forming links in a beneficent chain extending over such a vast geographical area as that bounded by the Atlantic on one side and the Pacific on the other; and ranging in point of date from the comparatively ancient University of Laval to some of the recent creations of our Western Provinces. The product of these educational factors is to be seen in the men who are able both to guide the affairs of their own country, and to take a prominent part in the active life of other lands to which the chances of human affairs may lead them.

Not the least remarkable feature of the century which is now so near its close is the marvellous improvement which has been the outcome of the determined demand for more general education. The whole world has felt the effect of this universal impetus, and we may point with some pride to the fact that, despite its youth, Canada by no means takes the lowest rank amongst those nations which have sought the most effective and practical means of enabling their people to obtain knowledge. In our own case, however, it is well to remember that no halt can yet be called if we are to keep pace with the high standard which we have set up for ourselves. The resources of a country can only be fairly realized in the same proportion as the skill and the natural ability of its inhabitants are cultivated. To-day no one has, and no one can have, any exact idea of the magnitude and variety of those veins of wealth by means of which Canada may doubtless be eventually raised to the highest level in the sphere of commercial greatness. There is still room, commensurate with the gradual increase of population, for many educational institutions, amongst which, in a country such as ours, technical schools must ever be assigned an important place. It will be time enough to speak of "over-education" when there is some mode of adequately gauging the position which Canada is ultimately to occupy amongst the nations.

The appearance of a work of such import as this is perhaps peculiarly apt, and of particular interest at the present juncture, in view of the events and occurrences of the past few years. Canada has now emerged from the chrysalis stage common to all young countries, and is on the verge of fully grasping the true signification of the part she is called upon to play. One with Great Britain in all that pertains to a common allegiance, unity of sentiment, and similarity of institutions, she is a component part of what is, in all but name, the world-wide British Empire. Moreover, the tide of recent affairs has been such as to bring about the most cordial relations with the great Republic to the south of us, a happy understanding the consummation of which, having always been only a question of time, will now undoubtedly be permanent. With such omens for the future there should henceforth be no obstacles to retard the march of that national progress of which this Encyclopædia is such a pleasant augury.

Henry Strong

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THE HON. SIR OLIVER MOWAT, K.C.M.G.

Twenty-four years Prime Minister of the Province of Ontario.

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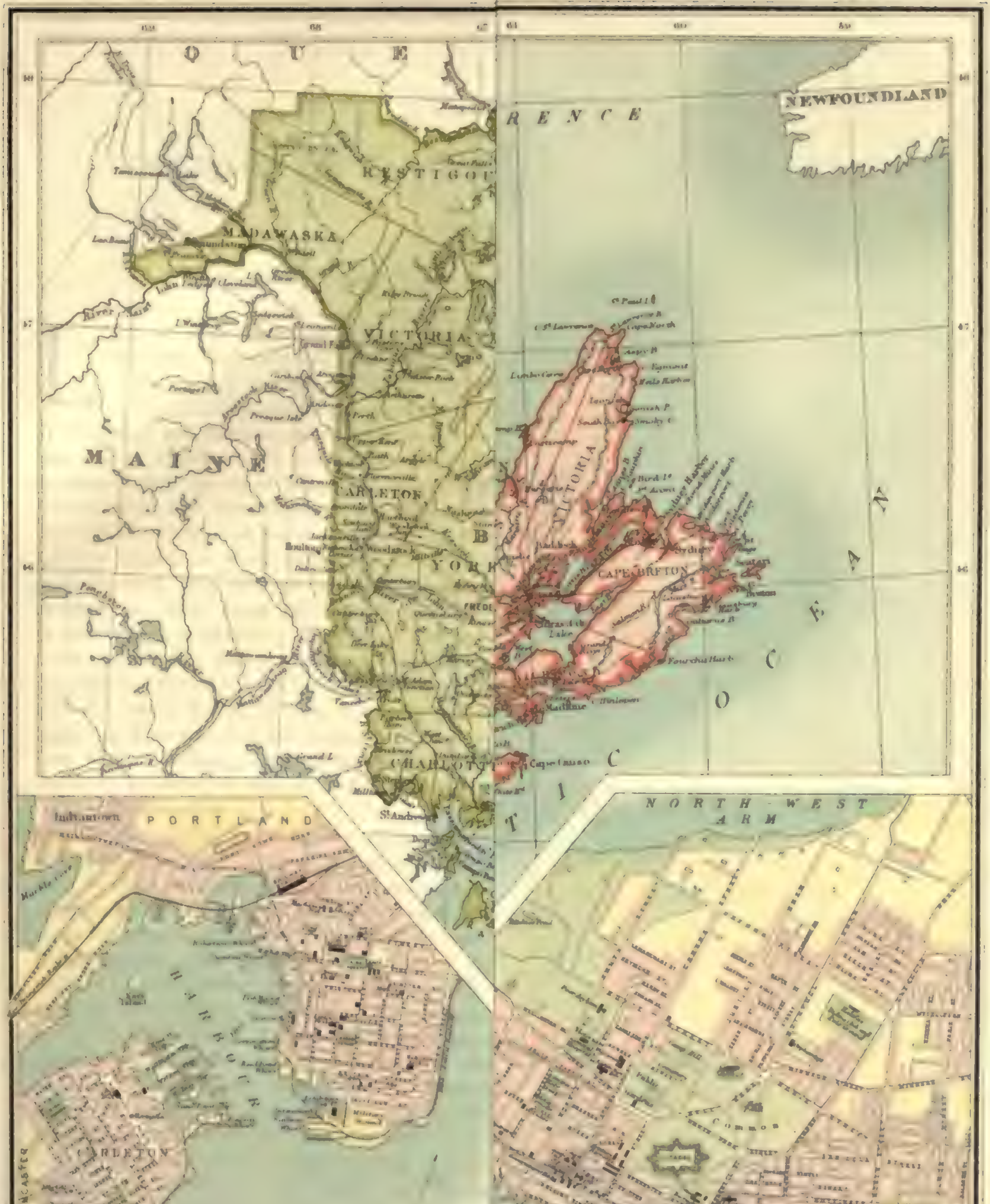
SECTION I.

HISTORY OF PRESBYTERIANISM IN CANADA.



John Bartholomew & Co. Edin.

ORIGIN OF THE CANADIAN PRESBYTERIAN CHURCHES

BY

The REV. ROBERT TORRANCE, D.D., Moderator of the Presbyterian Church in Canada.

LIKE all other branches of the Churches of the Reformation, Presbyterianism claims, and teaches its adherents to claim, the free and independent exercise of judgment and conscience in all spiritual matters. It is, therefore, no more than was to be expected, when the constitution and laws of the human mind and its liability to be affected by external circumstances are considered, that the Church should, in every period of its history, embrace men who differed, to one degree or another, in their views of doctrine—even as revealed in the Scriptures. They knew and were persuaded that to search the Scriptures was an injunction of Christ to men in all generations, and that they were bound to obey not only out of respect to his authority, but from regard to their own highest welfare, for they testified of Him whom to know is life eternal, and out of whom there is no salvation.

With the volume from heaven open in their hands, and the spirit of investigation at work in their bosoms, was it not to be anticipated that there would be diversity of conclusions as to the meaning, purpose and bearing of what they read? It had been so under the first propagation of the truth in Christ, whether by preaching or the circulation of the Word in Gospel or Epistle; and it was so when Martin Luther boldly and energetically set himself to expose and denounce the errors in doctrine and worship of the Church which claimed to be universal in its authority and infallible in its decrees and canons; when John Calvin, who possessed marvellous insight into the meaning of the Word, and equally marvellous power of clear exegesis, published his Institutes and Commentaries that all that could might read and learn; and when John Knox made palace, courtly hall, and cottage in Scotland ring with his fervent utterances and appeals.

In the first ages of Christianity the Government of the Church was by Presbyters and Deacons; but these had been suppressed; one man had been placed at her head under whom various orders were designated, and entrusted with the more immediate management of her affairs. At the Reformation another form of government was introduced, possessing some of the same features and in Britain placing the reigning Sovereign at the head of ecclesiastical as well as civil concerns; with different ranks of dignitaries and clergy. Many of the Reformers were convinced, and asserted as the result of their examination into the New Testament which they rightly regarded as the statute book of the Kingdom under the latter day Dispensation, that the original form of government was by Presbyters, who were also called Bishops, and by Deacons. Among these Presbyters it was held that there was no grade of office, all were equal; while there was of function—one class being called simply to bear rule, and another to teach as well as rule. And the system of doctrine as at first arranged and exhibited in the writings of Augustine, and more recently in those of Calvin, and which had for its basis the infallible oracles of the living God, was accepted as the true and authoritative one and was stated and supported in certain symbols, known as creeds and confessions and formulas, to which all office-bearers and members were required to declare their adherence—the ultimate standard being the Word itself.

It does not fall within the province of this article to specify and describe the distinctive peculiarities in doctrine, polity, or modes of worship of the different sections which go to make up the Presbyterian family which is now scattered over the world in Mother Land and Colonies and which embraces, it is computed, fully twenty millions of persons. I have to do with Canada and the principles by which each one of the Presbyterian Denominations was characterized when they came up to take possession of the land at a time when the tide of population was flowing to it from Great Britain and Ireland, or it may specially be said, Scotland (as the great home and distributing centre of Presbyterianism), and when the voice of Providence was calling with a distinctness of utterance that could not be disregarded or misinterpreted, "go up and occupy." Attention must be fixed upon two or three channels through which Presbyterian influence and population flowed from that centre. There may be one or two others, but they can be omitted from my survey, as they had almost or entirely disappeared under the stronger power with which they were confronted, or under whose shadow they fell. First, notice must be taken of the Church of Scotland, established by law, for she may be regarded as the parent of the other Presbyterian Denominations which were directed, by Him who has been constituted Head over all things to the Church which is His body, to bid farewell to the scenes and associates of early life and to seek new homes in what was then regarded in the light of the time required to reach it, and of the discomforts which had to be encountered—a far distant region, in which their toil and industry were to be expended.

The Church of Scotland in Canada. In common with all other Churches of the same family its polity was Presbyterian. When a sufficient number of professed believers in the Lord Jesus Christ as the Divinely-appointed and accepted Mediator between God and the sinners of the human family was recognized and formed into a congregation or local church, it was regarded as their right and duty to choose some of their number possessed of certain qualifications, clearly and distinctly specified in the New Testament, to be their representatives and depositories of the authority entrusted to them by Christ for the edification of those whom he had placed under their care. For it was contended, and the argument was conducted on purely Scriptural lines, that Church power did not belong to believers collectively considered, but exclusively to Christ himself, who committed it for exercise to certain office-bearers called by the people and solemnly set apart to the function of rule or government, and who, when met together formed a Court. The first of these Courts was the *Kirk Session*, which was fully constituted when those chosen to rule met under the moderatorship of an elder who was authorized to teach as well as to rule. If the congregation was a small one the fewer were its representatives; if a large one a great number, it was felt, was needed. Then through the next higher Court of a *Presbytery*, which included representatives from a limited district, marked out and bounded on the principle of convenience; and the still higher Court of a *Synod*, which covered a still wider district; it rose to the *General Assembly*, which was the Supreme Court, composed of a certain proportion of representatives from the Church at large. In some branches the Synod itself is the highest Court.

Thus there were formed Courts of more general supervision and appeal to which reference might be made of questions too difficult or delicate for local Courts to decide, or against whose decision protest and complaint were made. Parity in the eldership was thus laid down as a fundamental principle; constant and universal respect was to be given to this. No one was to assume or pretend lordship over God's heritage. And this was to be asserted by the body of professing believers, and encroachment upon it was to be resisted as a violation of the order which had been established by Him whom the Father had set as King upon His holy hill of Zion. Wherever the Church of Scotland extended this principle was to be maintained and it was carried out by her when, in the leadings of Divine Providence, she was directed, and recognized it to be her duty, to follow her children who had migrated from the shores of Great Britain and Ireland to the large western continent which was inviting their occupancy, enterprise and industry. No less earnestness was displayed, and no less fidelity, to the teaching of the Word respecting the doctrines adopted by the Church as it sprang into existence and prospered in the new land. "To the law and the testimony" was the motto proposed and followed with unwavering determination. These doctrines were summarized and embodied in Synodical books which were regarded as standards, and to which appeal could, in the first instance, be made. In the first introduction of the Reformation to Scotland different symbols were proposed at different periods, and were in force for longer or shorter seasons. The compilation and sanction of these, whether by purely ecclesiastical, or by ecclesiastical and civil authority, prove the intense activity of thought on religious subjects which prevailed throughout the country; the entire devotion that was cherished to the inspired oracles; and the deep anxiety which governed to be truly informed as to their teaching and to be faithful in the statement and inculcation of this teaching.

Among the early creeds and confessions mention may be made of the "Scottish Confession," prepared at the request of Parliament and accepted even before a Supreme Court of the Church of the Reformation had been organized. First ratified by Parliament in 1560, it was recast and modified at later dates, and, as the Acts sanctioning it have never been repealed, it is regarded by some as still possessing authority. "The King's Confession" or "The Second Confession of Faith," which, after undergoing some changes, came to be known as the "National Covenant," was signed by the King and nobles, and was ordered by Royal proclamation to be subscribed by the people generally, and was adopted by the General Assembly. But the Confession ultimately approved and adopted both by Church and Parliament was the one prepared by the Westminster Assembly, composed of representatives from England and Ireland called to meet by authority of both Houses of Parliament and sitting under their supervision, and of Commissioners from the Church in Scotland, among whom were men eminent for their piety and learning, and whose names will be held in remembrance so long as ecclesiastical records exist. That Confession covered the whole field of the doctrine of revealed religion. It consists of thirty-three chapters, the first entitled "Of the Holy Scriptures," in which the arguments for their genuineness, inspiration and authority are briefly but cogently given, and the concluding one "Of the last Judgment." Doctrines of the most abstruse character are stated with marked prudence and faithfulness, and with a most reverent and devotional spirit. Their statement is in clear and precise terms. Scripture authority in the form of proof texts is produced for each one. Agreed upon by the Assembly at Westminster it was examined and approved in 1647 by the General Assembly of the Church of Scotland, and ratified by Acts of the Civil Legislature in 1649 and 1690.

In the former year it was ordained that the "Larger and Shorter Catechisms", with the Confession of Faith and three Acts of approbation thereof by the Commissioners of the General Assembly, be recorded, published, and practised; and in the latter year "Our Sovereign Lord and Lady, the King and Queen's Majesties, and three Estates of Parliament" did establish, ratify, and confirm "the Confession of Faith now read in their presence, and voted and approved by them as the public and avowed Confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches." To this Confession all office-bearers are required to sub-

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scribe, and it is understood to be known and concurred in, to be understood and assented to, by all holding membership in the Church. This Confession, with the Catechism, was brought to Canada on the first introduction of the Presbyterian Church, and it has still all the force and authority of the highest subordinate standards of faith and practice.

A survey of the distinctive principles of the Church of Scotland in Canada would not be complete were the article of "worship" omitted. On this point the Church of the Reformation was most explicit, and her voice has been distinct in all her ramifications. She had come forth from a Church in which artistic taste had been called in to render public worship an imposing routine of religious ceremonies. This artistic taste was shown in the very buildings which were erected for that worship, which had their full development in the Minster, the Cathedral, and the Abbey. The equipment and furniture of each building proceeded from the same principle and partook of the same character. Altar and image, prepared with skill and in some instances at lavish expenditure, and more or less tastefully adorned, met the eye of the worshipper, and appealed to his sense of beauty, if they did not excite or nurture his devotional feeling. Instrumental music of a high order was furnished, and the solemn sounds of the organ pealed through every part of the edifice and sent their thrill to the heart of every one present. The Churches of the Reformation, drawing their information and inspiration from New Testament teaching and precedent, saw in these things a corruption of the order that had been instituted and observed in the first churches that had been planted, and for which there was no authority from any period of the Church's history. Instead, too, of being favourable, it was judged on what were considered good grounds, to be hurtful to the spirit and expression of true devotion.

Presbyterianism, therefore, reverted to that mode of worship which had been observed at the beginning, and, finally, a "Directory for the public worship of God" was agreed upon by the Westminster Assembly, with the assistance of the Commissioners from the Church of Scotland, as a part of the covenanted uniformity in religion betwixt the Churches of Christ in the Kingdoms of England, Scotland and Ireland. This was approved and established by Acts of Assembly and Parliament. In the Preface to this Directory reasons are given for its preparation, and why it should take the place of the Liturgy used in the Church of England; and, in the Act of Assembly passed in February, 1645, for establishing the same and putting it in execution, it was recorded, decreed, and ordained to be carefully and uniformly observed and practised by all the ministers and others within the Kingdom whom it concerned. It embraced all the parts of public worship and gave instructions even as to the assembling of the congregation, the reading of the Holy Scriptures, and other parts of public service, including the singing of Psalms; and while all were to sing with the understanding and grace in the heart, making melody unto the Lord, provision was made for those who could not read, or did not possess books, by recommending that the minister, or some other fit person appointed by him and the other ruling officers, should read the Psalm line by line before the singing thereof. Such was the care shown that all should have the opportunity of joining in this most important part of the religious exercises of the sanctuary. Such, then, were the leading features in doctrine, polity and worship observed, or to be observed, in those congregations planted by the Established Church in Scotland, or in connection with her in Canada. If there were any departures from them, they were in very slight degree and on merely secondary points. And such was the aspect she presented when in 1875 she agreed, with the exception of a few pastoral charges within her pale, to enter that Union which brought together the different sections of the Presbyterian family in the Dominion of Canada.

The Presbyterian Church of Canada. Another stream of Presbyterianism which flowed from the same centre was what was popularly known as the "Free Church," or by the title it took to itself as above. This had its beginning in this country in 1844, and consisted of churches which had separated themselves from those in connection with the Established Church of Scotland. To this step they were led by their sympathy with those in the Mother Country, who, in consequence of grievances of which they thought they had reason to complain, and against which they were bound to protest to the utmost, severed their connection with the Established Church in 1843, after what has been called the "Ten Years' Conflict," and formed themselves into a distinct organization, adding another to the number of Presbyterian Denominations previously in existence. The principles for which they contended were, first, that no pastor should be intruded upon a congregation against its own choice and wishes; second, that all ordained ministers were entitled to rule as well as to teach and minister in Christ's house, being therefore entitled to a seat in Church courts, and, with the elders of their charges, to take the oversight of souls and the administration of discipline in whatever district might be committed to their care; and, third, that the entire system of patronage should be abolished, as an injury and a grievance. Redress on these matters having been refused by the Government of the Queen and the Commons House of Parliament, a solemn protest was made, in the presence of Her Majesty's Representative at the meeting of the General Assembly in Scotland in 1843, as being a free and lawful Assembly. A large number of Commissioners withdrew from the Court, repaired to another place of meeting, and there proceeded to constitute themselves, in the name of the Lord Jesus Christ as the only King and Head of the Church on earth, the General Assembly of the Free Church of Scotland.

The Church in Canada had taken a lively interest in the proceedings of the Parent Church which issued in this movement. Many sympathized with her while it was going forward, and proved their sympathy by withdrawing from the Presbyterian Church in Canada in connection with the Church of Scotland, and organizing themselves into the "Presbyterian Church of Canada." This step was taken not because there was any invasion of their rights in the matters condemned at home. No system of patronage existed in their midst. No minister could be intruded upon a congregation without the consent and call of its office-bearers, members and adherents. But they were in hearty agreement with the contention of their brethren in the ecclesiastical connection from which they had sprung, and were prepared to maintain fellowship with them rather than with those from whom they had separated. There was not, however, any change in form of government—it was still the Presbyterianism which was acknowledged in Creed and Confession and contained in the Westminster Standards. Nor was there any change in the mode of worship, which was held and practised without modification.

The United Secession Church in Canada. As far back as 1831 a mission had been undertaken to Canada by the Secession Church in Scotland, and five members of its Synod were sent out in 1832-4. In April of this latter year these were erected into a Presbytery under the title of "The Missionary Presbytery of the Canadas in connection with the United Associate Synod of the Secession Church in Scotland." The word "Secession" carries the thought back to ecclesiastical movements that had taken place in Scotland in 1733 when four ministers who had been cut off from the Established Church formed themselves into a Presbytery under the designation of "The Associate Presbytery." On their part they were constrained to take this step because the General Assembly had refused to listen to representations which were offered against an overture that was proposed admitting owners of land in a parish to the same privilege with the elders of congregations in choosing ministers for vacant churches. They therefore recorded the dissent of those who were opposed to the measure. In further proceedings against them the pastoral tie between themselves and their people was dissolved and they declared to be no longer ministers of the Church. When this sentence was intimated to them they presented a solemn protest against it, declaring in their own name and in the name of all and every one in their respective congregations adhering to them that they would regard their pastoral relation firm and valid; that they would still hold communion with all who desired to adhere to them in the principles of the true Presbyterian Covenanted Church of Scotland in her doctrine, worship, government and discipline. At the same time they announced that the prevailing party in the Established Church was carrying on a course of defection, suppressing ministerial freedom and faithfulness; and they testified against the present backslidings of the Church and the inflicting of censures upon ministers for witnessing against the same. A long and elaborate statement of the reasons for their secession from the National Church was prepared and published entitled "A Testimony to the doctrine, government and discipline of the Church of Scotland; or, Reasons by Mr. Ebenezer Erskine and others for their protestation before the Commission of the General Assembly, November, 1733."

In the year 1745 a controversy sprang up in this recently formed Presbyterian body over what is familiarly known as the "Burgess Oath," which embodied the clause around which the conflict was conducted: "Here I protest, before God and Your Lordship, that I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called papistry." This oath was required of Burgesses on their election to office in the chief towns of the country, and in the opinion of some it could not be taken in consistency with the principles for which the Seceders were contending, and on account of which they had severed their previous ecclesiastical relations. In the opinion of others it could be taken with all good conscience and they were at pains to show that they had good reasons for their conclusion. Keenly was the question debated at meetings of Synod, but the parties on each side could not be brought to see eye to eye, and the consequence was that a division took place and new ecclesiastical camps were formed, the one taking the name of "General Associate," commonly called the "Anti-burgher Synod"; the other retaining the original name of "Associate" but popularly known as the "Burgher's Synod." These two bodies retained their separate existence till the year 1820, when a re-union was effected in Bristol Street Church, Edinburgh, in the presence of a large assemblage of people, rejoicing at the healing of the breaches in Zion that was taking place. The name taken by the united body was "The United Associate Synod of the Secession Church" pledged to walk in the fear of God and in the comfort of the Holy Ghost, striving together for the faith of the Gospel, for the purity of Divine ordinances, and for the enlargement of the Church of Christ.

The Basis of Union as adopted by both these Synods contained six Articles. In the first acceptance was declared of the Word of God, including the Scriptures of the Old and New Testaments as the only rule of faith and manners. In the second the Westminster Confession of Faith, with the Catechisms, Larger and Shorter, were adopted as expressive of the sense in which the Holy Scriptures were to be understood, with the qualifying clause that approbation was not required of anything in those books, or in any other which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles of religion. In a note elucidatory of this Article it was remarked that while it is granted that the magistrate has right to restrain and punish whatever, under pretence even of religion, violates the order of civil society, yet compulsion in things religious, and all persecution for conscience' sake, are disapproved. It was further stated that uniformity of sentiment with regard to the subject of the magistrate's power about ecclesiastical affairs was not required; it was not made a term even of ministerial communion. Yet adherence was re-affirmed to the doctrines of 1743, namely, that the public good or outward and common order in all reasonable society, unto the glory of God, is the great and only end which those invested with magistracy can propose; and, as in prosecuting this end civilly, according to their office, it is only over men's good and evil works that they can have any inspection, so it is only over those which they must needs take cognizance for the said public good; while, at the same time, their doing so must be in such a manner and proceed so far only as is requisite for that end, without assuming any lordship immediately over men's consciences, or making any encroachment upon the special privileges and business of the Church. Opportunity is taken of avowing adherence to the Presbytery's doctrine, that we ought to acknowledge the existing civil government of the nation, and subjection thereto in lawful commands.

In the third Article attachment is pledged to the Presbyterian form of Church government and the Directory as a compilation of excellent rules. The validity of the reasons for secession is repeated, with an enumeration of these in the fourth article. Veneration for reforming ancestors is asserted in the fifth Article; and the promise or pledge is given in the sixth that a Formula shall be made up from the Formulas already existing, suited to the United Secession Church. It will be seen from the above that the only change of creed of the United Church was to relieve the conscience of the subscribers to the Westminster Confession of Faith in reference to those clauses in the twenty-third chapter which treat of the Civil Magistrate and teach, or may be thought to teach, intolerent and persecuting principles in religion. It was as thus constituted, and under these Articles of Faith, that the United Secession Church sent out her missionaries to Canada—which she felt under obligation to do from the number of her children who had chosen it for their abode—to plant churches for their spiritual and eternal welfare.

The United Presbyterian Church in Canada. Another secession from the Established Church of Scotland took place in 1752, and originated in a settlement that had been made to the Parish of Inverkeithing. To this settlement the people were strongly opposed, and six members of the Presbytery sympathized with them and refused to proceed to it although enjoined to do so by the Commission and the Assembly itself. The Supreme Court felt that it was bound to make an example at least of one of these contumacious brethren, and accordingly Mr. Thomas Gillespie was deposed from the office of the holy ministry, prohibited and discharged from the exercise of the same, or any part thereof, "within this Church," for all time to come. He continued, however, to preach and was joined by others; congregations of sympathizers sprang up in different localities; a Presbytery was in due course formed, and, as the cause prospered, subsequently a Synod. This Denomination (or Relief Church as it was called) maintained a separate organization till 1847. In its leading principles it was not different from previous bodies that had been formed, its object simply being, as the name it assumed indicated, the relief of people from the forcing upon them by Presbytery or other Court of ministers who were not acceptable to them.

In 1847 the United Secession and Relief Churches came together as one body under the designation of the "United Presbyterian Church." Measures with a view to this union had been commenced as early as 1834. Unexpected difficulties as to its speedy consummation had to be encountered. On both sides these were urged and pleaded; ultimately however, a basis was agreed upon which both accepted. This consisted of ten Articles. Of these the first four present no special features, with the exception of the second on the civil magistrate's power in regard to the Church previously mentioned. The fifth specifies terms of membership, viz., a credible profession of the faith of Christ as held by this Church; the sixth secures the liberty which the Relief Church had practised of occasional admission to fellowship in the Lord's Supper of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious Denominations; the seventh claimed for members in full communion exclusively the right of electing office-bearers; the eighth recognized the obligation to make exertions for the universal diffusion of the Gospel at home and abroad (being the first missionary clause inserted in any public document or testimony); the ninth asserted the obligation and privilege to support and extend the ordinances of the Gospel by voluntary contributions; while the tenth affirmed the justifiableness of continued separation from the judicatories of the Established Church. In its conclusion the Basis stated that the United Church regard with a feeling of brotherhood all the faithful followers of Christ and would show this regard by a readiness to cooperate with all its members in all things in which they are agreed.

From what has been stated it is hoped that an accurate view can be taken of the principles and standing of the Presbyterian Church of Canada and the United Presbyterian Church in Canada at the date of their union in 1861, when they took the name, in their joint capacity, of the *Canada Presbyterian Church;* and of the latter when it and the Presbyterian Church of Canada in connection with the Church of Scotland, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, were formally united in 1875 under the title of the Presbyterian Church in Canada. I have not thought it necessary to follow in detail the history and changes in the Denomination in the Provinces to the East, although it was in these that the earliest missionary operations and settlements took place, as appears in an article in this work from another pen. It may be stated, however, that in 1817 the first Synod was organized in Nova Scotia, composed of the Presbyteries of Truro, Pictou, and Halifax, comprising nineteen ministers. From the formula of questions required to be answered by all ordained to the office of the ministry it appears that the Basis of Union was almost identical with the Confessions of other Presbyterian organizations. The substance of Presbyterial government was held to consist in the equality of Church rulers, and subordination of Church courts. The whole doctrine of the Westminster Confession of Faith and Catechisms was received with the exception of the part respecting the civil magistrate's power in matters of religion. No definition is given of the sense in which they accept or understand the teaching on that subject, but they expressly deny one part of them, namely, that the magistrate has power to provide that whatsoever is transacted in Synods be according to the mind of God; and maintain that the elders of the Church are, in virtue of their office, clothed with authority to meet for government and discipline, when the circumstances of the Church require it—anything in the Confession of Faith notwithstanding. Public covenanting was explicitly recognized as a Scriptural means for the preservation and advancement of Christian purity, not to be neglected when edification required; and the observance of public fasts appointed by civil authority was left as a matter of forbearance

There was also the Synod in connection with the Church of Scotland, and the Free Church Synod formed in July, 1844, under the title, "The Synod of the Presbyterian Church of Nova Scotia adhering to the Westminster Standards," subsequently changed to "The Synod of the Free Church of Nova Scotia." There is nothing calling for special remark as to the distinctive features of its Creed. In 1860 the Synod of the Presbyterian Church of Nova Scotia, formed as we have seen, in 1817, and the Synod of the Free Church united, under the title of "The Presbyterian Church of the Lower Provinces," including Prince Edward Island, and in 1866 "The Presbyterian Synod of New Brunswick" united with the above, under the same title and Doctrinal Basis. At the Union in 1875 the Presbyterian Churches in the Maritime Provinces accepted the Basis that had been adopted, with some exceptions, and some of these remain separate to the present date—yet there is substantial agreement on all cardinal points of faith and practice.

What has been attempted in this sketch is to exhibit the distinctive tenets of the different divisions now so happily joined in one body. In doing this my standpoint has necessarily been the Mother-Land, and the Mother Church. Whatever peculiarities took form in creed or confession originated there and were transplanted to this soil. The Unions of 1861 and 1875 followed in order, and in 1889 the General Assembly, with the approval of Presbyters, adopted the following Resolution: "Subscription of the Formula shall be so understood as to allow liberty of opinion in respect to the proposition 'a man may not marry any of his wife's kindred nearer in blood than he may of his own,' (West. Con. Faith, Chap. XXIV., Section 4). Such is now the doctrinal standing of the Presbyterian Church in Canada, which extends from ocean to ocean and is yearly increasing in numbers, influence and activity. And the Divine blessing has been manifestly resting upon her. Almost every year since the union, so happily consummated, has witnessed advancement on the one immediately preceding. Her membership is now upwards of 200,000, and her constituency considerably more than half a million. Her income last year (1897) for all purposes was $2,250,600, a large addition to that of the year before, and in the twenty-three years since the Union, as late as returns have been received, the aggregate income for all purposes has been upwards of $37,000,000.

THE REV. DR. JOHN COOK.

HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA

BY

THE REV. WILLIAM GREGG, D.D.

THE *Period of French Rule.*—The first Presbyterians who attempted to form colonies in America were French Huguenots, sometimes called Calvinists. Persecuted in their native country, they were forced to seek refuge in other lands. Some crossed the Atlantic, hoping to find safety and freedom in the New World, and several colonies of them were planted both in North and South America. When Henry IV., King of Navarre, ascended the throne of France (1589), the sufferings of the Huguenots were abated. By the Edict of Nantes they were secured in the possession of their churches, permitted to celebrate worship where Protestant communities existed, and also made eligible to civil positions from which they had been formerly excluded.

In these more favourable circumstances, several Huguenots obtained from Henry important positions and privileges in his North American possessions, then called New France. One of these was M. Chauvin (or Calvin) who obtained a patent granting to him along with Pontgravé, a merchant of Malo, the exclusive right of trafficking in furs, on condition of transporting to New France five hundred colonists. He attempted to establish a colony at Tadousac on the river St. Lawrence, 130 miles below Quebec, but died in 1601, and the few Huguenots left there nearly all perished from disease or famine.

Among those who accompanied Chauvin in his colonial enterprise was a much more distinguished Huguenot. This was the Sieur de Monts, gentleman-in-ordinary of the King's Chamber. He was a favourite of Henry IV., and was appointed by him Lieutenant-General of Acadia, which then included all the territories between the latitude of Philadelphia and that of the country some miles north of Montreal. There was also given to him the monopoly of the fur trade; and to him and other Huguenots was granted the free exercise of their religion, on the condition, however, that the native Indians should be instructed in the tenets of the Roman Catholic Church. In 1604 he set sail from Havre. Associated with him was Pontgravé, formerly associated with Chauvin, Poutrincourt, a personal friend, and Champlain, the celebrated founder of Quebec. Besides these were adventurers of all classes, nobles and plebeians, merchants and mechanics, Roman Catholics with their priests, and Huguenots with their ministers. Between the Romanists and Huguenots were re-enacted on a small scale the scenes of controversy and violence which were familiar in France. "I have seen," says Champlain, "the Minister and our Cure attack each other with their fists upon the difference of religion. I know not which was the braver, or which gave the harder blow, but I know that the Minister sometimes complained to the Sieur de Monts that he had been beaten, and thus they settled their points of controversy." Having crossed the Atlantic, De Monts set up his vice-regal throne on the island of St. Croix at the mouth of the river which separates New Brunswick from the State of Maine, but soon afterwards removed it to Port Royal (now Annapolis), on the south of the Bay of Fundy. Under his rule there was a fair prospect of the French Presbyterian Church taking root in the land. But his power and privileges were of short duration. In consequence of representations of jealous merchants and traders his patent was revoked, and the assassination of King Henry (1610) deprived him of the patronage on which success was dependent. He retired, therefore, from the Government of New France, and his removal was a serious discouragement to the Presbyterian colonists.

There were other Huguenots who held important positions in New France during the early part of the seventeenth century. There were the DeCaens, uncle and nephew, Sir David Kirke and his brothers Louis and Thomas, Claude de la Tour, and his son Governor de la Tour; but the interesting story of their lives cannot now be given. In later times Huguenot merchants were permitted to trade and remain in the country, but only by special license. The restrictions to which they were subjected were felt to be a source of great annoyance. In new as well as in old France the revocation of the Edict of Nantes by Louis XIV. (1685) proved disastrous to the Presbyterian Church.

Since the termination of French Rule, the descendants of the Huguenots of France and of the Huguenots of other countries occasionally re-appear in the history of British North America, although, from various influences they have not all retained their adherence to the Presbyterian principles and polity for which their fathers suffered. Traces of them are found in Lunenburg and River John, Nova Scotia. Among the Presbyterian Loyalists who came to Canada at the close of the Revolutionary War there was a goodly number of the descendants of Huguenots. Among the founders of the Methodist Church were the descendants of Huguenots who, driven from the Palatinate, settled in Ireland and afterwards emigrated to this country. The first and third Anglican Bishops of Quebec were descended from the Montaignes, who with other Huguenots found refuge in England after the revocation of the Edict of Nantes. Among the descendants of Huguenots may further be mentioned the names of Colonel Massarene, who was one of the ablest and best Governors of Nova Scotia; of Colonel Des Barres, who, in the 82nd year of his age was appointed Governor of Prince Edward Island, and died at the age of 101; and also of Baron Masseres who was Attorney-General of Quebec, and afterwards Baron of the Exchequer in England.

II. Eastern Provinces 1713-1817.—By the Treaty of Utrecht (1713) the Province of Nova Scotia was ceded by Louis XIV. to Queen Anne, and thus came into permanent possession of Great Britain. Within the Province of Nova Scotia was then included the present Province of New Brunswick, which was separated from it in 1784. The Islands of Prince Edward and Cape Breton remained in possession of the French until 1758 when they were finally taken possession of by the English. These islands were erected into separate Provinces, but Cape Breton was made part of Nova Scotia in 1820. For a long time after the cession of Nova Scotia its inhabitants, called Acadians, who were of French origin and Roman Catholics, were unwilling to submit to British rule, and were frequently in league with the native Indians in armed resistance to the British. To counteract their disaffection, the plan was adopted of bringing colonists from England and Protestants from the continent of Europe. In response to invitations given, there came from Holland, Germany and Switzerland upwards of 1,500 Protestants, the most of whom were settled in Lunenburg, to the west of Halifax. Still the Acadians continued hostile. Their expulsion from the Province, therefore, seemed a military and political necessity, and they were accordingly (1755) forcibly removed to the older English colonies in what are now the United States of America.

Of the Protestants who came from the continent of Europe and settled in Lunenburg, some were Lutherans and some belonged to the Reformed Church. Both were Calvinists in doctrine, but in some matters the Lutherans resembled the English Episcopalians, while the Reformed were Presbyterians, like the Huguenots of France. The Lutherans obtained a supply of ordinances in connection with the Church of England. The Reformed remained for sixteen years without a minister of their own Church who could preach in their own language. They had applied in vain for a minister from abroad. As a last resort, they resolved to elect one of their own number as their pastor. They chose Mr. Bruin Romcas Comingoe, a native of Leewarden, Holland, who had been employed as a fisherman. He was a man of good natural talents, of unblemished character, and well acquainted with the Scriptures. Application was made to two Presbyterian ministers, Messrs. Lyon and Murdoch, then in the Province, and also to two Congregational ministers, Messrs. Seccombe and Phelps, asking them to unite in ordaining Mr. Comingoe. They consented, and on the 3rd July, 1770, they met as a Presbytery, and ordained him to the office of the ministry. This was the first meeting of a Presbytery, and the first ordination of a Presbyterian minister in what is now the Dominion of Canada. The ordination took place in the City of Halifax in the Protestant Dissenters' Church. This Church had been organized in 1749. Its members were partly Congregationalist and partly Presbyterian, and its ministers belonged sometimes to the one and sometimes to the other Denomination. Mr. Comingoe continued to minister to the congregation in Lunenburg with great fidelity, acceptance and success until his death, at the patriarchal age of ninety-six.

The Rev. Dr. Gregg.

In 1733, there was organized in Scotland what was called the Associate Presbytery, whose members had seceded from the Established Church of Scotland, not on account of its professed principles, but because of its alleged defection from these principles in doctrine and discipline. The Presbytery grew into a Synod, in which occurred what is known as the "great breach." The cause of the breach was difference of opinion regarding a clause in the oath required to be taken by burghers (citizens of corporate towns) for the purpose of counteracting the efforts made to restore the Stuart dynasty and overthrow the Protestant religion. One party regarded the clause in the oath as simply an abjuration of Popery. The other party regarded the article as not merely an abjuration of Romanism, but as implying approval of the Established Church with all its abuses. The result was a division of the seceders into two bodies. Those who did not object to taking the Burgess oath retained the name of the Associate Synod, but were commonly called Burghers. Those who objected to taking the oath assumed the name of the General Associate Synod, and were commonly called Anti-Burghers.

The breach extended to Ireland, and to the British Colonies in America. In Nova Scotia, in 1786, was organized the Presbytery of Truro in connection with the Associate or Burgher Synod, and in 1795 was organized the Presbytery of Pictou in connection with the General Associate or Anti-Burgher Synod. As no Burgess oath was required in Nova Scotia, it seemed proper that the two Presbyteries should be united. But prejudices were still strong, and for more than twenty years the Presbyteries remained apart. During these years both, as they grew in numbers, grew also in friendlier regards, not merely towards each other, but also towards the brethren of the Established Church of Scotland who had come to Nova Scotia. At last, it was felt by all that there were no sufficient reasons to prevent the union of all branches of the Presbyterian Church in the Eastern Provinces. The result was that, on the 3rd July, 1817, a union was effected which included the Presbyteries of Truro and Pictou, and a few ministers of the Church of Scotland. The united body assumed the name of "The Synod of the Presbyterian Church of Nova Scotia," and was divided into the three Presbyteries of Truro, Pictou and Halifax. On its roll were the names of nineteen ministers, the most of whom had been connected with the secession churches. There were a few Presbyterians in the Eastern Provinces who did not unite with the Synod. The union effected in Nova Scotia was not only approved, but speedily imitated by the secession churches in Ireland (1818) and Scotland

(1800). In the year 1817, in which the Synod of Nova Scotia was organized, the whole number of Presbyterian ministers in the Eastern Provinces was twenty-six, and the Presbyterian population might be estimated at 42,000.

III. Western Provinces, 1759-1818.—In consequence of the capture of Quebec by General Wolfe (1759) and the surrender of Montreal to General Amherst (1760) the old Province of Quebec came into the permanent possession of Great Britain. At the time of the conquest the inhabitants of the Province, of European origin, numbered about 70,000, nearly all of whom belonged to the Roman Catholic Church, to which also belonged 7,000 converted Indians. In 1791 the old Province of Quebec was divided into the two Provinces now known as those of Quebec and Ontario. Very soon after the Conquest, a Presbyterian congregation was organized in the City of Quebec. An apartment in the Jesuit College was assigned to them by the English as a place of worship. The Rev. George Henry was the first pastor of the congregation and the first Presbyterian minister settled in the Province. He was a minister of the Church of Scotland, had been a military chaplain, and is said to have been present at the capture of Quebec. He died in 1795 at the advanced age of 85. In an obituary notice of him, which appeared in the Quebec *Gazette*, it is said that to the character of an able divine he united that benevolence of heart and practical goodness which made his life a constant example of the virtues he recommended to others. Another Presbyterian congregation was organized in the Province of Quebec in 1786 by the Rev. John Bethune, who came to Montreal in that year. He was a minister of the Church of Scotland, and had been a chaplain of the loyal militia during the Revolutionary War. He remained in Montreal little more than a year and then removed to the County of Glengarry, which was largely settled by the United Empire Loyalists. He was the first Presbyterian minister in the Province of Ontario. He died in 1815. He is described as a man of great zeal and piety, deservedly esteemed by all who knew him. Two of his sons "took orders" in the Church of England; one became Dean of Montreal and the other Bishop of Toronto.

Besides Mr. Bethune, there were in the Province of Ontario three other Presbyterian ministers previous to 1800. These were the Rev. J. L. Broeffle, a minister of the Reformed Dutch Church, who laboured from 1795 to 1815 in the counties of Stormont, Dundas and Glengarry; the Rev. Robert McDowall, who was sent as a missionary by the classis or Presbytery of the Reformed Dutch Church of Albany, and who laboured in Fredericksburgh, Ernesttown and Adolphustown on the Bay of Quinte, from 1798 to 1841; and the Rev. Jabez Collver, who laboured in the County of Norfolk from 1793 to 1818. Till the year 1817 there was no permanently organized Presbytery in the Provinces of Ontario and Quebec; but, in the end of this year, and in a more formal manner in 1818, was organized what was called the Presbytery of the Canadas. On its roll were the names of five ministers who had come from the Secession Churches in Scotland and Ireland. This Presbytery afterwards became the United Synod of Upper Canada, and, in 1840, was amalgamated with the Synod of Canada in connection with the Church of Scotland, which had been organized in 1831. The whole number of Presbyterian ministers in the year 1817 in the Provinces of Ontario and Quebec was about 25, and the whole Presbyterian population in those Provinces about 47,000. In both the Eastern and Western Provinces the number of Presbyterian ministers was about 51, and of Presbyterians 89,000 in 1817.

IV. *Eastern Provinces*, 1817-1845.—Soon after its organization the Synod of Nova Scotia resolved to take measures for the purpose of training students for the ministry in theological knowledge, in connection with the Pictou Academy, which had been established for the purpose of supplying the higher branches of education to students of all Denominations. At the head of this Academy was the Rev. Thomas McCulloch, D.D., who had been a minister of a Secession Church in Scotland, and who now, besides the charge of a congregation in Pictou, taught Greek, logic, and natural and moral philosophy in the Academy. In addition to his other duties, Dr. McCulloch, in accordance with a request of the Synod, undertook to give instructions at the Academy in Hebrew and Systematic Theology to students for the ministry. In this way a goodly number of ministers were trained for the supply of congregations and mission fields in the Eastern Provinces. Other ministers sent from the Secession Church in Scotland were from time to time added to the Synod—the whole number of whose ministers, in 1845, was twenty-nine.

Although a few ministers of the Established Church of Scotland had been at first members of the Synod of Nova Scotia, yet, in the course of years, the Synod was practically a Secession Synod, in full sympathy with the Secession Church in Scotland. At the same time, a large proportion of the Presbyterians in the Eastern Provinces had come from the Established Church. In these circumstances it was deemed proper that a large number of ministers of this Church should be sent to the Colonial fields. For this purpose, therefore, was instituted in 1825 the Glasgow Colonial Society, of which the Earl of Dalhousie, Governor-General of British North America, was elected patron, and of which the chief active Secretary was Dr. Robert Burns, then of Paisley and afterwards of Toronto. Within ten years the Society sent upwards of forty ordained ministers to the British American Colonies. It continued in existence for fifteen years, after which its work was prosecuted by a Committee directly appointed by the General Assembly of the Established Church.

Owing chiefly to the efforts of the Glasgow Colonial Society, the number of ministers of the Established Church in the Eastern Provinces so far increased that they deemed it proper to organize themselves as Church Courts. Accordingly, in 1833, those in Nova Scotia and Prince Edward Island organized themselves as "The Synod of Nova Scotia in connection with the Church of Scotland," while those in New Brunswick in the same year organized themselves as "The Presbytery (afterwards the Synod) of New Brunswick in connection with the Church of Scotland." Besides the adherents of the Secession and Established Church of Scotland there were in the Eastern Provinces some adherents of the Reformed Presbyterian Church. These were usually called Covenanters, because they professed to hold themselves bound by the National Covenant of Scotland of 1638, and the solemn League and Covenant of the United Kingdom of 1643. These were supplied with ordinances by two ministers from Ireland, the Rev. A. Clarke and the Rev. W. Sommerville, who with two elders, organized themselves (1832) as "The Reformed Presbytery of New Brunswick and Nova Scotia."

In 1843 occurred the Disruption of the Church of Scotland, when nearly 500 ministers, with a large number of elders, left the Establishment and organized themselves as "The Free Protesting Church of Scotland," usually called the Free Church. The immediate cause of the Disruption was the refusal by the House of Lords of the Church's claim to independence in matters purely spiritual, such as the calling and ordination of ministers, in which the civil courts had interfered. The Free Church held it to be its duty to give up State support in temporal matters rather than submit to State control in matters purely spiritual.

The Rev. Dr. Robert Burns.

The Disruption in Scotland led to similar disruptions among the Presbyterians in the Colonies, some sympathizing with the Free Church and others with those who remained in the Established Church. In the Synod of Nova Scotia in connection with the Church of Scotland, a large majority sided with the Free Church and virtually gave up its connection with the Establishment by adopting the new name of "The Synod of Nova Scotia adhering to the Westminster Standards," this name being afterwards exchanged for "The Synod of the Free Church of Nova Scotia." In New Brunswick a large majority of the Synod in connection with the Church of Scotland sided with the Establishment. The small minority, who sided with the Free Church, constituted themselves "The Synod of New Brunswick adhering to the Standards of the Westminster Confession"—a name afterwards exchanged for "The Synod of the Presbyterian Church of New Brunswick." At the close of 1844 the whole Presbyterian population of the Eastern Provinces might be estimated at 110,000, and of Presbyterian ministers at about sixty.

V. Western Provinces, 1818-1844.—The United Synod of Upper Canada, (1817-18) constituted as the Presbytery of the Canadas, was the only permanently organized Presbytery or Synod in the Western Provinces until the year 1831. In this year was organized another Synod. This was "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland." It had on its roll the names of nineteen ministers who had belonged to the Church of Scotland, a large number of whom had been sent to Canada by the Glasgow Colonial Society. Negotiations for union between the two Synods were carried on for several years and, at last, in 1840, a union was effected between the two bodies, who agreed to retain the name of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. At the time of the union there were on the roll of the United Synod the names of seventeen ministers and on the roll of the Church of Scotland the names of sixty ministers.

The union between the two Synods was, in a measure, due to the interest which both claimed in the Clergy Reserves, a controversy regarding which had been raging in the country. In 1791, when Upper and Lower Canada (now Ontario and Quebec) were erected into separate Provinces, the seventh part of the unceded lands in both Provinces was reserved "for the maintenance and support of a Protestant Clergy." These were the Clergy Reserves regarding which the controversy was carried on. The Church of England Clergy in Canada claimed that they alone had a right to them. The Clergy of the two Presbyterian Synods claimed that they had a right to a share of them, as being, not less than their brethren of the Church of England, a portion of the Protestant Clergy. At last it was enacted by the Imperial Parliament that, while allowances to a limited extent should be made to other churches, the remaining proceeds of the Clergy Reserve lands sold, or to be sold, should be divided into three parts, of which two were assigned to the Church of England and one to the Synod in connection with the Church of Scotland. The Act by which the division was made was dated within two months after the union between the two Synods was consummated. Here, it may be added, that in 1853 and 1854 Acts were passed by the Imperial Parliament and Canadian Legislature, according to which the Clergy Reserves were made over for secular purposes to the municipal corporations, provision being made to satisfy the claims of existing incumbents. In commutation of their claims, there were granted to the Church of England the sum of $1,103,405, to the Church of Scotland the sum of $509,793, and to the members of the old United Synod of Upper Canada, incorporated with the Church of Scotland Synod, the sum of $8,962. Most of these funds were afterwards invested for the benefit of the Clergy, to whom they were granted, and of their successors.

Previous to the Union of 1840, both the United Synod and the Church of Scotland Synod had taken steps towards the training of students for the ministry, and for this purpose had petitioned the Government to endow an institution or professorships. No help, however, could be obtained from the Government. After the Union, voluntary contributions were obtained from the people and a charter granted for the establishment of Queen's College, Kingston, which was opened for the reception of students in 1842. The Union of 1840 did not remain long unbroken. As in the Eastern, so in the Western Provinces, the disruption in Scotland led to a similar disruption between those connected with the Church of Scotland Synod who sympathized with the Free Church Movement, and those who preferred to continue the connection with the Established Church. The Canadian disruption took place in Kingston in 1844. The whole number of the ministers on the roll of the Church of Scotland Synod at the time was ninety-one; of these, sixty-eight remained in connection with the Scottish Establishment, while twenty-three, who sympathized with the Free Church, seceded and organized themselves as the Synod of the Presbyterian Church of Canada, but usually called the Free Church Synod. The newly organized Synod established in Toronto a Theological College, afterwards called "Knox College," which was opened for the reception of students before the close of 1844.

Previous to the Union of 1840 there were in the Western Provinces three other Presbyterian Church Courts distinct from the Synod there united. One of these was the Missionary Presbytery of the Canadas in connection with the United Associate Synod of the Secession Church in Scotland. This Presbytery was organized in Toronto in 1834, and had then on its roll the names of nine ministers, two of whom had come from Nova Scotia. This Presbytery afterwards became the Synod of the United Presbyterian Church in Canada. In 1844 this body established in London, Ontario, a Divinity Hall, which was afterwards transferred to Toronto. The second of these Church Courts was the Niagara Presbytery which was organized in 1833, and which embraced a number of ministers from the United States. Many of these withdrew at the time of the Rebellion (1837-38), and the Presbytery was afterwards informally disbanded. The third Presbytery embraced also a few ministers from the United States, and was organized in 1836, as the Presbytery of Stamford or Associate Synod of North America. The Presbyterian population in the Western Provinces in 1844 might be estimated at 155,000 and the number of Presbyterian ministers at 125. In all the Provinces which now constitute the Dominion the whole Presbyterian population was about 265,000 and the number of Presbyterian ministers about 185.

VI. Eastern Provinces, 1845-1875.—During the thirty years between 1845 and 1875 there were important changes among the Presbyterian organizations in the Eastern Provinces. The Synod of Nova Scotia in connection with the Church of Scotland, which had been greatly reduced in numbers in 1844, was re-organized in 1854 as the Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland, and retained its separate existence until 1868, when it was united with the sister Synod of New Brunswick. The united body then assumed the name of the Synod of the Presbyterian Church of the Maritime Provinces of British North America in connection with the Church of Scotland. In 1860 the Free Church Synod of Nova Scotia was united with the Secession Synod of Nova Scotia, the united body assuming the name of "The Presbyterian Church of the Lower Provinces of British North America," and in 1866 the Free Church Synod of New Brunswick was united with the Synod of the Lower Provinces of British North America—the latter name being retained by the united Synods.

During the years 1845-1875 great attention was given to the training of students for the ministry. In the Synods connected with the Church of Scotland students were trained in Scotland and in Queen's College, Kingston. In the other Synods the students were trained in colleges which were established in Nova Scotia previous to the Union of 1860, and which were afterwards amalgamated as the Presbyterian College, Halifax. A large number of ministers were trained in these colleges and thus the Synods were enabled to prosecute home missionary operations as well as to supply congregations with stated pastors without being so dependent as in earlier years for a supply of ministers and missionaries from the Presbyterian Churches in Scotland and Ireland.

Foreign missions were commenced and carried on with great vigour and success by the Presbyterians in the Eastern Provinces. In 1846 the Rev. John Geddie (afterwards Dr. Geddie) was sent by the Secession Synod of Nova Scotia as a missionary to the New Hebrides, where Aneiteum was the chief scene of his labours, and where the work was so successful in his hands and the hands of those who followed him that when he went to the island he found in it no Christians, and when he left it there were in it no heathen. The mission to the New Hebrides in later years received substantial aid from the Church of Scotland Synod and the Free Church Synods. Many were the hardships endured by the missionaries to the New Hebrides. Two of them, the Rev. G. N. Gordon and the Rev. J. D. Gordon, brothers, with the wife of the former, suffered martyrdom in Erromanga at the hands of the natives. In 1858, the Free Church of Nova Scotia, assisted by the Free Church of New Brunswick, commenced a mission in the Turkish Empire, but in consequence of unforeseen difficulties the mission after a short duration was reluctantly abandoned. In 1868 the Synod of the Lower Provinces commenced a mission to Trinidad for the benefit of the Asiatics, called coolies, in that island. In the year 1875 the whole Presbyterian population in the Eastern Provinces was about 180,000, and of ordained Presbyterian ministers and missionaries 177.

VII. Western Provinces, 1844-1875.—During the years 1844-1875 there were in the Western as well as in the Eastern Provinces important changes in the organization of different branches of the Presbyterian Church. In 1861 a union was effected between the Synod of the Free Presbyterian Church and the Synod of the United Presbyterian Church. The united body assumed the name of the Synod of "The Canada Presbyterian Church." At this time there were on the roll of the Synod the names of 226 ministers, of whom 158 had belonged to the Free Church and 68 to the United Presbyterian Church. In 1870, when the number of ministers was 292, the Synod organized itself as "The General Assembly of the Canada Presbyterian Church," which was divided into four Synods and seventeen Presbyteries. In the Synod connected with the Church of Scotland there was no organized change till 1875, when a general union of nearly all the Presbyterians in the Dominion was effected.

In regard to educational matters the following particulars may be noted. When the Union of 1861 was effected the Theological colleges of the Free and United Presbyterian Churches were amalgamated and the name of Knox College retained by the united institutions. In addition to Queen's College, established in 1842, there was established in 1862 in the City of Quebec, in connection with the Church of Scotland Synod, the "Morrin College," which was named after Dr. Joseph Morrin, who bequeathed a large sum of money to its establishment and support. In 1867 there was commenced by the Synod of the Canada Presbyterian Church the Montreal Presbyterian College. In 1871 the Canada Presbyterian Church established the Manitoba College in Kildonan. This college was, in 1874, transferred to Winnipeg. From the year 1872 the Church of Scotland Synod co-operated with the Canada Presbyterian Church in its maintenance and professional staff.

Of the Home and Foreign missionary operations of the Churches of the Western Provinces during the years 1844-75 the following facts may be mentioned. The Synod in connection with the Church of Scotland established a mission to the lumbermen in the Ottawa Valley, co-operated with other churches in the evangelization of the French Roman Catholic population, took part in missions to British Columbia and Manitoba, commenced a mission to the Jews in Palestine, and a mission in India, chiefly supported by Sabbath school children, for the education of Hindoo orphans. The Free and United Presbyterian Churches, before and after the union, established the Buxton mission in the County of Kent, specially designed for the benefit of emancipated and fugitive slaves, took part in the work of French evangelization in Canada, and in supporting the mission in the French settlement at Kaukakie in the United States, at the head of which was the Rev. Charles Chiniquy, who with a large number of French Canadians had abjured the Church of Rome. They also established a mission to the Red River Gælic settlement and to the Indians in the North-Western Provinces and Territories (to which the first Presbyterian missionary was sent in 1851) together with missions amongst the Chinese in the island of Formosa and the heathen in Hindostan. In the year 1875 the whole number of Presbyterians in the Western Provinces was about 430,000, and of Presbyterian ministers about 525. In the whole Dominion, including all the provinces and territories between the Atlantic and the Pacific oceans, there were, in 1875, about 610,000 Presbyterians with about 700 ministers.

VIII. Eastern and Western Provinces, 1875-1893.—For several years previous to 1875, negotiations had been commenced and earnestly prosecuted for the purpose of effecting a general union of the Presbyterians in the Eastern and Western Provinces belonging to the Synod of the Lower Provinces, the Synod of the Maritime Provinces, the General Assembly of the Canada Presbyterian Church, and the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. Under the jurisdiction of these four supreme courts nearly all the Presbyterians in the Dominion were comprised. In the progress of the negotiations much difficulty was felt, and many discussions took place regarding matters of subordinate importance. But at last the three following articles were agreed upon as the basis of union:

I. The Scriptures of the Old and New Testaments being the Word of God, are the only infallible rule of faith and manners.

II. The Westminster Confession of Faith shall form the Subordinate Standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church and appointed to be used for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid Confession or Catechism regarding the power of the Civil Magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

III. The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the Form of Presbyterian Church Government and "The Directory of the Public Worship of God."

The union was consummated in the City of Montreal on the 15th June, 1875, when the supreme courts of the four uniting Churches were organized under the name of the "General Assembly of the Presbyterian Church in Canada." On the roll of the Assembly were the names of 623 ministers, of whom thirty-five were from the Synod of the Manitoba Province, 125 from the Synod of the Lower Provinces, 115 from the Synod of the Canada Presbyterian Church in connection with the Church of Scotland, and 344 from the General Assembly of the Canada Presbyterian Church. These numbers do not include the names of several missionaries and retired ministers. Twenty-one ministers connected with the uniting Churches declined to enter the Union, but several of these afterwards joined it.

Since the union was consummated great progress has been made by the Presbyterian Church in Canada. In its Colleges the number of its Professors has been increased, costly buildings erected for their accommodation, and large endowments collected for their support. There has been a large increase also in the endowments for the benefit of ministers' widows and orphans and of aged and infirm ministers. Home and Foreign missionary operations have been greatly extended, and with a largely increased measure of success. Missionary colleges have been established in the island of Formosa, in Central India, and in the island of Trinidad. The number of ordained missionaries among the heathen in 1897 was forty-one. The whole number of ministers of the General Assembly, including ordained missionaries and retired ministers, which in 1876 was 672, increased to 1,179 in 1897. During these twenty-one years (1876-1897) the number of communicants increased from 88,228 to 200,872; the amount contributed for Colleges, Home and Foreign Missions, and other benevolent schemes from $93,610 to $411,926, and for all purposes, congregational and extra-congregational, from $982,672 to $2,187,322. The whole Presbyterian population of the Dominion, estimated at 610,000 in 1875, was, according to the census of 1891, found to be 755,199. In 1897 it is probably about 800,000. All these, with the exception of about 4,000, are connected with the General Assembly of the Presbyterian Church in Canada.

HISTORY OF PRESBYTERIAN MISSIONS IN CANADA

BY

The REV. JAMES ROBERTSON, D.D., Superintendent of Presbyterian Missions for Western Canada

THE Home Mission work of the Presbyterian Church in Canada may be said to date from the Conquest of Canada. It embraces several departments, including work among settlers of Protestant stock whether from Britain, the United States or the Continent of Europe; work among the Indians of the North-West and British Columbia; work among the Chinese on the Pacific Coast; work among the French Roman Catholics of the Province of Quebec and New Brunswick, and the coloured people of Buxton. A number of Churches engaged in this work at different times and the Presbyterian Church in Canada to-day may be said to be the result of their joint labours. The Church of Scotland, the United Presbyterian Church of Scotland, the Free Church, the Irish Presbyterian Church, the Dutch Reformed Church of the United States, the Associate Church of North America, and others heard early of the spiritual destitution in Canada, and, in varying degrees, bestirred themselves to supply the need. More might have been done, more should have been done, and, because not done, the Church lost in numbers and strength; but seeing that, according to the last Report, 109,683 families, 35,366 single persons not connected with these families, and 205,992 communicants are said to belong to the Church in the whole Dominion—of whom about one-fifth are in the Maritime Provinces—it will be seen that these Churches did not labour in vain nor spend their strength for naught. One instance, however, will show loss. Eleven Protestant families, nearly all Scotch and Presbyterian, settled at Murray Bay in 1812; their descendants to-day number 10,030; they were neglected, and now they are all French-speaking Roman Catholics. The Highlanders conquered Quebec, but neglect left these Highlanders to be absorbed by the Roman Catholic Church.

The Maritime Provinces. The first Presbyterian ministers in the Maritime Provinces were from Scotland and the north of Ireland. In 1765 the Rev. Samuel Kinloch was sent to Truro, Nova Scotia, in response to an earnest petition from the settlers. Four years before this date a body of Irish Presbyterians, who had left Londonderry for New Hampshire, were attracted to Truro and its vicinity by the fertility of the soil and the amenity of the situation. They were now eager for the ministrations of a pastor, and, in response to their petitions, Mr. Kinloch came among them as a missionary. He remained in this mission field for about four years. The Reverends Daniel Cook and David Smith were sent out from Scotland shortly afterwards, and spent their lives chiefly in the districts bordering on Minas Basin at the head of the Bay of Fundy. But they travelled extensively through the Province in districts where there were no ministers.

In 1770 Mr. Bruin Romcas Comingoe was ordained to the Ministry at Halifax by a Presbytery organized for the purpose. This was the first meeting of Presbytery and the first ordination by a Presbytery in the Dominion of Canada. Mr. Comingoe was set apart for work among the German settlers in the County of Lunenburg, Nova Scotia. He had no academic training for his work, but he was thoroughly versed in practical Christianity. He knew his Bible and his Heidelberg Catechism, and was endowed with such native eloquence that his services continued

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NOTE.—In the preparation of this sketch, I am indebted to the Rev. Robert Murray, of Halifax, for the part dealing with the Maritime Provinces, and I have drawn largely on the works of the Rev. Wm. Gregg, D.D., the accomplished historian of the Presbyterian Church in Canada, in the preparation of that part of the article dealing with the Western Provinces. The Minutes of the General Assembly and the Reports of its Committees have also been of great assistance. Home Missions proper, *i.e.*, Mission work among people of Protestant stock, is treated in three parts—Maritime Provinces, Upper and Lower Canada, and Western Canada, or Canada west of the Great Lakes.

to be the delight of his people till his death in 1820, when he had reached the patriarchal age of ninety-six years. He was a skilful boatman, and could explore, during the summer months, the caves and bays, and visit the numerous islands that be-gem the hundred miles of coast embraced in the parish. Many a mile did he tramp in winter time, through the lonely forests that separated the groups of settlers forming his congregation.

The Rev. George Gilmore came to Nova Scotia with the Loyalists in 1784, and became the pastor of a wide extent of country in what is now King's County. The first regular Presbytery, formed at Truro in 1786, embraced a wide area traversed by such men as the Reverends Hugh Graham, James Macgregor, James Murdoch, Daniel Cock, and David Smith. James Macgregor was the apostle of eastern Nova Scotia. He was particularly useful among the Gaelic-speaking Highlanders whom he visited in Prince Edward Island, New Brunswick and Cape Breton as well as in Pictou County. He and his fellow-labourers had to endure serious privations. There were no roads; settlements were far apart; communication was on foot, or at best on horseback, or, in some places, by boat. In winter the home missionary had to get along as best he could on snowshoes. He had to live on an extremely limited salary, compared with which the $600 or $700 of our own time would mean wealth and luxury. These missionaries organized congregations wherever they could, but these small and struggling organizations had to share their pastor with neighbours sometimes scores of miles distant. The Rev. James Munro, a Scotchman, who came to Nova Scotia in 1792, itinerated until 1807 as a missionary, and was then settled at Antigonish. During one of his journeys he spent two nights in the pathless woods; at night he slept in a tree, to be out of the reach of bears which were then very numerous, and bound himself with a rope to a branch lest he should fall.

Dr. James MacGregor's arrival from Scotland in 1786 was an era in the history of Presbyterianism in the Maritime Provinces. He preached in Gaelic and English with equal fluency and fervour. He was the pioneer minister and missionary in Pictou County and in many other districts. Nominally pastor of "East River," he was really pastor of a region extending over thousands of square miles. A very considerable proportion of his people were discharged soldiers who had received grants of land from the Crown. The moral tone of this class of settlers was far from high. Dr. MacGregor, during the early years of his mission work, was not unused to scenes such as now shock and scandalize our pioneer missionaries in the "far west." The hardships endured by the people in those days were such as should make pioneer settlers in our time contented with their lot. In Prince Edward Island, and in Pictou as well, starvation threatened all; some perished of hunger, many had to struggle long years with pinching penury. The missionary shared the hardships as well as the happiness of his people. They shared their home with Dr. MacGregor: he was two years at East River before he could get a room for himself. By a life of unceasing toil, by much travel, by daily preaching and teaching, Dr. MacGregor did much to change the moral aspect of a wide region. The Reverends Dr. Thomas MacCulloch, Duncan Ross and other able men became associated with him in his work.

In 1817 the "Synod of the Presbyterian Church of Nova Scotia" was formed, and held its first meeting at Truro. A "Committee of Missions" was appointed for the purpose of raising funds and sending ministers to necessitous places. In 1819 the principal business of the Synod was the appointing of missionaries to distant and hitherto neglected settlements along the shores of the Province. This was the earliest attempt at the systematic prosecution of Home Missionary work. Funds were raised amounting to about $1,000 a year for prosecuting work in weak congregations and also opening new stations. The Rev. Alexander Farquharson was sent as missionary to the Highland emigrants settled in Cape Breton in 1833; up to the date of his arrival the Presbyterians of Cape Breton had been sadly neglected. They were poor, but they had not forgotten, they could not forget, their Church. Mr. Farquharson came among them filled with apostolic zeal and self-sacrifice. He travelled on foot, on horseback, by boat, any way practicable, at any season of the year. He often risked his life, especially in the terrible snow-storms, with no roads and little travel. The people responded marvellously to his efforts on their behalf. Churches, small and plain indeed, but still creditable to people so poor, were built in central localities, in such numbers that, before Mr. Farquharson had received the aid of more missionaries, he had to make the round, as best he could, of sixteen. But his labours extended far beyond the bounds of these congregations. From Cape North at the one extreme to Mira and Gabarus at the other he preached, visited, baptized young and old, administered the Lord's Supper and organized congregations. His "parish" to-day furnishes work for about thirty ministers. Associated with him, after the first few years, were the Rev. John Stewart, the Rev. Murdoch Stewart, the Rev. Peter MacLean, the Rev. Dr. MacLeod and other esteemed brethren. Dr. MacLeod was a typical Highland chieftain, turned evangelist, home missionary and pastor. He was a man of extraordinary power in the pulpit and of unbounded influence with the people. He commenced his work in Cape Breton when Mr. Farquharson's strength was beginning to fail; but the two often made long missionary tours together, and their visits were greatly enjoyed by the people.

The Rev. Dr. James Robertson.

In 1833 the Synod in connection with the Church of Scotland in Nova Scotia was organized. At first it numbered ten ministers; but in course of a few years it was much strengthened, and a good deal of home missionary work was accomplished. In 1833 there were five Church of Scotland ministers in New Brunswick, who formed themselves into a Presbytery. In 1835 the numbers increased to ten and a Synod was formed. There was great difficulty in receiving an adequate number of suitable labourers; and hence many districts where Presbyterians were at one time numerous, have, in consequence of neglect, become almost or altogether alienated from the Church. In Prince Edward Island foundation work was done by the Rev. Dr. MacGregor, and he was worthily followed by the Rev. Peter Gordon, the Rev. Dr. Keir, the Rev. Robert Douglas and others. In 1860 the "Presbyterian Church of Nova Scotia" and the "Free Church of Nova Scotia" united, forming the Presbyterian Church of the Lower Provinces of B.N.A. Home Mission work was prosecuted with increased vigour and new congregations were formed. In 1875, when the union of all the Presbyterians of Canada was consummated, the Home Mission work of the Church was divided into Western and Eastern Sections—the latter embracing the Maritime Synods. At that time the amount contributed annually for Home Missions was less than $3,000, in 1898 the amount exceeds $14,000. The number of missionaries has increased three-fold. Many mission stations have developed into strong congregations. It is noteworthy that for the past sixty years there has been little or no immigration into the Maritime Provinces, while there has been a steady outflow of the young to the United States and to our own newer Provinces and territories. Thus the field for missions is more restricted and more manageable than in the vast regions of the opening West.

Upper and Lower Canada. The history of Presbyterian Home Mission work in the Western Provinces begins with the Conquest of 1759. Ministers of different Churches in Britain and the

United States took part in the work, labouring independently at first, but gradually uniting until now all pioneer work is conducted by the one Presbyterian Church. Each organization deserves to be remembered for the service rendered to religion and the well-being of the State. The Rev. George Henry, minister of the Church of Scotland, military chaplain, who appears to have been present at the taking of Quebec, organized a congregation soon after the capture of the city. General Murray, who succeeded General Wolfe, describes the Protestant population at that time as "the most immoral collection of men I (he) ever knew; of course little calculated to make the new subjects enamoured with our laws, religions and customs and far less adapted to enforce these laws which are to govern them." The need of missions was here manifest, but the prospects doubtful. Mr. Henry became pastor of the congregation organized in 1765, being the first Presbyterian minister settled in the Province. Services were conducted in an apartment in the Jesuits' College. Mr. Henry died in 1795 with the reputation of "an able divine uniting that benevolence of heart and practical goodness which made his life a constant example of the virtues he recommended to others." He was succeeded by the Rev. Alexander Spark, D.D., during whose pastorate a church was erected and opened for public worship in 1810 and known as St. Andrew's.

The Rev. John Bethune, minister of the Church of Scotland, ex-military chaplain, was the first Presbyterian minister settled in Montreal. His ministry dates from 1786, but he remained little more than a year, removing to Glengarry which was largely settled by U. E. Loyalists. His successor in Montreal was the Rev. John Young, a licentiate of the Church of Scotland. He was appointed stated supply by the Presbytery of Albany in 1791, but disjoined in 1793, to constitute, with Messrs. Spark and Bethune, the Presbytery of Montreal. This was the first Presbytery organized in the West, but it soon ceased to exist. In 1792 the Montreal congregation erected the church known afterwards as St. Gabriel Street Church, accommodation having been furnished up to that time in a church belonging to the Order of the Recollets. The Recollet Fathers generously refused to accept any compensation for the use of their church, but were persuaded to accept a present of two hogsheads of Spanish wine and a box of candles in acknowledgment of their good offices.

In 1791 the old Province of Quebec was divided into two—Upper and Lower Canada. Upper Canada was then an almost unbroken forest, Kingston and Newark the only towns, the population about 20,000, mostly Protestants, largely U. E. Loyalists, and a considerable proportion was Presbyterian, of Irish or Scotch origin or of the Dutch Reformed Churches. Mr. Bethune was at that time the only Presbyterian minister in Upper Canada. In 1793, at the solicitation of Governor Simcoe, the Rev. Jabez Collver came from New Jersey and settled in the County of Norfolk. He organized a congregation, Presbyterian in form but without Presbyterial connection or oversight. There he laboured for twenty-five years with zeal and success. In 1794 the Rev. Robert Dunn, a licentiate of the Church of Scotland, came to the Niagara District but ceased preaching after two years. The Rev. J. L. Brœffle, a minister of the Dutch Reformed Church, came from the United States in 1795 and ministered to the Presbyterians of German origin in the Counties of Dundas and Stormont. The services were conducted in German; the minister was zealous and labourious; his stipend in money was only about $100 a year—and he had no private means! He passed away in the year of the Battle of Waterloo. Before the close of the century the Presbyterian settlers in Upper Canada pressed on the Scottish Churches the necessity of appointing suitable missionaries to Canada; but from various causes little help was given. The Associate Reformed Church in the United States was appealed to, and a few ministers were appointed to make brief missionary tours, but no permanent appointments were made. Letters were written and settlers advised to meet on the Lord's Day for prayer and conference, and to have a sermon read; they were warned against vagrant preachers, concerning whose call and commission and soundness in the faith they had no reasonable assurance.

The Dutch Reformed Church of the United States was the first to undertake, in a systematic way, the religious wants of the Presbyterians of

Upper Canada. In 1798 the Classis of Albany, N.Y., appointed the Rev. Robert McDowall, who travelled, preached and organized congregations between Brockville and Toronto. Other missionaries followed, who laboured for a longer or shorter time, and rendered valuable service, but Mr. McDowall alone remained permanently. In 1800 he accepted a call to Adolphustown, Ernestown and Fredericksburgh, and for forty-one years laboured far and near to advance the Kingdom of Jesus Christ. Of the congregations organized by ministers of the Dutch Reformed Church eleven were in existence in 1819. Mr. McDowall being the only Presbyterian minister in the central part of Upper Canada, and Methodist ministers not being permitted to celebrate marriages, we are prepared to believe that Mr. McDowall, before 1836, united 1,100 couples in marriage.

The Rev. Dr. Hugh Urquhart.

The Rev. D. W. Eastman, a licentiate of the Morris County, N.Y., Associate Presbytery, came to the Niagara District in 1801, and endeavoured to supply the religious destitution of the settlers. In May, 1833, two other ministers from the United States joined him, and they organized the Presbytery of Niagara, which had no connection with any Synod. In a few years the members of the Presbytery were doubled; and services were held at Gainsborough, Pelham, Hamilton, St. Catharines, Chippewa, Drummondville, Brantford, Dunnville, Oakville, Eramosa, Esquesing, etc, In 1837, the Presbytery had twenty-five churches under its care; but the Rebellion of 1837-8 proved disastrous; work was suspended and the ministers, with the exception of Mr. Eastman, retired to the United States. In 1842 the Presbytery was resuscitated, but informally disbanded in 1850. Although failing sight compelled Mr. Eastman to retire in 1850, he continued to preach occasionally down to 1865. For the first fifteen years of his ministry, his annual stipend seldom reached $50 in money; but, since he is said to have married, during the course of his ministry, 3,000 couples, no doubt his salary was considerably augmented from this source. A monument erected to his memory describes him as the " Father of the Presbyterian Churches in the Niagara and Gore Districts." This Presbytery depended a good deal on revival services and temperance organizations to advance its work; and, to this day, there is a considerable difference between the Presbyterianism of the Niagara District and that of many other parts of Canada. Ministers from the United States laboured also at Sidney, Belleville, Kingston, etc., and the great majority of the Presbyterians in these localities, as in the Niagara District, became connected with the Presbyterian Church in Canada.

Previous to 1818 there was no permanently organized Presbytery in Upper or Lower Canada taking the oversight of ministers and congregations, although on several occasions ministers and elders had met and discharged Presbyterial functions. That year the Presbytery of the Canadas was organized, the members being the Rev. Robert Easton, who had been settled in Montreal since 1804; the Rev. William Smart, who had been sent to Brockville in 1811 by the London Missionary Society; the Rev. William Bell, of Perth, and the Rev. William Taylor, of Osnabruck, the latter two of whom came to Canada in 1817 by appointment of the Edinburgh Presbytery of the Associate Synod. The Presbytery ordained Mr. Joseph Johnston, a licentiate from Ireland, who was teaching and preaching in Cornwall. The Presbytery adjourned to meet in Montreal July 9th, 1819, and invited all the brethren in Upper and Lower Canada, whose character and academic education entitled them to respect, to be present at this meeting; but only Messrs. Easton, Johnston, Smart, Bell and Taylor appeared. At this meeting the Presbytery was more formally organized.

At this date there were in Upper and Lower Canada sixteen Presbyterian ministers, twenty-four Anglican and thirty-eight Methodist. The Anglican ministers had £200 each rom the S.P.G., a great part of whose income was derived from the Imperial Parliament; two of the Presbyterian ministers had a grant of £100 each from the Crown, and two £50 each as chaplains of the army in Quebec and Montreal; the rest were depending on the contributions of the people, which did not average $300 a year. The Methodist ministers fared even worse. The Presbytery of the Canadas increased in number, and, in 1820, a Synod with three Presbyteries was organized to facilitate attendance on meetings; but the benefits anticipated were not realized and the Synod was practically, though not formally, dissolved in 1825. Subsequently the United Presbytery of Upper Canada was organized, the ministers in Lower Canada forming a separate Presbytery. The United Presbytery, realizing how destitute many parts of the country were of the means of grace, appealed to Britain for help. They plead: "We have felt our own insufficiency, from want of funds and ministers, to occupy the vast fields of missionary labour in this country. We are the only Presbytery in the Province, and have, at present, fifteen ministers, each of whom preaches to two, six, or eight congregations. Our labours extend from the Ottawa to Lakes St. Clair and Huron, a distance of 500 miles. If you have any preachers of the Gospel, active, pious, young men who are ready to leave friends and country for the sake of Christ, and willing to spend and be spent in his cause, we earnestly beseech them to come over and help us." The response made was disappointing, and the Presbytery endeavoured to meet the want itself by organizing missionary societies and undertaking missionary tours to preach, organize and dispense ordinances. The Presbytery essayed to found a seminary to train young men for the ministry, and presented a petition to the Lieutenant-Governor to procure for them the privilege of choosing a Professor of Divinity in King's College. Owing to the opposition of the Anglicans this reasonable request was not granted; nor were subsequent efforts to establish a seminary any more successful. Meanwhile several young men were trained for the ministry under Presbyterial superintendence.

In 1831 the ministers of the Church of Scotland labouring in Upper and Lower Canada met in Kingston and organized themselves into a Synod styled "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland." Four Presbyteries constituted the Synod, Quebec, Glengarry, Bathurst and York, and the names of nineteen ministers were on the roll. About ten days afterwards, June 17th, the United Presbytery also organized itself into a Synod styled "The United Synod of Upper Canada," and divided into two Presbyteries, York and Brockville. These two Synods united, in 1840, under the name of the former, the names of seventy-seven ministers being on the roll. The steady settlement of Upper Canada and the religious needs of the people stimulated all the ministers, before the Union of 1840 and afterwards, to reach out and provide the people with ordinances, but the field was too large for their resources. Finding the supply of ministers from Britain scant, and in some cases not suitable, the Synod adopted means to train a native ministry. The history of every growing Church has shown the necessity of this course. The Government was petitioned to "endow an institution or professorships for the education and training of young men for the ministry in connection with the Synod," but in vain. The Church of Scotland promised help, the Presbyterians took heart, liberal contributions for the endowment of professorships and the erection of buildings flowed in, a Royal Charter was obtained for the establishment of Queen's College, Kingston, "which was to be deemed and taken to be a university with power to confer degrees." This was in 1841. On

March 7th, 1842, the College was opened for the reception of students.

The Scottish Secession Church in 1832 sent three ministers to Canada. One died of cholera shortly after their arrival and the other two travelled to Upper Canada, through which they made extensive missionary tours. From ministers of the United Synod of Upper Canada they received a warm welcome, and they at one time seriously thought of uniting with them, but, differing with the Synod about the propriety of accepting aid from the State for the prosecution of Christian work, they deemed it better to organize a Presbytery in connection with the Secession Church in Scotland. This Presbytery was organized December 25th, 1834, and had nine ministers on its roll. Two of its members were appointed to visit the churches and stations connected with the Presbytery and their report of the tour to the Home Church makes interesting reading even to-day. The report not only discloses the need, but indicates the energy, of the ministers, their organizing power, and the place they made for themselves in so short a time in the affections of the people. From this report we learn that a cause was established in Westminster, London, Yarmouth, Southwold, Proof Line, Stanley and Tuckersmith, Goderich, Egmondville, Guelph, Eramosa, Puslinch, Beverly, Dumfries, Paris, Burford and Blenheim, West Flamborough, Markham and Vaughan, Hope, Whitby, etc. The hold the Secession Church got in these settlements it never lost. Appeals made to the Mother Church for ministers brought small relief at first, and the Presbytery began to consider the advisability of establishing a Divinity Hall. Some students in the meantime were trained by members of Presbytery under the appointment of that Court.

In 1843 the Presbytery was organized as a Synod, and divided into the Presbyteries of London, Flamborough and Toronto; on the roll were eighteen ministers. The Missionary Presbytery of Canada East was admitted in 1844, when the number rose to twenty-two ministers. As soon as the Synod was organized it was resolved to proceed with the establishment of a Divinity Hall, and the Rev. William Proudfoot was unanimously elected Professor, to give instruction not only in Divinity but in Literature and Philosophy. His salary was sixty pounds a year, but he had, besides, his salary from his London congregation. The work of the College began in October, 1844. In 1843 the Synod took steps to form a missionary fund to assist weak congregations and support missionaries in more destitute places. During the next four years $1,400 was raised, part of which went to support the Divinity Hall. For Home Missions alone about $1,000 a year was raised during the next ten years; during all which time the Mother Church generously assisted in men and means. Between 1844 and 1860 the Secession Church sent forty-two ministers and licentiates, and contributed $50,000. Thus assisted and encouraged, the Church grew and prospered, and after 1859 became independent of outside help. In 1861 the Synod united with the Synod of the (Free) Presbyterian Church of Canada; it had sixty-eight ministers on its roll at the time.

In 1822 and 1823 the Synod of the Associate Church of North America, misapprehending the meaning of a letter sent by a member of that Church residing at Stamford, near Niagara Falls, appointed three ministers "to itinerate in Canada three months each or thereabouts." In fullfilment of their mission, these ministers visited Stamford, Ancaster, Dundas, Galt, Esquesing, etc. Subsequently other ministers of this Church came to Upper Canada, were settled as pastors, and in 1836 was organized the Presbytery of Stamford. This Church has not been aggressive, its congregations are not many and its numbers are few, although most excellent people.

The Church troubles in Scotland, which culminated in the Disruption of 1843, had their effect in the Canadian churches. A number of ministers who sympathized with the Scottish Free Church seceded from the Presbyterian Church in Canada in connection with the Church of Scotland, and organized the Synod of the Presbyterian Church of Canada, July 10, 1844. The Synod had twenty-three ministers on its roll. The young Synod at once adopted measures to establish a Theological Seminary, which was opened November 5th, 1844, with fourteen students. During the second session the number rose to twenty-two, of whom half were in the literary and half in the theological classes. From the outset the students of the College, encouraged by the Professors, entered energetically on mission work, especially in the newly settled districts north, west and north-west of Toronto. The strength attained by the Church in this section was largely due to the missionary zeal of these young men. The Rev. Dr. Burns, both while Pastor of Knox Church, Toronto, and when Professor of Knox College, rendered rare service in planting missions and encouraging missionaries on the frontier. The work was hard, the privations many, but the fruit rich and abundant. At the time of its union with the United Presbyterian Church the Synod had 158 ministers on its roll, besides five ministers without charge.

The Canadian Presbyterian Church was formed by the union of the United Presbyterian Synod with the Synod of the Presbyterian Church of Canada. The new Church started with 226 ministers on the roll. Temporary arrangements were made for conducting Home Mission work and a more complete organization was effected in 1865. This consisted of one Home Mission Committee for the whole Church, and one Fund, to which all congregations and missions were instructed to contribute. The Committee was empowered to appoint as missionaries, ordained ministers, licentiates, students, and catechists, the only restriction being that every appointee must be recommended by some Presbytery. Between 1861 and 1865 the contributions to the Fund averaged $6,550 a year; during the next ten years the average rose to upwards of $14,000 annually; in 1874-5 to $22,000. Of this amount about two-thirds was expended in Home Missions proper and one-third to assist weak congregations.

Western Canada. The Red River Settlement was founded by the Earl of Selkirk in 1812, the great majority of the settlers being from Sutherlandshire, Scotland, while a few were from the west of Ireland. In 1815 came Mr. James Sutherland from Scotland, an elder, authorized to baptize and marry, who ministered to the settlers for three years, when the North-West Company compelled him to leave the settlement. Anglican ministers provided for the spiritual needs of the Selkirk settlers but no minister of the Presbyterian Church was sent till 1851, when the Rev. John Black arrived and resumed the connection broken off thirty-three years before. Although Kildonan was the central congregation, yet services were held at Little Britain, Headingly and Fort Garry. In 1862 the Rev. James Nesbit joined Mr. Black, and, after spending four years in Little Britain, etc., founded the mission among the Cree Indians on the North Saskatchewan. The Presbytery of Manitoba was organized in 1870 with four ministers, Messrs. Black, Nesbit, McNab and Fletcher and nine congregations and stations. Manitoba College was established in 1871, the Rev. George Bryce, M.A., being the first Professor. The Rev. Thomas Hart joined him the following year, having been appointed by the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland. The College has done rare service in advancing Home Mission work. In Manitoba and the North-West Territories, Presbyterianism was never divided. In 1884 the Presbytery

The Rev. Dr. John Black.

was organized into three Presbyteries, which became four in 1885, and, in 1894, numbered nine. One, Calgary, was disjoined in 1892 to constitute the Synod of British Columbia.

British Columbia. In 1861 the Rev. John Hall, a missionary appointed by the Irish Presbyterian Church, broke ground for the Presbyterians in British Columbia. His ministry in Victoria was short but fruitful. The following year the Rev. Robert Jamieson, a missionary of the Canada Presbyterian Church, began work at New Westminster, then the capital of British Columbia. Here and in neighbouring districts he continued to labour, with the exception of a brief space in Nanaimo, amidst many discouragements, with great fidelity and devotedness, down to 1884, when failing health compelled his retirement. In 1864 the Rev. Daniel Duff joined Mr. Jamieson, and in 1869 the Rev. William Aitken. Both did excellent service but remained too short a time in the Province. Much praise is due to the Church of Scotland in caring for the religious wants of settlers in British Columbia, for whom the Churches in Canada ought to have provided, but did not. A Presbytery was organized, and the Rev. Messrs. Nimmo, Somerville, MacGregor, Clyde, McElmon, Dunn, Murray, Stephen, Miller and others did valuable work in Alberni, Langley, Victoria, Wellington, Comox, Nanaimo, Nicol's Lake, etc., to all of which the Presbyterian Church in Canada eventually fell heir, with the full concurrence of the Mother Church. The contributions of the Church of Scotland rose as high as $5,000 annually, about £100 coming from the Presbyterian Church in Canada in connection with the Church of Scotland. The Presbytery in connection with the Church of Scotland having gradually disbanded, the Presbyterian Church in Canada constituted the Presbytery of Columbia in 1887 with eight ministers. In 1888 nine ministers and forty-five congregations and stations, with 245 communicants, were on the roll. In 1892 the Presbytery was divided into three Presbyteries, Kamloops, Westminster, and Vancouver Island, and the Presbytery of Calgary was added to constitute the Synod of British Columbia. In 1893 the Synod reported 36 ministers, 131 congregations and stations, 3,324 communicants, and a total revenue of $83,023. The returns for 1897 give 53 ordained ministers, 252 congregations and preaching stations, 4,298 communicants, and a revenue of $80,146.

The Yukon District. The discovery of rich placer mines—the poor man's mine—on the Klondike River sent swarms of miners to the Yukon District in the autumn of 1897. Presbyterians were somewhat familiar with this Northland, as a member of the Church, the late Robert Campbell, had discovered and described this hitherto unknown region. It was felt that missionaries should accompany the miners, and men of physique, spirituality, mental force, and knowledge of men were selected. And, although the climate was known to be inhospitable, the work labourious and the comforts few, there was no hesitation in responding to the call of the Church. The men already sent (1898) are the Reverends R. M. Dickey, A. S. Grant, M.A.; John Pringle, M.A., and J. A. Sinclair, M.A., and the points occupied are Glenora and Telegraph Creek, Skaguay, Lake Bennett, Fort Selkirk and Dawson City. Other missionaries are to be appointed without delay. Trained nurses are to be sent, so as to mitigate the condition of those overtaken by sickness.

Statistics. Of late years, in Western Canada, the aim has been to keep pace with settlement, and so prevent newcomers from forming habits that lower spirituality or cause them to neglect the House of God. The detailed story would be too long, but a few figures will indicate the progress made. In 1881 the Presbyterian Church had, west of Lake Superior, one Presbytery, two congregations, 28 missions, 116 preaching stations and congregations, 971 families, 303 single persons, 1,153 communicants and a revenue of $15,100; in 1897, 14 Presbyteries, 104 congregations, 179 missions—making in all 937 preaching stations and congregations, 13,605 families, 9,143 single persons, 19,605 communicants, and a revenue of $301,753. The ministers and missionaries supplying these congregations and missions number 283, and services are held in seven different languages. These figures are exclusive of Indian and Chinese missions. The missions in Quebec, Ontario and Western Canada number 368 and the separate preaching stations 1,120. Connected with them are 12,071 families and 7,107 single persons not belonging to these families, while the communicants number 15,405. The missions contributed for the support of ordinances about $85,000, and received from the Committee to aid them $57,085. People of different nationalities and beliefs, callings and pursuits belong to the missions. Railway builders, railway employés, miners, farmers, ranchers, lumbermen and fishermen need the Gospel, and the aim is to reach them.

Manitoba College and the Manse Fund. An important agent in the prosecution of Home Missions in Western Canada is Manitoba College. Started in 1871 as an Arts College, later on Theology was added, and the College now has a Principal and four regular Professors besides a number of lecturers and tutors, some of whom like Dr. Orr, Dr. G. A. Smith and others, come from Scotland to do duty. To meet the clamant wants of the mission field in winter, when supply is difficult to procure, the session in Theology is conducted in summer. The attendance of students in both departments in 1897 was 114, 37 of whom were in Theology. The revenue for the year was $22,758, the general endowment is $55,715 and the scholarship endowment about $7,000 more. The Church and the Manse Fund has also been an important agency in advancing Christian work on the Western frontier. The Board was organized in 1882 and during the sixteen years of its existence assisted in building 305 churches and 63 manses—368 buildings in all—worth $500,000. The churches are used in many cases for school purposes, and, in mining districts, for reading rooms and social gatherings. When flood and fire nearly wiped out Kaslo, fourteen families found shelter in and about the Presbyterian Church for the summer, the interior of the building being partitioned off and fitted up *à la* Pullman. The Board makes grants to struggling missions to the extent of twenty per cent. of the cost of the church and loans to the extent of thirty-four per cent., the rate of interest never to exceed five per cent.

General Missions. The Union of all the Presbyterian Churches was effected in 1875, when all the Home Mission work carried on by the separate Churches was consolidated and placed in charge of two Committees appointed by the General Assembly. One Committee was to take the control and guidance of work in the Maritime Provinces, Newfoundland, Labrador, etc., and the other of missions in Quebec, Ontario and Western Canada. Both Committees report to the General Assembly annually; and the work is supported by congregational collections, personal contributions, legacies, and grants from British churches and congregations. Some years since the stronger missions and weak congregations, both of which were permitted to have pastors settled over them and promised help to support them, were placed in charge of separate Committees called the Augmentation Committees. Since such augmented congregations are only a senior department of Home Missions it may be well to sum them up with Home Missions proper and present the whole field. In the Maritime Provinces are 61 augmented congregations and in the Western Section 154. There are 84 missions in the Maritime Provinces and 369 in the Western Section—making a total of 668. The revenue for the year 1897-8, for both classes, was, in the Maritime Provinces $26,098, and in the West $146,678. Of the amount expended in the West $11,806 came from Britain. It need scarcely be added that the number of missions is increasing every year, and may be expected to increase till the waste places of Canada are peopled and all the people enjoy the privileges in which older districts now rejoice.

French Evangelization. The first Church to enter upon this work was the Wesleyan Methodist, which began operations in Lower Canada in 1815. About 1829 a society was organized in Edinburgh, Scotland, to engage men of approved piety to traverse Lower Canada teaching and preaching the Gospel of Christ. This was the beginning of the Grande Ligne Mission. In 1839 was organized the French-Canadian Missionary Society, which was supported by Evangelical Churches in Britain, the Continent of Europe and Canada. The Synod in connection with the Church of Scotland entered on this work in the early Forties and prosecuted it with much success till the Union of 1875. The Free and U. P. Churches supported the French-Canadian Missionary Society prior to the Union of 1861 and afterwards. In 1871 the General Assembly decided to engage in this work on its own account and instructed all its congregations to take up a collection annually for its support, and also ordered that "all congregational collections hitherto made for the French-Canadian Missionary Society be devoted exclusively to French Evangelization as conducted by our own Church." Measures were taken to train missionaries for this work and extend its scope. At the Union of 1875 the General Assembly resolved that all the French Evangelization missions under the separate Churches should be united and prosecuted under one Board, and that the expense of training missionaries and ministers should be the first charge on the French Evangelization Fund. A Board was appointed and by mission and night schools, by *colporteurs* and missionaries the Board is carrying on an extensive and successful work. The Report for 1897 informs us that under the care of the Board are 38 missions, with 94 preaching stations supplied by 28 ordained missionaries, 16 *colporteurs* and students, and 21 missionary teachers—65 in all. The families connected with these stations number 810 and communicants 1,101. There are 23 mission day schools and three night schools, with an attendance of 665, one-half of whom come from Roman Catholic homes. For the support of the work the people contributed $5,799 and paid in school fees $1,400. To maintain the work the Church contributed, in 1897, $30,634. In the Report of 1892 appears this sentence: "Fifty years ago there was not a single French-Canadian Protestant on the St. Lawrence; now, at the very lowest calculation there are 12,000 French- anadian Protestants in the Province of Quebec, and 20,000 in the United States." The figures of such missions as have become congregations are not included in the Report of the Board.

Mission Work Among the Indians of the North. This work was begun by the Presbyterians in 1866 in the appointment of the Rev. James Nisbet. The site chosen was on the North Saskatchewan where the town of Prince Albert now stands. After the Riel Rebellion of 1885 work was greatly extended and day and industrial schools started so that the Indians might not only be evangelized but trained to self-reliance and self-support. In 1891 a mission was established on the west coast of British Columbia, which has since increased its scope and staff. Both missions have eighteen stations, seven boarding and industrial and four day schools, with an attendance of about 400. The staff numbers 38. The mortality among the Indians is high, and the communion roll rises but slowly. The number at present is about 350. The expenses in 1897 were $21,723, about $3,000 below the average for several years previously. In work amongst the Chinese of British Columbia five missionaries are employed, three Europeans and two Chinese. Four mission centres are held, and in summer the missionaries visit other centres where Chinese are found. Four schools are conducted with varying success. The mission was begun in 1891. The Church expenditure last year was about $4,000.

PRESBYTERIANISM IN THE NORTH-WEST

BY

THE VERY REV. GEORGE M. GRANT, D.D., LL.D., F.R.S.C., Principal of Queen's University, Kingston.

THE Highlanders, whom the Lowland Earl of Selkirk brought from Scotland to the far Canadian West in 1812 and 1816, were Presbyterians. Religion was the principle of their lives, and their religion was inextricably bound up with the simple forms of the Church of their fathers. They would not have left their mountains and glens for the prairies which Lord Selkirk told them were ready for the plough in the heart of an unknown continent, had he not promised that a minister of their Church would accompany them to their new home. His Lordship arranged that the son of the parish minister of Resolis should go with them. At the last moment the young licentiate drew back, and the Colonists had to set out with a lay catechist, one of the class emphatically styled "the men," as their spiritual guide. This lay missionary, James Sutherland by name, did his duty faithfully while with them, but the hostile influences of the North-West Company secured his removal after a few years, and the pious Highlanders were left with no man to care for their souls. They had, however, resources within themselves and these did not fail them. They had their Gaelic Bibles, and could read them. Family worship was observed as regularly as the sun rose and set. They sang the Psalms of David in Gaelic to those plaintive tunes which reach to the very marrow of the Highland nature, and prayed as men pray who believe that the living God can be moved by prayer.*

It might be supposed that men who could pray in public *extempore*, and exhort with an amazing combination of doctrinal knowledge and emotional fervour, would come to feel themselves independent of ministers of religion. Not at all. No men revere the ministerial office more than Highlanders. Consequently, as no minister of their own persuasion came to the distant Red River of the North, the settlers gave a hearty welcome to the missionaries of the Church of England. The Rev. John West, who arrived in 1820, was the first of these. He was succeeded by the Rev. D. T. Jones. These men, and those who followed, did all that could be done to attach the Scotchmen to Anglican forms. They used Rouse's version of the Psalms, and held one of the services in the church on the Lord's Day according to the Presbyterian form. In 1846, the Bishopric of Rupert's Land, embracing the vast area from the Coast of Labrador to the Rocky Mountains, was founded, and the Reverend David Anderson, a Scotchman, was its first Bishop. He resigned in 1864, and another Scotchman, Bishop Machray, succeeded him. But, though the Highlanders attended their ministrations, and were married and had their children baptized according to the Anglican mode, they clung to the memory of the Church of their Fatherland. The simple forms, styled bald and cold by æsthetical religionists, had a singular charm for those spiritually-minded men, and they clung with extraordinary tenacity to the hope of some day seeing among them a minister of their own Church.

I know nothing of the kind in recent Church history more touching than this fidelity, which no neglect and no disappointments could chill. Here are the words, taken from an affidavit made by them, in which they state how bootless all their efforts had been: "Over and over again have we applied to every Governor in the Colony since its commencement, to Mr. Halkett, also to His Lordship's kinsman, and to the Governor-in-

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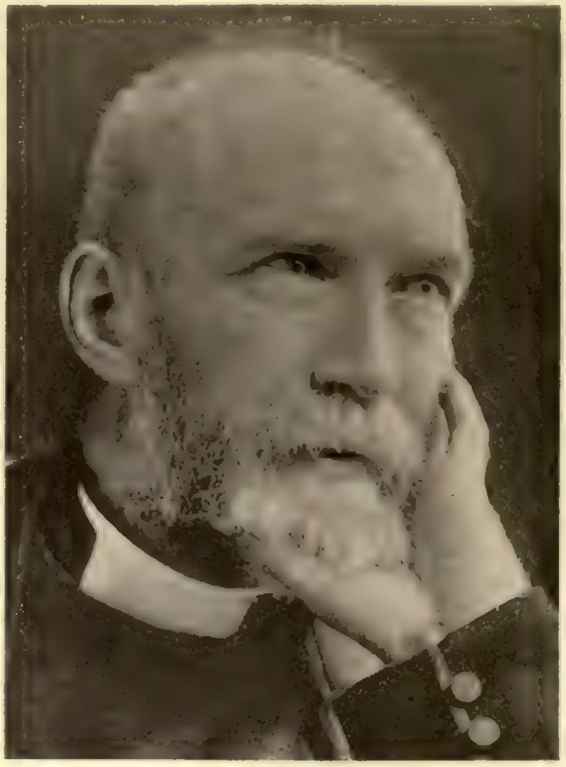
*I am indebted for part of this article to a contribution of mine which appeared in "Manitoba and the Great North-West," written by John Macoun, M.A., F.L.S., and published in 1882.

Chief of Rupert's Land; and time after time petitioned the men in power among us; but all to no effect." The Church of England had done more than its duty, but the Church of Scotland seemed deaf. At length, the Canada Presbyterian Church heard their cry, and in 1852 sent the Rev. John Black to minister to them. We travel from Toronto to Winnipeg in two days. Fifty years ago, it took Mr. Black eight weeks to make the journey. And, had it not been for the aid of Governor Ramsay of Minnesota, U.S., the young minister would have been longer on the road. Illinois mud was as bad as Manitoba mud is now. The Highlanders welcomed Mr. Black with a Highland welcome. Their eyes saw the teacher they had longed to see. In one day, three hundred left the Episcopal Church without reproach on the part of the Bishop, and with no feelings in their hearts for him save gratitude and respect. Soon, manse and schoolhouse and the stone church of Kildonan were built. The steeple rose into the air, a sign seen from afar on the level prairie ever since. "There!" exclaimed the mason as he gazed on the solid structure with loving eyes, "keep pouther and ill hands aff her, and she'll stand for a hunner years and mair."

During the next fifteen years nothing more was done by the Presbyterian Churches for the religious development of the North-West. Mr. Black was Presbyter and Bishop. He alone represented the cause of the old blue banner and he did it in a way which secured for him the affection and respect of all men. His congregation dwelt on the banks of the Red River, from Fort Garry downwards. Ribands of land extending from the river away back into the prairie, "as far distant as could be seen from under a horse's belly," had been given to the immigrants. This distance was supposed to be two miles, but two miles more were claimed as a reserve for hay and the claim was subsequently allowed. Each immigrant had a river frontage, and the houses were built along the river bank. This system of colonization, which resembled the old French settlements on the St. Lawrence and its tributaries, gave an appearance of dense population very different from that picture of loneliness now commonly presented to the eye, of vast prairies dotted here and there with small and mean-looking houses. It was admirably adapted for the cultivation of good fellowship among neighbours, but put good farming out of the question. A line of block-houses extended down the banks of the Red River. Cultivated fields gradually broke in upon that undeviating monotony which the virgin prairie had maintained for countless centuries. Those same fields have raised wheat continuously ever since. Crofters, ejected by Highland lairds who thought more of red deer and grouse than of the sons of the old Scottish mountains, disbanded soldiers and retired servants of the Hudson's Bay Company, joined themselves from year to year to their countrymen at Kildonan. The settlement grew in importance, and, in 1871 when the Presbyterian Church of Canada decided that Manitoba required an institution that would be in itself both high school and College, the settlers erected the buildings, not in Winnipeg, but beside the stone Kirk of Kildonan.


The Very Rev. Principal Grant.

The honour of having cared for the religious interests of the North-West in its early days must be assigned to the Roman Catholic and Anglican Churches. The Methodist Church entered the field next. Nothing need be said here concerning the Roman Catholic missions, as special reference has been made to them elsewhere. Too much praise can hardly be given to the Church of England, especially when its zeal is compared with the inactivity of the Scottish Church. True, the Church of Scotland puts in the plea of ignorance as its defence; and the fact that the petition of the Kidonan settlers for a minister, sent home through the Hudson's Bay Company, came back to Kildonan a year or two after in a butter tub, throws a significant light on the subject. At any rate, Anglican missionaries did come, and they were good men. Not confining themselves to the white population of the Red River, they devoted their attention to the English-speaking Half-breeds wherever a nucleus of them was to be found, and also to the Indians as far north as the forts on the frozen shores of Hudson's Bay, and the unutterably lonely posts on the far distant Mackenzie River. They built churches and schools and formed congregations. Previous to the passing of the Manitoba School Law, in 1871, almost all the schools which existed within and beyond the Province were and had been from the first in connection with the Anglican missions. They were supported, in whole or part, by the Church Missionary Society or by grants from the Diocesan Fund. This fund being small, grants could not be made in every case of need. And, in not a few cases, the clergymen, unable to get assistance, voluntarily undertook the labourious duties of school-teaching, without remuneration and in addition to their proper work.

On the resignation of Bishop Anderson, Bishop Machray ruled Episcopally over the whole North-West. His patriarchate is now divided into four Dioceses—Rupert's Land, Moosonee, Saskatchewan and Athabasca. Bishop McLean, of Saskatchewan underwent great labour in enlisting the sympathies of his Church, both in England and in Canada, on behalf of his Diocese. Preaching, lecturing and collecting money wherever he went, he raised an endowment for his Bishopric, built Emmanuel College at Prince Albert, and secured the salaries of several additional missionaries and catechists for his Diocese. The Methodist and Presbyterian Churches are now prosecuting religious work in the North-West with wise liberality and forethought. The former had its missionaries in the country fifty years ago. Evans and Rundle, men of apostolic character and labours, were the pioneers. None of their successors have gone beyond the bounds to which they penetrated. George Macdougall followed in their steps, and established missions on and near the Saskatchewan; at Morleyville, where his son laboured under the resplendent lights and shadows reflected from the long silver-tipped line of the Rocky Mountains; and at various other points where Indians were in the habit of congregating. He and Pére Lacombe had extraordinary influence with the Indians, influence of which the Government availed itself on different occasions, and for the wise exercise of which the country is greatly their debtor. To-day, the Methodist Church has missions on the two Saskatchewans, all the way up to the Rocky Mountains; also, on the east side of Lake Winnipeg at Beren's River and Poplar River, and on the west side at Fisher River. At the northern end of the Lake their headquarters are established at Norway House. From that point, a chain of stations connected with Norway House or Oxford House extends down the Nelson River. Almost all the Indians in this part of the country are nominally Christians. Keep whiskey from them, and they are better Christians practically than average white men. Five or six hundred Indian church members are connected with Norway House and its stations. Sixty or seventy miles north of the bend of the North Saskatchewan, an important mission has been established at Whitefish Lake. A gratifying feature of mission work in the North-West is the fact that the different Protestant Churches seldom interfere with each other. As a rule, they respect each other too much to compete for converts. The Methodist Church in Canada has taken a comprehensive view of the whole country, and sends ministers to the most important points, and wherever its people call for the ordinances of religion to be dispensed to them according to the ritual to which they have been accustomed.

The Rev. Mr. Nesbit was the first missionary to the Indians sent out by the Canada Presbyterian Church. He established his headquarters at Prince Albert, on the North Saskatchewan, in 1866, and did good work until he died at his post in 1874. The Church sent the Rev. Mr. Sieveright to succeed him and he built churches at various points in the surrounding country with the zeal of a St. Boniface or Columbanus. The Presbyterian Church is atoning for past neglect by the energy which it has displayed in North-West work since its Union in 1875. The congregation in Winnipeg built, on Portage Avenue, Knox Church, a beautiful specimen of Gothic architecture, whose tall, graceful spire was for many years a landmark of the city to travellers far out on the prairie. Knox congregation became so large that a number of its energetic young men determined to form a second congregation, to be called St. Andrews. They did so, parting from the parent congregation in the most friendly spirit. Both parties were actuated by a desire for the common good, and the mother congregation determined therefore to move away from the centre of the city to a site nearer Manitoba College, the better to divide Winnipeg into two parishes. The trustees, Kirk-session and congregation of Knox, instead of complaining of the loss they would sustain by the formation of the second congregation, voted the off-shoot $10,000 towards the erection of their proposed new church, and subsequently, when Knox was sold for a larger sum than was expected, the gift was increased to $25,000.

There is room in the North-West for all the Churches and for all that they can do. But where so much has to be done, an understanding is most desirable in order to prevent collisions and cross firing. In Australia the Episcopal, Methodist, and Presbyterian Churches economize their strength and give practical proof of their underlying unity and brotherly spirit by an agreement not to interfere with each other's work in the Home Mission field, and by the establishment of a Board that endeavours to harmonize the action of the respective Churches. A Joint Committee that would organize a fair distribution of missionaries in Canada would be an unspeakable blessing. Anyone who has had opportunities of seeing what communities become where no ministers of religion hold up a banner for God, morality and purity of life, would gladly sacrifice all the shibboleths of his sect to secure a resident clergyman in every settled township in the North-West. The very existence of a church in a community is a witness of higher things than the material. The presence of a minister of religion is a guarantee of social order. The Presbyterian Church took a step that not only rendered its own administration more prompt and effective, but facilitated the carrying out of a common understanding between different churches when it appointed (1881) a Superintendent of Missions for the whole North-West. The Presbytery or Court constitutionally charged with the work, far from viewing the new office with suspicion as an encroachment on its own jurisdiction, pressed for its creation. The Rev. James Robertson, Pastor of Knox Church, Winnipeg, was appointed Superintendent by the General Assembly. His capacity for organization and his knowledge of the country, especially of its religious and educational necessities, marked him out for the post to which he was appointed by unanimous consent and which he has held with much success to the present time.

THE HUGUENOTS, AND PRESBYTERIAN MISSIONS IN QUEBEC

BY

THE REV. PROFESSOR JOHN CAMPBELL, M.A., LL.D., F.R.S.C.

THE French expedition of De Monts in 1604 was composed very largely of Huguenots, and, although Henry IV. commanded him to make Catholics of the Indians, the utmost freedom of worship was allowed his settlers—first at Port Royal and afterwards at Quebec. In his vessels there were Huguenot pastors and Catholic priests, whose discussions Champlain relates with evident bias; but neither seem to have settled in the Colony, for it is recorded that no priests were resident in Canada before 1615, when Champlain brought out four Recollets. The Huguenot pastors were not encouraged to stay in a public capacity, yet religious services were certainly held and the sacraments administered according to the order of the Reformed Church, which leads to the belief that ordained men were found in private life.

A contest speedily began between the two creeds owing to the desire of Madame de Guercheville to send two Jesuit Fathers, Biard and Massé, to convert the Indians of Acadia. Du Chesne and Du Jardin, Huguenot merchants of Dieppe, who had a lien on the vessel chartered for this expedition in 1610, refused to allow it to sail unless the Jesuits were excluded, whereupon the devout Marchioness raised the amount of the bond at Court, and the vessel sailed. Thus these two Jesuit Fathers were the first priests to settle in New France, and gave tone to the whole of its religious life. The captain and the sailing master of the ship in which they arrived were Jean D'Aune and David de Bruges, Huguenots both, and apparently men of liberal mind. The next Huguenots after De Monts to lead settlers to Canada were William and Emeric de Caen, uncle and nephew, whom the Duke de Montmorency made superintendents of the Quebec Colony. The De Caens were devout men of a fighting type, and held religious services with their Protestant compatriots from 1621 till 1627, when their charter was revoked. The Jesuits meanwhile arrived in 1625.

In the year of the appearance of the De Caens, the first child of European parents was born in Canada. This was Eustache, son of Abraham and Margaret Martin. The father gave his name to the famous plains of Quebec, and was called "The Scotchman." He seems to have been an apostate from Protestantism, as his youngest son, Charles Amador, born in 1648, was the first Canadian ordained as a priest. It is not a little interesting in a pathetic way to observe that the sponsor of Charles Amador was Charles de la Tour, another apostate, whose father Claude, and his own heroic wife, were both devoted Huguenots. In 1623 the troubles of the Protestants in Canada began. De Montmorency's nephew, the Duke de Ventadour, purchased the Vice-royalty of Canada from his uncle. He was a lay-brother and had the spiritual interests of the Colony solely in view. The Huguenots of France had been looking over to Canada as a refuge from probable oppression, and resented the change of Viceroys equally almost with those resident in the country. Both parties, that in Quebec led by the De Caens in particular, are accused of doing all in their power to thwart De Ventadour's designs. He could hardly find Roman Catholic sailors or settlers to fill his ships. He did indeed succeed in obtaining captains of his own faith, but by far the greater portion of his crews were Huguenots. The consequence was that, on the ocean, two-thirds of the whole command regularly engaged in religious exercises and that publicly. As a concession, however, to the Duke's prejudices or scruples, they forebore to make their hymns sound too nosily on the St. Lawrence. But the Jesuits soon put a stop to external worship on the part of Protestants.

So far as can be judged from contemporary records the two parties, Catholic and Huguenot, must have been about equally matched in New France at this time, if, indeed, the Huguenot did not preponderate. But Louis XIII., devoted to the Virgin, was on the Throne of the Mother Country; Rochelle had fallen; and Richelieu had won over Sully, Rohan, and other Huguenot peers of France. What wonder that defection on a smaller scale should take place in France's possessions beyond the sea? The religious disputes between Champlain and the Jesuits on the one hand, the De Caens and the Huguenots on the other, are alleged as the reason for putting the American colonies on a new basis. In point of fact the De Caens and their fellow-Protestants simply asked for liberty of conscience and equal rights. In 1627 came the blow directly aimed at the Huguenot party. Richelieu deprived the De Caens of their charter, and gave it to the Company of One Hundred Associates, on, amongst others, the condition that their emigrants should be Frenchmen and Roman Catholics; that no stranger or heretic should be allowed into the country; and that the Company should place and provide for the maintenance of three priests in each settlement. Thus in 1627 came the Revocation of the Edict of Nantes for the Huguenots of New France.

The following year, the younger De Caen, smarting under his wrongs, joined the Huguenot refugee in England, Sir David Kirke, in the Duke of Buckingham's invasion of Canada. That year they were unsuccessful, but in 1629 Champlain surrendered Quebec into their hands. The Colonists received the victors with something approaching joy, certainly with the utmost goodwill, which would indicate a considerable population friendly to the Reformed faith. Sir James Le Moine does not know whether Abraham Martin, the Scot, fraternized with the new Governor and his Protestant chaplain, but he does inform us that the latter was sent for to christen the little daughter of Monsieur Couillard, who was a man of note in the city. How many more Huguenots there were in it then, future research may declare. Charlevoix furnishes the names of five—Le Bailiff, a native of Amiens, to whom Kirke gave the key of the Magazine, and his fellow-deserters: Etienne Brulé, of Champigny; Nicolas Marsolet of Rouen; and Pierre Raye, of Paris; which last he calls "one of the most wicked men it was possible to see." The fifth was "the furious Calvinist, Jacques Michel," who had incited Kirke to his expedition, and was actually on board it as vice-admiral. There is no mistaking the rancour of Charlevoix. In 1632 the Treaty of St. Germain-en-Laye restored the Colonies to France, and to the Hundred Associates.

Meantime Claude de la Tour, the Huguenot, in connection with Sir William Alexander's grant of Nova Scotia, had established a hundred Scotch Colonists at Port Royal, of whom many died from hardship or were killed by the hostile Indians. In 1635, La Mothe Cadillac saw two men of one of the surviving families at Port Royal, who had become Roman Catholics and married French wives. The same state of things happened, on a far larger scale, after the British conquest of Quebec, when the discharged men of Fraser's and Montgomery's, and other Highland regiments, settled all along the Lower St. Lawrence, and, marrying French wives, lost their language and their religion. Charles de la Tour, who deserted his father's Church, was rewarded "for his zeal for the Catholic, Apostolic and Roman religion," as was the Commander de Razilly, with grants of land. Yet they do not appear to have carried their zeal to the extent of persecution, for Dr. Gregg seems to indicate that descendants of a Huguenot remnant are to be found about Lunenburg and the River St. John. They may, however, be descendants of later immigrants.

Thirty years pass, and still there are Huguenots in Canada. Parkman, in his *Old Régime*, says of the year 1665 in Quebec: "The priests were busy in converting the Huguenots, a number of whom were detected among the soldiers and emigrants. One of them proved refractory, declaring with oaths that he would never renounce his faith. Falling dangerously ill, he was carried to the hospital, where Mother Catherine de Saint Augustin bethought her of a plan of conversion. She ground to powder a small piece of bone of

Father Brebeuf, the Jesuit martyr, and mixed the sacred dust with the patient's gruel; whereupon, says Mother Juchereau, 'this intractable man forthwith became gentle as an angel, begged to be instructed, embraced the faith, and abjured his errors publicly with admirable fervour.'" In the ranks of the Regiment Carignan Salieres, a Huguenot captain and fifteen men were converted and reported joyfully by the Intendant Talon to the French King. Many of the non-resident merchants of Quebec were Huguenots from Rochelle. "No favour was shown them; they were held under rigid restraint, and forbidden to exercise their religion, or to remain in the Colony during winter without special license." This sometimes bore very hardly upon them.

The Governor de Denonville, an ardent Catholic, states the case of one Bernon, who had done great service to the Colony, and whom La Hontan mentioned as the principal French merchant in the Canadian trade. "It is a pity," says Denonville, "that he cannot be converted. As he is a Huguenot, the Bishop wants me to order him home this autumn, which I have done, though he carries on a large business, and a great deal of money remains due to him here." Louis XIV. sent orders to imprison heretics who should refuse to abjure, or to quarter soldiers on them, whereupon the pious Denonville, having stated that a few had abjured in the former year, added, "Praised be God, there is not a heretic here."

Denonville's report was untrue. Charlevoix, indeed, tells how La Salle's pilot, Tessier, abjured his Calvinism in the parish church of Montreal in 1688. But, while giving the names of several Huguenot officers, he is careful to make no mention of their faith, classing them singly with other *Reformés* or half-pay captains and lieutenants. Other documents, however, put the word Calvinist in place of *Reformé*. Families supposed to have been of Huguenot origin are those of Francois Bissot, Olivier le Tardiff, Jean Nicolet, Nicholas Macart, Charles Couillard de Beaumont, Jean Guyon, Couillard de Lespinay, Marsolet and Kertch. There is little doubt that Medard Chouard Les Groseilliers and Pierre-Esprit de Radisson, who, in 1663, guided the English to Hudson's Bay, were also Protestants. In 1684, M. de la Barre, the Comte de Bangy, Aubert de la Chesnay, Champagne, Le Ber and Du Luth were suspected of treason, and their Catholicism called in question. The Baron de la Hontan at the same time was regarded as an infidel rather than as a heretic, but M. de Lino, who, in 1693, was imprisoned in the Bastile in Paris on a charge of conspiracy with the English, seems to have been a Huguenot, like Thomas Pichon, who, in 1758, betrayed Cape Breton.

In a despatch of M. de Monseignat, Comptroller-General of the Marine of Canada, giving an account of hostilities against the British Colonies in 1689-1690, it is stated that: "The best qualified Frenchmen were the Sieurs de Bonrepos and de La Brosse, Calvinist officers, who served as volunteers." And, in the despatch relating to Frontenac's expedition against the Onondaga Indians in 1696, mention is made of Sieur Dejordis, a Calvinist captain at the head of the Quebec battalion, and further on in the document appears the name of Dauberville, a third Calvinist captain. These are but small samples of what the Archives of Canada will yet furnish in large measure to patient research. As for individual Huguenots of humbler rank, it is hardly probable that their record has been preserved.

In his "Frontenac," Parkman says: "the Church, moreover, was less successful in excluding heresy from Acadia than from Canada (Quebec). A number of Huguenots established themselves at Port Royal, and formed sympathetic relations with the Boston Puritans." The Bishop at Quebec was much alarmed. "This is dangerous," he writes, "I pray Your Majesty to put an end to these disorders." But the priests were busy there also, for M. des Goutins, who was Judge in the Colony, wrote to the Minister in 1689, charging one Trouvé, a priest, with causing the banishment of a family of nineteen persons. What are these, however, save accidental records, preserved doubtless against the will of the dominant religious party, of a relentless and untiring persecution of the unhappy Huguenot until he was compelled to apostatize or betake himself in exile to the New England Colonies. What happened to the faithful who refused to deny the faith? Mr. Smith, in his "History of Canada," says:

"During the time that Canada was a Colony of France, a person suspected, with or without foundation, was seized, thrown into prison, interrogated, without knowing the charge against him, and without being confronted with his accuser; and he was deprived of the assistance, either of his relations, friends or counsel. He was sworn to tell the truth, or rather to accuse himself, without any value being attached to his testimony. Questions were then put more difficult for innocence to unravel than vice to deny. The prisoner was never confronted with the person who had deposed against him, except at the moment before judgment was pronounced, or when the torture was applied, or at his execution; and judgment in capital cases was invariably followed by confiscation of property."*

Where are the records of that secret tribunal before which the law called the Huguenot heretic? Canada and Acadia as well as France lost much of their best blood when the Revocation of the Edict of Nantes was put in force on this side of the Atlantic. Yet there are well-known French-Canadians at the present day who point with not a little pride back to their Huguenot ancestry. In 1759 Quebec was taken by Wolfe, and in 1763 the Treaty of Paris ceded the whole of New France to Great Britain. In 1774 there were only 400 Protestants, exclusive of the Army, in the Province of Quebec, and these were, with few exceptions, of recent importation. An obscure but apparently truthful piece of French-Canadian Protestant tradition that links the Huguenots of the past with the missionary labours of the present century is the fact that prior to 1795 two Frenchmen were found selling Bibles, the version of Martin, in the Province of Quebec, or Lower Canada, and were compelled to retire before the activity of the priesthood. They withdrew to Niagara, and there a M. Filiatrault bought a Bible from them which he carried back to his home at St. Therese, in which it exercised a salutary influence. Whence these two Frenchmen came or by whom they were employed who can tell?

It was reserved for the beginning of the present century to see an effort inaugurated for the evangelization of Lower Canada. The British Wesleyan Conference sent out the Rev. Jean de Putron to preach the Gospel in the French language in Quebec and other places, a work which he continued from 1815 to 1821—the year following that in which the Montreal Branch of the Bible Society was formed. Captain (afterwards General) Anderson, R.A., being stationed in the Province, took a deep interest in Protestant instruction, and was grieved over the successful aggression of the Roman Catholic priesthood. He apparently succeeded in obtaining for some years an agent of the British Reformation Society to do Home Mission work in Quebec and elsewhere about 1830, but there are no traces of his name or influence. The Church of Rome seems to have had all its own way without let or hindrance. But in 1834 the Rev. Henri Olivier, who had been sent out by a Missionary association of the Lausanne churches, together with his wife and two young men, to labour among the Indians, was arrested by the Macedonian cry of French Canada. The young men went on to evangelize the Sioux, but the Oliviers remained in Montreal, where they formed a small Baptist Church which exhibited three French-Canadian converts as the result of a year's work. At the end of that period the climate compelled them to go home.

Before they left Montreal they were joined by Madame Feller, whose name stands so high in the annals of French Mission work, and by M. Louis Roussy, delegated by the Associated Churches of French Switzerland. M. Roussy continued the Roman Catholic French School, which had been commenced by Mr. Denton, one of M. Olivier's two young friends who afterwards went to the Sioux; but was soon driven out by opposing influences. Then Madame Feller and he laboured for a while in Montreal and St. John's, and at last in 1836 returned to Grand Ligne and established the mission which has there proved so successful. They continued the Baptist traditions of the Olivier's, and the record of their faithful and victorious years of service, down to the year 1868, when Madame Feller went home to her rest, is told in the memoir of that sainted woman by the Rev. Dr. Cramp. All honour to the Swiss Baptist missionaries. They broke almost fallow ground, and inaugurated the educational system which has been followed with most beneficient results. The Haldane brothers, who had aroused the evangelical sentiment in French Switzerland that affected Madame Feller and M. Roussy, did not forget their disciples, but formed at Edinburgh about 1835 an "Edinburgh Committee for the Management of the French-Canadian Mission." Not all on the Committee were Baptists, but they helped the Baptist Mission as the only one then in the field.

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*History of Canada from its First Discovery to the year 1791, by William Smith, Clerk of the Parliament and Master-in-Chancery of the Province of Lower Canada. Printed in 1815.

But others were not idle. The Bible Society, which appears to have distributed copies of the Scriptures in French, long before the Montreal Auxiliary was formed, was aroused by the state of affairs during the Rebellion of 1837 (with which the French converts sympathized) to do something for the spiritual well-being of the French-Canadian. The State prisoners in the gaol received 200 copies of the Scriptures in their own tongue, and read them. As early as 1836 the Montreal Auxiliary had employed an agent to circulate French Scriptures in Montreal, and in 1838 there appears the name of P. V. Hibbard as *colporteur* for all the French-Canadian parishes in the district. This was the sowing of the seed, and it was well sown and fell in many cases upon good ground and bore fruit. Since that time all the Canadian agencies have scattered French sacred and religious literature broadcast with gratifying results, from Halifax to Quebec, from Montreal to Cornwall, from Ottawa to Bayfield, and from Algoma to Manitoba. The Bible and Tract Societies have furnished the Lumberman's Mission of the Presbyterian Church, and many similar evangelistic bodies, with the printed sinews of war for the great contest between Roman Catholicism and Protestantism.

The Rev. James Thompson was the agent of the Bible Society in Montreal, a Society in which all Denominations of Protestants met on a common platform. Owing largely to his instrumentality, there was formed in 1839, the French-Canadian Missionary Society, an undenominational body in name and management, but sustained almost exclusively by Presbyterian gifts and offerings. Among its founders may be mentioned the Rev. Dr. Taylor, of Erskine Church, Dr. Wilkes and Dr. Strong, and Messrs John Redpath and James Court. The Society at once opened communication for financial purposes with Glasgow, Scotland, and for missionary supply with Geneva, Switzerland. Money came from Glasgow, and from Geneva came several noted missionaries, including M. and Madame D. Amaron, and Mm. Moret and Prevost. They arrived in 1840, and, a little later, came the Rev. J. E. Tanner and his wife, and M. Chevallez. Independent of the French-Canadian Missionary Society, and the Baptist Mission of Grande Ligne, was M. E. Lapelletrie, who left France in 1839 as the agent of the British and Foreign Bible Society, and, in the end of the following year, another Frenchman, M. J. Vessot, joined the ranks of the F.C.M.S.

The undenominational French-Canadian Society, emulating the Baptist Mission of Grand Ligne, engaged at various times in four branches of missionary work; primary Protestant education, colportage, evangelization by preaching, and the training of missionaries. Mission-school work was begun by Madame Amaron at Belle Rivière, in 1840, with comparatively small attendance, and was in 1846 transferred to Pointe-aux-Trembles, so far as the boys' school was concerned, under the care of Messrs. Tanner and Vernier. The school for girls, begun by Madame Tanner in Montreal in 1846, was, three years later, also transferred to Pointe-aux-Trembles, where, under many able and devoted directors and directresses, the double school has since gathered in large numbers of French-Canadian Roman Catholic youth, and has made through them a permanent impression upon the religious thought and life of the Province. A very complete history of this school and its eminent teachers is contained in the forty-second annual report of the French-Canadian Missionary Society in 1881. The invaluable services of the *colporteurs* have not met with the same recognition. Only a name here and there has been preserved of the men who, more than all others, spread abroad the Gospel light. Messrs. Vessot and Chevallez commenced this good work, which extended to all parts of the present Dominion in which French-speaking Canadians were to be found. In 1848, the Rev. John Black, afterwards the pioneer missionary of the North-West, began a three years' service in the F.C.M.S.

The Society made an effort to unite all French-preaching ministers in a French-Canadian Reformed Church. These included its own ordained missionaries and the ministers of churches that had independently taken up French work, such as M. Roux, a Baptist, and M. Doudiet, of the Presbyterian Church. This was in 1858, but the Synod, which at one time consisted of ten congregations, with about 2,000 adherents, disintegrated in 1876, and its components returned to the Denominations of their choice. The effort, however, had not been in vain, for it had drawn the isolated pastors into mutual sympathy and enabled them to present an united front to the common enemy of their work. The training of missionaries was first undertaken by the Rev. P. Wolff in 1852, whose four students were A. Solandt, E. Jamieson, A. Geoffroy, and R. P. Duclos. The latter and subsequently the two Groulx and J. M. Des Ilets, also studied at Geneva. In 1867 the Society procured the services of the Rev. D. Coussirat, B.D., of Montauban, as Professor of Theology, and transferred the Seminary from Montreal to Point-aux-Trembles in 1869. But, in 1870, the Canada Presbyterian Church having taken up the work of French evangelization, Professor Coussirat cast in his lot with it, and occupied a chair in the Presbyterian College, Montreal. It is hard to over-estimate the importance of the influence brought to bear on French-speaking Canada by the French-Canadian Missionary Society in the matters of primary religious education, the dissemination of the Scriptures, the direct preaching of the Gospel and care of souls, together with the training of Christian workers.

Nevertheless, there was a weakness in the administration, not arising out of the character of the men who composed it, for rarely has a more able and consecrated body of Christian philanthropists been assembled; nor out of any lack of zeal or prudence on their part; but out of the lack of cohesion which undenominational enterprises are apt to exhibit, and partly out of the impatience of ordained missionaries at being dictated to by a Committee composed largely of laymen. The Presbyterian Church of Canada in connection with the Church of Scotland had its separate mission of St. John's Church in Montreal from 1862. A little later, Messrs. Labelle and Groulx and Paradis had begun work under the auspices of the Canada Presbyterian Church. The Church of England had its mission of Sabrevois; and the Methodists were working up towards their present flourishing French Institute in the western suburb of Montreal. Also, as early as 1859, a great event took place. Father Chiniquy, Priest of the Parish of St. Anne, Kankakee, in the State of Illinois, U.S., partly through the teachings of the Rev. T. Lafleur of the Baptist Mission in Montreal, had renounced Roman Catholicism; and several years after, with 600 of his people, was received into the Canada Presbyterian Church. Added to this, the members of the Presbyterian Churches who were the chief supporters of the French-Canadian Missionary Society, and the ministers and elders who were on its Board, saw the necessity for having Church work under Church control, inasmuch as this would only mean ceasing to share its direction with the comparatively small Congregational Church in British North America.

In 1869 Prof. Coussirat began to give instruction in the Presbyterian College, Montreal, which had been founded in 1867, and in 1870 the Presbytery of Montreal petitioned the General Assembly of the Canada Presbyterian Church to enable it to engage in French work. At the following Assembly, Dr. R. F. Burns read the first Report of the Committee on French-Canadian Evangelization, which emphasized Prof. Coussirat's good work, and referred to the missionary labours of ten students. Principal MacVicar succeeded Dr. Burns as Chairman of the Committee; and it was deemed advisable by him and his colleagues, of whom the writer was one, to strike a blow for free religious speech in French Montreal, the Protestant churches of which had frequently suffered from the violence of Roman Catholics. It was felt that the man for the work was the Reverend Charles Chiniquy, better known as Father Chiniquy. Dr. MacVicar's report of the Committee to the Assembly of 1875 contains the substance of the story of the remarkable movement which took place in Montreal during the previous winter and can hardly be improved upon, but the writer, as a participator in all but one of Father Chiniquy's meetings, can add some picturesque particulars.

The object of the struggle was freedom to preach the Gospel to French-Canadians. In response to the Committee's desire and promise of substantial help and defence, Father Chiniquy came to Montreal on the 22nd of January, 1875, and laboured till the 25th of March. He began his preaching in the Craig Street Church, then under the French-Canadian Missionary Society. It could not hold the crowds that came to hear him, for the Committee advertised him by posters all over the city, but the Craig Street people were unable to give the venerable missionary the protection guaranteed him. The church windows were smashed, and preacher and congregation stoned out of the building. Other churches farther removed from the French element were asked for the use of their buildings, but their managing Boards, fearing violence, declined to grant them.

The Rev. Dr. D. H. MacVicar.

Then it was that the office-bearers of Coté St. Church, the nearest among Canada Presbyterian churches to the French quarter, ventured into the breach and welcomed the apostle of French-Canadian Protestantism. The Protestant press was aroused; the city police placed in requisition. A corps of 300 able-bodied Protestant sympathizers, numbering in their ranks Dr. Beers, Mr. William Greig, and many other brave men whose names it would be a privilege to mention, did space permit, occupied the basement as a reserve force, and helped the students of the Presbyterian College as ushers and preservers of order in the sacred edifice. All were armed, many, indeed, only with stout walking-sticks, but the writer had occasionally more dangerous weapons thrust into his hands by watchful friends. Three large sleighs formed the escort of the preacher. The first, full of armed men, broke the way; the second contained Father Chiniquy, Principal MacVicar, the writer, and occasionally such aids as Professor Coussirat, Mr. Doudiet, and Mr. Tanner, together with a complement of Protestant defenders; the last was like the first, and its object was to guard against an attack from the rear. The writer accompanied the preacher into the pulpit, partly because the mob would hardly care to injure an English minister, and partly to take notes of the Gospel addresses, a synopsis of which was published weekly in the *Canada Presbyterian*.

Others who constantly stood by the brave Father were Principal MacVicar, the organizer of the whole work, Professor Coussirat, the Rev. Dr. Burns, and the Rev. Messrs. Doudiet, Lafleur and Tanner. Many who should have been there stood aloof. The congregations filled the whole of the large church to overflowing, and consisted for the most part of respectable men eager to learn the truth. There were occasional interruptions, but so well did the ushers and guards do their duty that offenders were speedily handed over to the police, and the magistrate, to give him his due, meted out justice to them. But one evening the students of the College held a public meeting, and the Professors, judging from the good order of the past that their services in the Coté Street Church could be dispensed with that night, accepted the students' invitation. As the meeting was about to close, a sleigh drove up to the door, and soon Father Chiniquy came in, a melancholy figure, yet full of cheerfulness. The mob had broken through the imperfect guard and assaulted the pulpit.

The brave old Father had to save his life by flight, and in getting over a back wall had injured at least his clothes.

Next morning the news of the outrage was all over the city, and young, active men everywhere laid their heads together and looked out serviceable weapons. In the evening, Father Chiniquy's escort of the sleighs was at the church shortly before eight, and the students and the 300 were there to meet it, while a strong detachment of police guarded the doors. The veteran surpassed himself that night, and at the close of his address was preparing to withdraw, when a tumult arose outside. A large body of French-Canadian students and others made an assault upon the building to carry it by storm, as they had done the night before, when suddenly a new force made its appearance. Twelve hundred English volunteers in everyday dress charged up the street. There was a crash and a brief scuffle, work made for the French doctors, and then a hasty retreat. The battle of liberty was fought and won. The twelve hundred deprived the 300 and the students, of their privilege of home escort for that night, all eager to see the gallant champion of the faith. Since then the French-Canadian Protestant has as much right to speak in Montreal as the Archbishop. As to the result of of Father Chiniquy's Montreal mission, I cannot do better than quote the succeeding Report of Principal MacVicar. He said:

"It is difficult to give an adequate impression of the arduous labours of Mr. Chiniquy while night and day seeking the salvation of his countrymen, and your Committee record with gratitude the fact that the Lord was pleased to crown his efforts with signal success. During the two months referred to he delivered twenty-seven public addresses in French to audiences averaging about 800 each; so that many thousands of French-Canadian Roman Catholics heard the Gospel from his lips, and thus a work was accomplished which would require years, even by several missionaries going from house to house. He delivered also thirteen addresses in English to audiences averaging about 1,000, besides many private meetings which he held with converts and others. In addition to these public labours, he conversed with about 900 enquirers, more than half of whom were led to see and acknowledge the errors of Romanism. The total number of converts already gathered is over 300; and I now place on the table of the Assembly the autograph list of signatures of those who sent their demission to the priests, and thus publicly renounced their connection with the Church of Rome. A large proportion of these, your Committee have reason to hope, are exercising faith in the Lord Jesus Christ, and are not satisfied with having simply abjured the errors by which they were long enslaved. On the 24th of March, these converts and their friends held a social meeting in the lecture-room of the Coté Street Church, to which about 700 persons were admitted by ticket. Professor Coussirat presided. Resolutions were proposed, ably spoken to and unanimously adopted by the converts, expressive of their renunciation of Romish errors, and their attachment to the Gospel and the freedom which it secures. The meeting was addressed by the Reverends C. Doudiet, Theodore Lafleur, C. Chiniquy and others, and was fitted to be most useful to those so recently brought out of darkness in uniting their hearts and sympathies, and strengthening them to endure the reproach and persecution which they have since encountered."

At the union of the Presbyterian Churches in that same year, 1875, the first act, framed by Principal MacVicar, Dr. Jenkins, and the writer, and passed, was: "That the work of French Evangelization, hitherto carried on by the Churches, be united under a General Assembly Board of French-Canadian Evangelization, whose office shall be in Montreal." The Minute provides that the training of missionaries shall be a first charge on the fund. The Rev. C. A. Tanner was appointed General Secretary; and in the following year, the Rev. Mr. (now Dr.) Warden was made agent, and infused new life into the Board's finances. Mission work was consequently largely extended. In view of the increasing efficiency of the Denominational missions—Presbyterian, Anglican, Methodist and Baptist—the French-Canadian Missionary Society somewhat reluctantly decided to hand over the results of its long and successful labour of love to them. In accordance with this decision it transferred to the Board of the Presbyterian Church in Canada the schools at Point-aux-Trembles (receiving for the property there the sum of $5,500), and with them the whole work of the Society. The Craig Street Church, however, it made over to the Methodist Conference. The Presbyterian Board bought Russell Hall in the east, and built Canning Street Church in the west of Montreal, and established preaching stations and schools in many parts of the Province, as well as in Quebec, Ottawa, and other central localities.

The Rev. Principal MacVicar is still the Chairman of the Board, and the Rev. Dr. Warden its Treasurer, but for several years past the Rev. S. J. Taylor, M.A., an accomplished French scholar, has efficiently discharged the various duties of secretary and personal director of mission work. The gross income of the Board last year was over $36,000. The Rev. Dr. Coussirat still (1898) occupies the position of French Professor of Theology. The efficient head of the Points-aux-Trembles schools, during the past 25 years, has been the Rev. Jules Bourgoin, whose Christian zeal, devotion, and scholarship have tended greatly to place them in their present prosperous condition. The following statistics are taken from an admirable Report by the Rev. Mr. Taylor to the General Assembly. There have been engaged in these missionary labours during 1897 28 pastors and ordained missionaries, 17 evangelists, *colporteurs* and students, and 20 teachers—in all 65 toilers in the French-Canadian vineyard. Of mission fields there were 37, and 93 mission stations in the Presbyteries of St. John, N.B., Quebec, Montreal, Ottawa, Glengarry, Barrie, Algoma, and Huron. "The average Sabbath attendance was 2,415. There are 928 families under our care, with 1,079 Church members, 990 pupils attending Sabbath Schools and Bible Classes. There were 153 members added to the Church during the year, and there were distributed 901 Bibles or New Testaments and 21,976 tracts, etc. The amount contributed by converts for salaries and other expenses was $5,917.70; amount paid as school fees, $1,602.30; making a total of $7,520.00. There were 25 mission schools in active operation, some during the year, others for a shorter period, with an aggregate attendance of 809 pupils."

The Rev. Professor Coussirat.

The schools at Pointe-aux-Trembles have already given a Christian education to about 5,000 pupils, a large proportion of whom became converts and have exerted an immeasurable influence for good in various walks of life. Not a few have become missionaries, pastors and teachers; and others lawyers, doctors, artizans and agriculturists. Many French-Canadian Protestants, including some descendants of the old Huguenot settlers, and of the disbanded Highlanders, who have returned to the faith of their fathers, live remote from mission stations, and thus have no part in Church statistics. The common report with which the late Premier Mercier is credited is that there are in the Province of Quebec over 30,000 French-Canadians who call themselves Protestants whether they go to church or not. There is also a large body in the United States, including thousands of converts made in Canada, who were driven across the lines by social persecution, and who are gathered, some into the many French mission churches of New England, others into English-Protestant congregations. Dr. Amaron in his book, entitled "Your Heritage," estimates the French Protestants of New England at 10,000, and those of the United States at 40,000.

The old state of affairs is changed. Mr. Chiniquy may walk and talk where he pleases, and be treated with respect. Roman Catholics send their children to the English public schools in spite of discriminating fees. They purchase *L'Aurore*, the French-Protestant paper, and read it publicly. Their intelligent men and women seek the society of the intelligent and cultivated among the French Protestants, and in many ways show that the old barrier between Catholic and heretic has been broken down. "Wise people" say this is the progress of modern ideas, the influence of the neighbouring States, and many things besides, but those who are familiar with life and society in the Province of Quebec see in this change the fruit of good seed labouriously sown through long years of painful and weary waiting. The bread cast upon the waters is found after many days, and teaches the Apostolic lesson: "Let us not be weary in well doing for in due season we shall reap if we faint not."

The Rev. Dr. Alexander Mathieson.

THE DOCTRINES AND POLITY OF THE PRESBYTERIAN CHURCH IN CANADA

BY

THE REV. WILLIAM COCHRANE, D.D.

PRESBYTERIANISM—a name which includes both Polity and Doctrine—claims Divine origin, for both the Old and New Testament recognize its leading principles. Things are always ancienter than their names, says Richard Hooker, and just as there were Christians before "the disciples were first called Christians at Antioch," and Reformers before the Reformation, so there were Presbyterians long before the name "Presbyterian" was heard of. In England, about the year 1573, it was used to designate those who sought reformation in the worship, doctrine and discipline of the Church. They were also called "Precisians," or the "precise folk," because they insisted that the Church should cast out everything not sanctioned by the Word of God. The name "Puritans" was also given them as a "nickname," because they wanted the Church to be Scripturally pure. At a later date, there were some who withdrew from the Church of England, holding Independent or Baptist views, but the Presbyterian Puritans remained within the National Church seeking reforms, until ejected in 1662, when they became a separate body, and carried on their work outside the Church of England, as they have done ever since.

As regards Polity, Presbyterianism maintains that in the New Testament, Presbyters, Elders and Bishops are only different titles for the same order of spiritual rulers. The leading characteristic of Presbyterian government is that all clergymen, regularly ordained and set apart to exercise the ministry, are Bishops, and that when these Bishops, or Presbyters, or Elders, meet for consultation, they do so on a perfect equality. One may be elected to preside as Chairman, or President, or Moderator, as is necessary in all deliberative bodies, but beyond this, he has no authority or standing above his brethren. There are three leading features of Presbyterian Polity. I. That there is no higher kind of Bishop than the Bishops set over congregations to preach and teach, oversee and feed the Church of God, "which He has purchased with His own blood." The Scriptural proof that Presbyterianism and not Episcopacy was the Apostolic and primitive form of Church government I omit, as also quotations from well-known writers in the first century to the same effect. Only one authority need be submitted to substantiate this contention—that of the late Dean Stanley. He says: "The most learned of all the Bishops of England, Bishop Lightfoot,* has with his characteristic moderation and erudition, proved beyond dispute that the early constitution of the Apostolic Church of the first century was not that of a single Bishop, but of a body of pastors, indifferently styled Bishops or Presbyters. That it was not until the very end of the Apostolic age that the system which we call Episcopacy gradually and slowly made its way into Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery; that the office which the Apostles instituted was a kind of rule, not of Bishops, but by Presbyters; and that even down to the third century, Presbyters as well as Bishops possessed the power of nominating and consecrating Bishops; and besides, there were, from the commencement of the Middle Ages down to the Reformation, large exceptions from the principle of Episcopal government which can be called by no other name than Presbyterian."

If Presbyterianism was the primitive form of Church government, the question is relevant, in what way did Prelacy and kindred forms come into use? Church historians are agreed in opinion that in the beginning of the second century the churches were all bound together by a common faith and government. Hence, when questions arose connected with the observance of Jewish rights and ceremonies these were not settled by the Church at Antioch or any one church, but referred to a council of the Apostles and elders at Jerusalem, who, after considering and determining the matters submitted to them, sent down their decrees to the several churches. The Bishops or Presbyters at that time invariably presided over single churches. When, as it sometimes happened in large cities or towns, more than one bishop was necessary to oversee the congregation, one was chosen to preside whose business it was by common consent to exercise a general supervision and control over the whole church. He was chosen to this office for his age, gravity, or special talents. By degrees these senior presiding Bishops or Presbyters began to assume the exclusive title and prerogative of Bishops and to claim for themselves a superior grade of office and authority; and thus the distinction was made which was afterwards established, and is now practised in many branches of the Christian Church, but which has really no foundation in the New Testament, where Bishop, and Presbyter, and Elder, are convertible terms; nor indeed in the Apostolic age, when there was perfect parity in the Gospel ministry.

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*See Bishop Lightfoot's Commentary on the Philippians.

Towards the end of the second century it became customary for all the Christian churches of a province to unite and form a large society or commonwealth, and to hold stated conventions to deliberate on questions of importance to the collective church. These councils gradually subverted the equality and parity of all Bishops which existed in earlier days, for it was necessary that the presiding officer of such conventions or councils should be entrusted with special authority. Hence originated the prerogatives of Metropolitans, because they occupied the chief city or metropolis of the region over which they presided; and finally when the custom of holding these councils became universal, certain leading Bishops or Metropolitans were placed over the churches at central points. This gave rise to another new order, and finally to the Roman Pontiff, the Prince of Patriarchs. To put it in a more popular form, says the Rev. Marcus Scott of Detroit, U.S.A.:

"The desire for authority ever found among men, asserted itself among pastors of large congregations, and led them to claim pre-eminence over pastors in small country parishes. Asked for their advice, and often for their assistance, by country churches, in securing pastors, or in any other difficulty that might arise, these city ministers gradually came to appoint, and in time to consecrate, men to the office of the ministry. This was the beginning of Episcopacy, and in course of time the innovation spread over a large part of the Church, and at last it was recognized as a part of the Church's constitution. Remote country churches were left in the enjoyment of the Presbyterian liberty, but the larger part of the Christian world gradually accepted the new Episcopal form. This system continued to develop until two great ecclesiastical empires were established in the two leading cities of the world, Constantinople and Rome; and at last Episcopacy found its complete development in the Bishop of Constantinople and the Pope of Rome. Two centuries passed away, and we find that these two systems had gained authority over almost the whole civilized world. This ushered in the dark ages, commonly called the 'Middle Ages,' when the Church of Christ was bound hand and foot by the chains of ecclesiastical tyranny which she herself had helped to forge, and when freedom, civil and religious, was almost banished from the world."

For this departure from the simplicity of Apostolic church government none of the Evangelical Denominations at the present day can be held responsible. Nor does the writer of these pages reflect upon sister churches that hold and practice other forms than the Presbyterian system of church government. As the Church grew after the Apostolic age it was to be expected, not only that errors would creep in as to modes of worship, but that changes in the details of church government might be found necessary to meet the changed conditions of affairs in countries where the new religion was making converts. Doctrinal purity is of far greater importance than church polity, although not infrequently it is found that where there is a departure from the New Testament order of church government, heretical views of doctrine and other evils follow.

II. That Church government is not vested in, nor to be exercised by, any one person; nor directly by the members of a congregation (as is the case under Independency), but by a representative body or court, or Council of Elders or Bishops chosen for that purpose by members of the Church, in full communion. Elders or Presbyters are of two kinds: ruling Elders who bear rule, and teaching Elders who both teach and rule. The Church courts are four in number; the Session, the Presbytery, the Synod, and the General Assembly. These courts are composed of equal numbers of teaching and ruling elders, except in the Session, where the great majority are ruling elders. Besides the elders who attend to the spiritual affairs of the Church, there are other boards elected by the membership to watch over the temporal affairs of each congregation such as the Deacon's Court, Board of Management, and Board of Trustees.

III. That when any one church or congregation comes to be divided into several, these congregations remain organically united though ministered to by different Presbyters or Bishops. The representatives of these churches meet in Presbytery, Synod, or General Assembly, to deliberate and decide all questions of doctrine and discipline appertaining to the interests of the Denomination at large. This principle of representative government, Presbyterians have always struggled for, both in Church and State. Presbyterianism thus combines "a jealous regard for the liberty of the people, with a due regard to the interests of stable and orderly government. It is the finest example of popular government in the world, securing the union and yet preserving the freedom of many different churches in one grand ecclesiastical fellowship."

To the Westminster Assembly of Divines belongs the honour of formulating the doctrines and polity of the Presbyterian Church, as found in the Standards now in use. This body was summoned to meet in Westminster Abbey, on the first of July, 1643, by an Ordinance of Parliament, the King having refused to give effect to former Bills of both the Lords and Commons for such an ecclesiastical Assembly. In January of that year an Act had been passed abolishing Episcopacy on and after the following November. Archbishops, Bishops and all the officers dependant on the hierarchy were declared to be "evil and burdensome to the Kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of the Kingdom," and the Westminster Assembly was instructed to advise such government "as may be most acceptable to God's holy work, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other reformed churches abroad."

The Assembly met first in Henry the Seventh's chapel, and afterwards in the now well-known and historical Jerusalem Chamber; and continued till February 22nd, 1649, over five and a half years, holding in all 1,163 sessions. While it is true that no body of divines have ever been more recklessly traduced, the verdict of scholars in every age is almost unanimous that since the days of the Apostles there never assembled a more excellent band of learned and godly men. The work of the Assembly was to settle the government and liturgy of the Church of England, and vindicate her doctrines from false interpretations then current; which it did, under the four following divisions:

I. The first thing considered was the Directory for the conduct of public worship, including preaching, prayer and praise, together with the administration of the Sacraments. The Directory formulated by them contains no set forms of worship, as in a Liturgy, but is simply a guide to help ministers in the service of the sanctuary.

II. The form of Church government. They declared that Christ hath instituted a government in the Church; that ordination to the Ministry should be by Presbyters; that no single congregation which can conveniently associate with others should assume the sole power of ordination; and that in addition to the preaching Bishop (or Presbyter or Elder), who labours in word and doctrine, and also rules, there should be others to assist and council in the government of the individual church; and that for the good of all the churches, in their collective capacity, there should be Presbyteries, Synods, and such other spiritual courts as may be deemed necessary, and in accordance with the Word of God.

III. As to the relations of Church and State. The Westminster divines asserted that the Church in spiritual matters and in acts of discipline was supreme, and from her decisions there could be no appeal to any secular tribunal: that the Lord Jesus Christ had appointed a government in the Church distinct from civil government, and that the infliction of Church censures was committed to the Church and her officers. It was this vital and fundamental principle that Andrew Melville maintained, as early as the year 1596, when he said to King James: "There are two Kings and two Kingdoms in Scotland: there is King James, the head of the Commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose Kingdom he is not a King, nor a Lord, nor a head, but a private member."

The Rev. Dr. Cochrane.

IV. The final and most important part of the work done by the Westminster Assembly of Divines was the preparing of the Confession of Faith, and the Larger and Shorter Catechisms. These remain ever a monument to the piety, scholarship, and painstaking labours of the men who composed that Assembly.

The confession of faith with which Presbyterianism is identified, is Calvinistic—not in the sense often used by superficial critics who cannot grasp its teaching and who misrepresent its spirit, but as interpreted by the great Genevan divine himself and his followers, down to the present day. In this brief article, which is necessarily discursive rather than argumentative, only the barest outline can be given of Calvinistic doctrine. What are called the five points of Calvinism are these: Unconditional election or predestination; original sin, or the total depravity of the human race; a particular and definite atonement; invincible grace, or the doctrine of effectual calling; and the final perseverance of the saints. Calvinists assert that God from all eternity did freely and unchangeably ordain whatsoever comes to pass; in other words, He formed from eternity and executed in time, a plan for the government of the world, including in it all actions and events, so that every event that takes place comes to pass as God purposed and arranged it should come to pass, and because He had so purposed and arranged. Further, that man's moral agency has been totally disabled, so far as any ability to choose the good or to will that which is holy is concerned; that the nature of man has been corrupted by sin so that his desires and dispositions are perverted and his whole voluntary activity turned away from holiness. Still, men are free in all their wicked acts, and consequently responsible for them. Man has liberty in regard to all the exercises of his will, but he has no ability to choose the right or the holy. Thus man is perfectly free, even while he acts in the line of evil. The disabling effects of sin, which he has inherited, and the guilt of which rests upon him, have entirely destroyed his ability to know, to choose, or to will the good, but they have not destroyed his liberty or ability in the love and choice of evil. Such a system of theology, Calvinists argue, makes God supreme; traces redemption to free sovereign grace; teaches that the saved have no stronger claim upon God's mercy than those under condemnation, and must ascribe all the glory of their salvation to the unsearchable riches of the Godhead. As has been remarked, "Whatever creed people hold they cannot but be Calvinists in their prayer and praise. 'For Thine is the Kingdom, and the power, and the glory, forever and ever.'"

Arminians, on the other hand, hold that God only foresees all the events and actions that take place, but deny that He fore-ordains them; they also deny man's total depravity, and assert that he has natural power or ability to do something more or less, that is spiritually good, and that will contribute to effect his deliverance from the guilt and power of sin. Especially do they object to the Calvinistic doctrine of reprobation, arguing that it implies: 1st. That God created many of His creatures in order that He might at last consign them to everlasting misery; and 2nd. That His decree of reprobation or His eternal purpose concerning those who perish, is the cause or source of the sin and unbelief on account of which they are ultimately condemned to destruction. Calvinists assert that they not only do not teach these doctrines but repudiate and abjure them, and that such doctrines cannot be shown to be involved in their teaching.

The system of theology antagonistic to Calvinism referred to above, is still generally known as Arminianism from the fact that its most able and prominent modern advocates, the Remonstrants of Holland, were led in the order of time by James Arminius, Professor of Theology in the University of Leyden. During the controversies which immediately preceded the General Synod of Dort in Holland, A.D. 1618 and 1619, when the Churches of England, Scotland, the Palatinate and Switzerland united in condemning by their representatives this doctrine, and in reasserting Calvinism as the faith of the Reformed Churches, the Remonstrants or Arminians set forth their positions as contrasted with the accepted doctrine of the Reform Churches, in the following five propositions. These are known as the five points of controversy or disagreement between the disciples of Arminius and Calvin.

1st—That God from all eternity determined to bestow salvation on those who, as He foresaw, would persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishment on those who should continue in their unbelief, and resist to the end of life His divine succours.

2nd—That Jesus Christ by his death and sufferings, made an atonement for the sins of mankind in general, and of every individual in particular; that, however, none but those who believe in Him can be partakers of that divine benefit.

3rd—That faith cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of free will, since man in consequence of his natural corruption is incapable of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

4th—That this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be called good in man; and that consequently all good works without exception are to be attributed to God alone, and to the operation of His grace; that, nevertheless, this grace does not force the man to act against his inclination, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner.

5th—That they who are united to Christ by faith are thereby furnished with abundant strength and succour, sufficient to enable them to triumph over the seductions of Satan and allurements of sin; nevertheless they may by the neglect of these succours fall from grace, and dying in such a state, may finally perish.

It is not necessary that the millions who accept Calvinistic doctrine should cannonize John Calvin as a man free from the common frailties of humanity; or apologize for a severity of manner and intolerance of spirit that seem strange in our age when toleration is carried to the borders of license. That he was a good man, as well as a great man, is the view of all Evangelical Christians worthy of the name. He was little more than twenty-five when he brought out the first edition of the "Institutes," that masterpiece of reasoning and expression which at once became the strongest defence of the Reformed faith, and which for vigour of logic, consistency of plan, and architectural completeness of detail has never been matched in theological literature. His perceptions of truth were of the clearest kind; the light that shone upon his mental vision was like the brightness of the noonday sun; it admitted of no condition, no limitation, no reserve, and the shadow of a doubt would have been a monstrous absurdity; the convictions at which he had once arrived were henceforth as firm as if founded on the Rock of Ages; but no less clear and decisive were his views of the application of truth to action. In his esteem, truth was no precious, exquisite treasure, to be locked up in concealment and cherished for its own intrinsic beauty and worth; but rather a lusty and well breathed servitor, to be always equipped for strenuous duty, eager to wage battle against the hosts of error and sin, and bound to sweep its enemies from the face of the earth, even as the chaff is swept from the summer threshing-floor. Calvin had no taste for the dainty conceptions of the fancy, or the charms of æsthetic grace.

He was the most sturdy realist of his age; this was the secret of his power over his contemporaries; this established his influence to distant generations. He no more doubted the validity of his claim as a legislator of the Church than he doubted the existence of God, or the inspiration of the New Testament. The celebrated five points of his faith were to him as substantial realities as the mountains or the ocean, and rested on foundations as certain as those of Mount Blanc. The opposers of his creed were accordingly the enemies of God. His zeal against heresy was not the fruit of pride of opinion, of cruelty of disposition, of a passion for tyrannous power, but proceeded from convictions that had their roots in the very depths of his being. His piety may be considered as rather of an ethical than a devotional type. He was alive to the majesty of the Divine law, and the terrible penalties attached to its violation. His worship was paid to the sovereign arbiter of the universe, rather than to the Father of Infinite Mercies. His mind was permeated with the idea of law, of moral government, of eternal decrees, and of the fearful sanctions of the Divine administration. His sense of sin was awful and overwhelming, giving a tinge of sadness even to the sweetest human relations and clouding the enjoyment of the most innocent blessings of life. In the words of a great American historian, "Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued year after year, solitary and feeble, yet toiling for humanity, till after a life of glory he bequeathed to his personal heirs a fortune in books and furniture, stocks and money not exceeding two hundred dollars, and to the world a pure reformation, a republican spirit in religion, with the kindred principles of republican liberty."

It is freely granted that the Confession of Faith was never largely used, nor intended to be used, for popular exhortation and instruction. It was prepared for an entirely different purpose. It was intended to be witness for God's truth, as against prevailing heresies; a standard authority to which appeal might be made in controversy; a concise and yet comprehensive statement of the articles of faith, secured at the cost of heroic contendings and the shedding of blood. It was necessary, therefore, that certain doctrines which were being questioned and villified should be given prominence, and should occupy greater space than others which in that age were generally accepted by all Evangelical churches. Keeping in sight the age in which it was compiled, and the purpose in view, it nobly served its purpose and still remains a treasure-house of precious fundamental truths.

It will thus be seen that Presbyterianism, in common with the Church of England, recognizes the fact that there were Bishops in the Apostolic Church, and believes in an Apostolic Episcopacy or Evangelical succession. But it does not believe in a Bishop over Bishops, but in Bishops over individual churches or congregations. It insists upon the parity of the Clergy, and the equality of all those in the Church ordained to preach the Gospel. It also recognizes the Church as a unit, and carries out this idea of oneness through its Church Courts, Presbytery, Synod and General Assembly, in all of which through the representatives of the different congregations the unity of the entire body is seen.

Apart from its doctrinal teaching, or should I not rather say, because of its doctrinal teaching, Calvinism has contributed very largely to constitutional liberty and righteousness, in both national and individual life. The criticisms of

Augustinian and Calvinistic theology, so common in our day, generally emanate from shallow and superficial thinkers, who repeat, parrot-like, the second-hand conclusions of others. "Take special care," says Bishop Horsley, "before you aim your shafts at Calvinism, that you know what Calvinism is and what it is not." Froude, the Historian, asks in one of his essays how it came to pass, that "if Calvinism is, indeed, the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions for some of the greatest men that ever lived; and how, being, as we are told, fatal to morality, the first symptom of its operation has been to make the moral laws the rules of life, for States as well as persons? If it be a creed of intellectual servitude, how is it able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority? When all else has failed, when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh, content to philosophize in the closet, and abroad to worship with the vulgar; when emotion and sentiment, and tender, imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between lies and truth; the slavish form of belief called Calvinism has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence, or melt under enervating temptation."

Bancroft, the American writer, says: "We boast of our common schools! Calvin was the father of popular education, the inventor of free schools. We are proud of the free states that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the ships from Holland that brought the first colonists to Manhattan were filled with Calvinists. He that will not honour the memory and respect the influence of Calvin, knows little of the origin of American liberty." Dr. Curry, of the Methodist Church, says of the Westminster Confession, that "it is the clearest and most comprehensive system of doctrine ever formed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the Gospel. . . . We concede to the Calvinistic churches the honour of having all along directed the best religious thinking of the country. . . . Some of the best fruits of the Christian life and the noblest specimens of the Christian character have been exhibited among those who have been Calvinists."

Henry Ward Beecher has said that "Calvinists have always been the staunchest and bravest defenders of freedom. Calvinism has done what no other religion has been able to do. It shows in a clear and overpowering light man's responsibility to God, and his relations to eternity, having on his march towards the grave this one chance of securing heaven and escaping hell. . . Calvinism plies men with hammer and with chisel, and the result is monumental marble. Other systems leave men soft and dirty, Calvinism makes them of white marble to endure forever. There is no system which equals Calvinism in intensifying to the last degree ideas of moral excellence and purity of character. There never was a system since the world stood which puts upon man such motives to holiness, or which builds batteries that sweep the whole ground of sin with such horrible artillery."

In times gone by, when more than half of France was Protestant, these Protestants were Calvinistic Presbyterians, and constituted the life-blood of French valour and virtue. When the Netherlands were over-run by hordes of Spanish invaders the Dutch heroes who made such sacrifices, and displayed a bravery rarely equalled and never surpassed (even breaking down the dykes and calling the inundating ocean to their aid) were Calvinistic Presbyterians. And it need hardly be said that it was the Covenanters, Calvinistic Presbyterians, who resisted the despotism of the Stuarts, and the cruelty of Claverhouse, in their attempts to subjugate Scotland. They not only successfully breasted invasion, but rolled back the tide, and raised a spirit that took off the heads of the tyrants, and saved constitutional liberty for the world.

Presbyterianism has made Scotland and the north of Ireland what they are to-day; and in the great Republic of America and the Dominion of Canada it has largely contributed to that free independence and progress which are inseparably connected with a liberty-loving people. And yet we hear, not infrequently, that Calvinism is declining, and will soon be removed from the face of the earth as an obsolete, effete system of religion. When Alexander the Great was ravaging the East, rumour after rumour reached Athens that the great conqueror was dead. And the arrival of each rumour was followed by an enthusiastic outburst of popular joy. And now and then rumours go abroad that Calvinism is dead, and the exultation of certain people is hardly less enthusiastic than was that of the Athenians of old. But those "who are to act as pall-bearers at the funeral of Calvinism, are either yet to be born, or they have before them the prospect of a protracted sojourn on this bank and shoal of time."

"The Larger Catechism" was begun in 1643, and when it was approaching completion, the "Shorter Catechism" was begun, and completed in 1647. It was, strange to say, almost wholly the work of English Churchmen, as all the Scotch Commissioners in the Westminster Assembly of Divines, save Rutherford, had left before it was begun. Although when it appeared, it was regarded as one of the least important results of the labours of the Westminster Assembly of Divines, it has proved to be its most useful work, and the one by which it is best known, for it crowned a long series of similar catechisms, mostly by private hands, which from the beginning of the Reformation had been circulated in the Protestant churches of Europe, and not least freely in the Church of England. Neglected in the country of its origin, since the restoration of the Stuarts swept Puritanism out of the Church of England and covered the Westminster Assembly and all its works with unmerited oblivion, this English book won for itself a foremost place in the religious instruction of youth, both in the Kirk of Scotland and in all the thriving religious communities to which it has given birth. On it has been nurtured the piety of all Presbyterian homes of English speech for two centuries and a half, and its masculine theology has had more influence than any other single cause in building up the robust and virile character of the Scottish people, and of their descendants in Ulster, in the United States, and in the British Colonies.

The Shorter Catechism has been translated into many languages—as early as 1656 into Latin at Cambridge, and in 1660 into both Latin and Greek at Oxford. Popular commentaries upon it have continued from 1657 until the present day, testifying to its value. Richard Hooker says: "I take it for the best catechism that I ever saw." Dr. Johnson thought it "one of the most sublime works of the human understanding." Dr. Philip Schaff, the learned German Protestant divine, recently deceased, reckoned it "one of the three typical catechisms of Protestantism, which are likely to last to the end of time." Dr. Thomas Chalmers recommended it as "the best compendium of the Christian religion extant." Thomas Carlyle wrote when near the close of his life that "the older I grow—and I now stand on the brink of eternity—the more comes back to me the first sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes—'Man's chief end is to glorify God and enjoy Him forever.'"

In our day there are many objections taken to the Shorter Catechism when used in the teaching of the young. The chief of these are that it is a very serious burden to the memory, and so technical and doctrinal in its language as to be above the average scholar, and therefore without much real edification. The answer is that, what in youth is a mere memory lesson becomes in after years an invaluable and definite *vade-mecum*, in professional and experimental knowledge. It is a sort of "ready reckoner" to the meaning of the inspired teaching scattered over the Word of God. As has been well said by one of the scholarly elders of the Canada Presbyterian Church—Mr. W. Mortimer Clark, Q.C., of Toronto—"The instruction communicated through its use has largely conduced to create the interest which is taken in all doctrinal and theological questions by Presbyterians. It is a matter of common observation that Presbyterians of all classes possess a more intelligent understanding of doctrine than that which prevails among other branches of the Church. They are more keen to detect error in its first beginnings, and less liable to be misled by erroneous teachings than are the mass of members of other communions. There is, among those who have received their religious instruction through this admirable catechism, a certain stability in knowledge, and sobriety of thought, which prevent them from becoming religious thistledowns blown about by every wind of doctrine. The systematic knowledge of theology which has permeated the people where the teaching of the Shorter Catechism has prevailed, affords a marked contrast to the hazy and ill-defined notions which obtain among those not so instructed. The stateliness and dignity of its language and its constant reference to the Word of God as the only authority for its statements have tended to produce a reverential spirit for sacred things among those who have imbibed their knowledge of Divine truth through early youth, while the absence of any reference to ecclesiastical organization has promoted that non-sectarian spirit so conspicuous among Presbyterians."

How it came to pass that the Confession of Faith and Catechism prepared by the Westminster Assembly of Divines, which are now the standards of the Presbyterian Church in every part of the globe, were not adopted by Parliament, as a compend of the religious belief of the nation (for by the taking of the Solemn League and Covenant by the House of Commons and the Westminster Assembly in 1643, England was committed to Presbyterianism, as far as it could be committed in a state of civil war); and how after long years of Parliamentary debate and the passing of Acts of Uniformity, followed by intolerance and persecution on the part of the Stuarts, Presbyterianism was rejected and Prelacy restored; will be found by the interested reader on the pages of British history. In 1660, at the Restoration of Charles the Second, Presbyterianism was the established Church of England, while the utmost toleration was accorded others holding different views. To save the country from ruin the Presbyterians, misled by the King's royal declaration, welcomed the King's return. But alas! Milton's words of warning soon came true: "Woe be to you Presbyterians especially if ever any of Charles' race recover the sceptre! Believe me, you shall pay all the reckoning."

It is not the province of this paper to give statistics as to the numerical strength of the Presbyterian Church in Canada, but it may not be deemed uninteresting to glance at the wide-spread ramifications of this Church in Christ's visible Kingdom throughout the world. Churches of the Reformed faith holding the Presbyterian system are now found in almost every part of the globe. On the European continent, embracing Austria, Bohemia, Galicia, Moravia, Belgium, France, Germany, Hungary, Italy, the Netherlands, Russia, Spain, Geneva, there are now reported 239 Presbyteries; for the United Kingdom, embracing England, Ireland and Scotland, 277 Presbyteries; in Asia, embracing Persia, Corea, China, Manchuria, Japan and Ceylon, 15 Presbyteries; in Africa, embracing Natal, the Orange Free State, Capetown, Kaffraria, Adelaide, 21 Presbyteries; in North America, embracing the Churches in Canada and the United States, 687 Presbyteries; in South America, embracing Brazil, Guiana and Surinam, 6 Presbyteries; in the West India Islands, embracing Trinidad, Jamaica, Grenada, Bermuda and St. Thomas, 6 Presbyteries; in Australia, embracing New South Wales, Victoria, Queensland and Tasmania, 40 Presbyteries; in New Zealand, embracing Otago and Southland, 14 Presbyteries, with 19 congregations in the New Hebrides. These represent 1,406 Presbyteries, 26,000 congregations, 23,000 Ministers, 117,000 Ruling Elders, 66,000 Deacons or Boards of Management, 2,500 Licentiates or Preachers, 3,000 Students for the Ministry, 4,000,000 Communicants, 29,000 Sabbath Schools, 231,000 Teachers, 3,000,000 Pupils, with contributions for Home and Foreign Missions amounting to £7,000,000. These figures come very far short of the actual facts, as it is difficult to get information from foreign fields, but they give some idea of the different races and languages of the constituency of the Presbyterian Churches, now numbering 25,000,000 of souls. While valuing their own distinctive principles, Presbyterians are in cordial sympathy with all who love the Lord Jesus Christ, and seek the extension of His Kingdom, by whatever name they may be known. They are not exclusive, but in the best sense Catholic, and welcome to their Communion all who believe in the fellowship of the saints. As Dr. Marshall Lang said in his sermon at the opening of the last Presbyterian Council (Glasgow, June, 1896): "Are we to make Presbyterianism the great subject of our admiration? Nay, surely. What are Presbytery, Prelacy, Wesleyanism, etc.; what are our several nomenclatures, but the names of the streets in the City of God? We have our honest preferences, but the corporate life of those who dwell in the several streets is not drawn from them. but from the all-environing City. It is that City which lieth four square, whose height and length and breadth are equal, which beyond and above all issues towers on our sight. We have our Churches and we love them, but if we love them wisely, it is because through them we realize a definite place and part in the Unity that encloses yet transcends them all—the one Body, the Body of Jesus Christ." Such should be the principles of Canadian Presbyterianism.

PRESBYTERIANISM IN CANADA—EDITOR'S NOTES

Early Presbyterian Conditions in Canada. In 1830 a Memorial was forwarded to the Glasgow Colonial Society with reference to the state of religion in the western part of Upper Canada. It was accompanied by a detailed account of the congregations in the Western, London, Gore, Niagara and Home Districts. These documents appeared as an appendix to the fifth annual Report of the Glasgow Colonial Society, and contained some valuable historical information regarding the pioneer Presbyterian community of Ontario. The first mentioned document was as follows:

"The Memorial of the Rev. George Sheed, of Ancaster; the Rev. Alexander Gale, of Amherstburgh; and the Rev. Robert McGill, of Niagara; Respectfully showeth: That your memorialists are ordained ministers in connection with the Established Church of Scotland, and in charge of congregations in the Gore, Western and Niagara Districts of Upper Canada, and feel a deep interest in the religious state of their dispersed and hitherto much neglected countrymen in this Province. That for some time they have fondly hoped that His Majesty's Ministers, from the enlightened and liberal views by which they seem to be actuated, and the frequent representations that have been made concerning the state of Presbyterian settlers in these Provinces as regards religious ordinances, would have made some adequate and permanent provision for supplying them with religious instruction according to the forms of the Church in which they were educated and to which they are still attached.

That this hope, however, has in a great measure been disappointed hitherto, the paltry sum of £750 sterling being the only provision made for the support of clergymen of the Church of Scotland in this Province, while large sums are annually voted by the British Parliament for the propagation of the Gospel in foreign parts, and, as your memorialists believe, appropriated exclusively for the support of clergymen of the Church of England, which, evincing a great anxiety to become dominant in this Colony, and eagerly improving her advantages for that purpose, has oftener placed her missionaries in populous districts for the purpose of forming congregations than to minister to congregations of her own communion already existing—the petition of two or three respectable individuals to the Bishop of the Diocese for a clergyman being all that is required to procure the settlement of one with a salary of £200 sterling a year.

That, under these circumstances, your memorialists feel themselves bound in duty to urge the claims of the destitute Presbyterian settlers in this Province on the attention of your Society. That, being convinced that your benevolent exertions would have been more extensively felt in this Province had adequate information concerning its religious wants been laid before you, your memorialists, with reference to the eleventh regulation of the Society, beg leave to offer themselves as a Committee of correspondence on the subject so far as regards the Upper District of this Province; and would earnestly entreat the immediate and serious consideration of your Society to the accompanying document which, while it will in some measure enable your Society to judge of the lamentable destitution of religious privileges under which the Presbyterian community labours, is still far from affording a view of the evil in its full extent, even in that portion of the country to which it practically refers—for, though they are aware that members of the Church of Scotland are dispersed, in greater or less numbers, in many parts of the country, deriving also a constant increase from emigration, it is impossible for your memorialists to furnish any statement regarding them sufficiently definite to be laid before your Society.

That, while the spiritual wants of the Presbyterian community are thus so great and urgent, and while frequent solicitations and enquiries are made by congregations desirous of enjoying the ministrations of clergymen of their own Church, your memorialists, knowing the very limited means of the applicants, and that no further assistance is for the present to be obtained from Government, can see no means of supplying these wants, either as respects the more numerous and compact congregations, or the smaller and more scattered bodies of Presbyterians throughout the Province, unless they can engage the effective support of your Society. That, being aware that few of the congregations could, at present, furnish individually any considerable proportion of the provision requisite for the support of a minister, but that all would contribute according to their means, your memorialists are of opinion that your Society would give the most effectual assistance towards the attainment of the object in view if, instead of designating ministers for particular congregations, a few missionaries were sent out to itinerate within certain assigned districts, under the direction of your Society, or of your memorialists, if that should be deemed expedient.

That, if this system, which, under the extensive and pressing necessities of the country, and the limited means of relief that can for the present be made available, your memorialists are convinced would be the most effective, should be approved and adopted by your Society, they entertain no doubt that to each of three or four such missionaries a sum of not less than £50 currency could be procured in this country; and as soon as the Society shall be pleased to give its concurrence, and the additional support that may be deemed necessary, they will proceed without delay to use their best exertions in obtaining subscriptions both from the parties more immediately concerned and among the members of their own congregations. They would also state their entire conviction that in the course of a year or two at most these missionaries would all obtain permanent settlement as pastors, and thereby afford your Society an opportunity of further extending its usefulness by the appointment of others in their stead.

Your memorialists would again earnestly entreat the early attention of your Society to the spiritual wants of the Presbyterian community in Upper Canada, where the harvest is indeed great and the labourers few; and, while they fervently implore the blessing of heaven on your pious and truly benevolent exertions, they are encouraged in the midst of their present difficulties to cherish the hope that Divine Providence will bless you with the means of causing the wilderness to be glad, and the desert to rejoice and blossom as the rose."

The Church of Scotland in Canada in 1840. The following letter, dated at Toronto on July 7th, 1840, and signed by the Rev. Dr. Hugh Urquhart as Moderator, was addressed by the Synod of the Presbyterian Church of Canada "in connection with the Church of Scotland," to the Venerable the General Assembly's Committee for corresponding with Scottish Presbyterian Churches in the British Colonies, and is of some historical value:

"The Minutes of the proceedings of this meeting of Synod, now nearly closed, which will be transmitted to you as soon as they are published, will suggest the deliberations in which we have been engaged, and will exhibit to you the measures which have been adopted by us to maintain the order of our Provincial Church, and to extend its boundaries. Actuated with an unextinguishable veneration for the rules and example of the Church of Scotland, we have had recourse to her past history and have endeavoured, according to the best of our judgment, to apply them to the peculiar circumstances in which we are placed. In judging of the wisdom and propriety of our proceedings, your Committee will, no doubt, keep our position and prospects, in this recent Colony, in view.

With respect to the legal and constitutional claims of this Synod, as the representative of the Church of Scotland in Canada, for encouragement and support from the Civil Government, we have not thought it expedient, during the present Session, to institute any proceedings. The recent decision of the Judges of England confirming that interpretation of the law which we have always advocated has clearly established the right and status of every branch of the Church of Scotland planted in a British Colony. We look forward, now at length, with some confidence, to a faithful and impartial carrying out of this decision. Wearied with the protracted agitation of the Clergy Reserves question, from which so many evils have arisen within the Province, we are willing to leave the settlement of it entirely to the Imperial Parliament. To this acquiescence we are the more readily brought, from a persuasion that no exertion will be spared on the part of your Committee to secure for the Presbyterian population of Canada an equitable proportion of this property for the maintenance of religion. It is with deep and unfeigned thankfulness to the Lord God omnipotent, who reigneth over all, that we view this long continued and embittered controversy as now at last terminated in a manner that leaves no blot on any part of our proceedings. We think we may justly claim, for ourselves and for our people, that we have long borne injustice with patience; that we defended our cause with great moderation; that we contemplate our triumph over the opponents of our just rights without any undue exultation; and can now review the unmerited censure and arrogant pretensions of those who sought to place their feet upon our necks without any failure of that charity which hopeth all things. Looking forward now to the fuller aid that may be granted us for relieving the mournful spiritual destitution that prevails around us, it will be our constant study to make any aid we receive return with tenfold advantage upon all the interests of the commonwealth.

General, The Right Hon. Sir George Murray,

We have further to inform your Committee that the long pending negotiations for admitting the United Synod of Upper Canada into connection with us have been brought during our present session to a successful termination. This measure has in various forms occupied the deliberations of our Church Courts since their first formation in 1832. The body referred to had existed for many years previously, and was increasing in numbers and influence. At a time when only one or two ministers from the Church of Scotland had settled in Upper Canada, several Presbyterian ministers from other bodies in the United Kingdom had emigrated hither, and had gathered under their care congregations, composed in no small proportion of persons who originally belonged to our Communion; most of whom, though attached to their present pastors, held fast all their former principles and predilections, and still sought to be regarded as in fellowship with the Mother Church. This body of ministers, whose services to the Presbyterian cause and to the general interests of religion we cordially acknowledge, had arisen so much in the estimation of the Local Government that their application for pecuniary aid was favourably entertained, and that it might be granted in such a manner as to promote the quiet of the Colony, and also that the Government might not have to provide for two divisions of the same Church, it was recommended in a despatch from Sir George Murray, then one of His Majesty's Principal Secretaries of State for the Colonies, that we, with the United Synod, should form ourselves into one Church, and in the faith that this would be speedily accomplished, the ministers of the United Synod were placed upon the same footing in respect of pecuniary aid as the ministers in connection with the Church of Scotland.

After the patronage of the Government had thus been extended to them, various difficulties started up in the way of the proposed union, varying in their aspects during every successive year; but the desired consummation still appeared to be brought nearer. The late political disturbances and the changes now contemplated in the Civil Government have had their influence in hastening the settlement of this measure. During last winter, and pending the discussion on the Clergy Reserves Bill in the Legislature, the friends of the Church, both in the Assembly and in the Council, in order to secure for Presbyterians a fair share in the distribution of the property, favoured a proposition that in so far as regarded the census of Presbyterians the United Synod should be held as included in the Synod of Canada, in connection with the Church of Scotland, and the Bill passed the Colonial Legislature with this provision. This comprehension indeed was made without any formal consent sought or obtained from our people, or any of our Church Courts. But the members who proposed it had long been distinguished as the most able and zealous advocates of the rights of the Church of Scotland and the warmest friends of the Presbyterian cause; they were well acquainted with the state of the negotiations for the admission of the United Synod into our body; and were fully persuaded that every difficulty was so far obviated that nothing remained but the formal completion of the act by the respective ecclesiastical judicatures.

At this, our first meeting since these proceedings took place in the Legislature, circumstances have so harmoniously combined that the act of admission has been concluded with an almost perfect unanimity. By this step we have brought within our pale seventeen ministers, exercising a pastoral superintendence over flocks that have been collectively estimated at 10,000, all professing adherence to our standards of faith and worship. In this measure, while we have carefully maintained every one of our distinctive principles, we have set an example of fraternal coalescence in a community presenting a scene of division in religious matters of which those accustomed only to the state of the Church in Scotland can scarcely form an idea; and, as we firmly trust, we have removed causes of disunion for the future, the consequences of which, had the two bodies continued apart, could not have been contemplated without dismay. We may now indulge more agreeable anticipations. It is now within the power of the Government to make a more economical distribution of the funds appropriated for the support of religion; and it will now be more within our power to unite congregations that have hitherto been divided, to carry out more fully our spiritual discipline, and to combine more effectually for the organization and supply of vacant congregations. When we reflect on the healing spirit that has of late fallen upon the National Church of Scotland and the Presbyterian Church of Ireland, we are inspired with the greater solicitude to follow their example, so far as the diversity of our circumstances will admit; and we feel assured that you will be gratified with the issue, and approve of the principles by which we have been guided.

With the most sincere and heartfelt gratitude we have received intelligence of the kind and liberal spirit with which you have regarded our scheme for the establishment of a College for general education and theology. We are gratified to perceive that you acquiesce in the judgment that we have formed of its indispensable necessity, and that you are disposed to lend us such aid as the Christian public may put in your power to give. That there are multitudes in the United Kingdom who will respond liberally to your call in our behalf we do not entertain a doubt. Are not we, who in our great need look to you for assistance in this great undertaking, your brethren according to the flesh and fellow-heirs of the same hope? The experience of the last few years has demonstrated that you cannot, except in the most sparing and insufficient measure, send among us ministers educated in your Universities. How then can you better evince your regard for us than by assisting us in founding a University among ourselves, at which the native-born youth may be trained up for the service of the sanctuary? The progress that we have made in this undertaking, considering that our efforts have as yet been only very partial, is in a high degree encouraging. Subscriptions have been reported amounting to upwards of £15,000 and of these about £5,000 have already been paid into the hands of the Treasurer. We have commenced this work in a season of great depression in temporal things. If it shall please God again to send us prosperity we may reap a liberality exceeding that which our most sanguine friends have anticipated.

It is with feelings of sincere gratification and humble thankfulness to God that we inform you of the subordination and harmony prevailing among the different judicatures of the Church. You will the more readily attribute this to a right cause when you consider their recent formation, the inexperience of most of their members in the rules and forms of ecclesiastical proceedings, and the many new and difficult questions that have been forced upon our deliberations. Cases of ordinary discipline we have reason to believe are wisely and faithfully managed by our Kirk Sessions. References to the higher Courts have been few. Since we were constituted into a Synod we have been under the painful necessity of deposing one minister and suspending two, one of whom has been restored; and in several instances we have had to employ strong measures to prevent ministers deposed in Scotland from intruding themselves upon the people as if they were still entitled to discharge the duties of the ministry. The submission that is yielded to ecclesiastical authority, and a discreet moderation in its exercise, have hitherto rendered it unnecessary for us to have frequent recourse to you for counsel and advice. We advert to these circumstances, being assured of your congratulations, that by the grace of God we are enabled in peace and quietness to maintain the order of His house.

We have felt it to be our duty to enter into fraternal correspondence with the Presbyterian Church of Ireland, of whose members a very considerable number are found mixed up in our congregations. The object of this correspondence is to draw more closely the bonds of union between us and that Church; not only because of its communion with the Church of Scotland, but because we have received and will doubtless continue to receive large accessions from it, and are desirous to obtain from it some ministerial labourers to aid us in this extensive field. We have also exchanged letters of fraternal regard with the General Assembly of the Presbyterian Church, and with the Synod of the Reformed Dutch Church, in the United States; the former has lately, with a spirit worthy of the primitive age, borne its testimony against some dangerous errors that had insidiously crept into it, and has asserted the pure doctrine and discipline of the Presbyterian standards; the latter, though existing among a people proverbially given to change, has maintained with remarkable constancy the good order and Scriptural faith of their fathers. We have been induced to enter into this correspondence from a variety of circumstances which need not here be adverted to; but above all that we may cultivate friendly relations with those who, on this continent, not only hold the truth as it is in Jesus, but who acknowledge those Synods, and bear that distinctive name by which we are known as a branch of the Catholic Church.

Regarding, as we always do, with intense and affectionate interest, our native land and the National Church in which we have been blessed, we cannot refrain from expressing our deep sympathy for your beloved Zion in her present state of perplexity and trial. For our brethren and companions' sakes we can never cease to say: 'peace be within thee.' Our hope and prayer is, that she shall be brought out of the furnace as gold purified by the fire. With an affection, undiminished by distance and long separation, we bear her up in our remembrance before a throne of grace. We can look calmly on her dangers, free from those fears and distractions incident to a nearer position, and we think we can see through the dissolving cloud the promise of a brighter day. Even on this side of the Atlantic we feel the impulse of that more vigourous life to which, by the reviving influences of the Holy Spirit, she has been raised. We look around for the outcasts of Israel, and we behold her embracing them. We turn to the benighted millions of Asia, and we discern her energetic missionaries preparing in her schools instruments which God may employ for the regeneration of their country. We have seen what munificence she has displayed in carrying the Gospel to the poor and desolate places in her own territory. We have witnessed her stand nobly forth in the defence of truth, and offer the right hand of fellowship to all who love it—and we firmly believe that the tree bearing such fruit, though much shaken by the winds, will not be blasted or overthrown in the displeasure of God.

On our part, we may be permitted to declare that, as a Church, we are deeply sensible of the solemn responsibilities of that position in which we have been placed by that gracious Redeemer who determines the bounds of our habitation, and apportions to His servants their sphere of labour. The population of this Colony has increased, and doubtless will continue to increase, with great rapidity, and such is the fertility of our soil and the extent of our territory that, within much less than a century, it will probably be reckoned by millions. Forecasting what the character of future settlers shall be, we are fearful lest it should too nearly resemble what we already witnessed, in those crowds of human beings, drawn for the most part from the poorer classes in our native land, many of them indifferently instructed in the great principles of religion, and not a few of them of depraved habits, who seek a home here, and are more intent on the conveniences of a present world than thoughtful of the well-being of their immortal nature, and consequently in danger of sinking into that state of spiritual ignorance and unconcern which surely leads to the laxity of morals and civil disorder. We have around us, everywhere, the most melancholy evidence of the tendency of our emigrant population, and especially of their descendants in the first and second degree, to assume a character mournfully different from that which distinguished their original kindred. With what pain do we often witness persons bearing the Scottish name, yet defaced of all the peculiar excellencies of their progenitors; religion cast aside by them altogether, or held in some one of its fanatical and corrupted forms! Popery, also, you are aware, has an extensive foothold among the settlers of French origin, and is continually gaining fresh accessions from Ireland; and this, with the irreligion that is borne hither on the tide of emigration, afflicts our spirits and fills us with alarm. Our only hope is in God, and in the sure belief that his word will prevail. And we trust that all our ministers are faithful in declaring it and in watching over their flocks with vigilance and prayer. Amidst the many difficulties that beset us, we presume to say that we are sincerely desirous of raising up a Church on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, that shall be preserved to diffuse its blessings on all coming generations."

The Canadian Disruption of 1844. The meeting of Synod at which the Disruption was accomplished took place at Kingston in July, 1844. It has been thought that, had the question of separation not been hurried on at a time of great agitation and excitement, it would, in all probability, never have taken place, and there can be no doubt that the deputation sent out by the Free Church of Scotland and the influence of the secular press, by agitating and exciting the people, had much to do with accelerating the movement. In this connection the following letter of remonstrance addressed by the Synod of the Presbyterian Church of Canada to the Free Church of Scotland is of historical importance. It was signed by the Rev. Dr. John Cook as Moderator:

"We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, in Synod assembled, feel ourselves constrained by an imperative sense of duty to ourselves, and the people under our care, to address to your Church a few words of remonstrance respecting the course of conduct which you have pursued towards the Presbyterian Church in this country. Placed as we are in a position entirely different from that of the Church of Scotland; exempted from all the grievances, either real or imaginary, which gave rise to the Disruption there; and possessing a full, free, and unquestioned right of jurisdiction in all things spiritual; we naturally supposed that we were not called either by duty or expediency to agitate questions which neither did, nor could, practically concern us.

Amid many difficulties and privations which are neither experienced, nor conceived of, by ministers of any Denomination in Scotland, we were engaged in the peaceful prosecution of our labours in this extensive region. In such circumstances we should naturally have expected from all Churches professing the same faith every possible encouragement and assistance. It was therefore with much surprise and regret that we observed in some of the organs of the Free Church expressions of a desire to produce, or at least to countenance, a disruption in our Synod, and division and strife among our congregations. We were for a time willing to ascribe this to ignorance of our condition, or to a want of due consideration of the position of our Church; but from the subsequent conduct of the Free Church in publishing and sending out letters, addresses, and other documents calculated to excite the feelings of our people, and commissioning deputations for the same purpose, we are compelled, however unwillingly, to conclude that there exists a desire on the part of the leaders of that Church to disturb and distract the congregations under our care. We cannot regard such conduct as wise, generous, or Christian, but still, when we think of the high character and the beneficent efforts of many of the members of your Church, we cherish the hope that, when the case is fully and fairly represented, you will see cause to adopt a different line of conduct.

We enjoy the very same liberty, and stand in the very same position, as that for which those who now constitute the Free Church so long contended; a position similar to that of the Irish Presbyterian Church. We are as entirely free, in every sense of the word, as the Free Church itself, or as any Church in the world whether established or not established. It was admitted by every member of the Synod present at Kingston in July last, even by those who left us, 'that none of the causes which led to the Disruption in Scotland exist here,' and in the published words of one of those very persons it is declared, 'whatever may be the difference between the Established and Free Churches in Scotland, they utterly vanish in Canada.' It cannot therefore be regarded as unreasonable that, when called upon suddenly to make a change in our position which we clearly saw would plunge us in unnumbered evils, without the smallest corresponding benefit, we should at least pause and deliberate before taking a step which would be attended with such fearful consequences; and we certainly had a right to expect that, before being accused of acting from unworthy motives, and exposed to unjust censures both here and in Scotland, as being indifferent or hostile to the Redeemer's cause, we should have been, at the very least, requested in a calm and Christian manner to state the reasons of our conduct.

We claim for ourselves the same liberty of judging and acting which we concede to others, and we solemnly declare that in all we have done in this matter we have acted according to our conscientious convictions of duty, and with the most earnest desire to do what would be the most conducive to the spiritual welfare of our people; and we cannot but feel ourselves therefore deeply aggrieved when we see charges which we must characterize as reckless and unwarrantable brought against those who, to say the least, have been as faithful and labourious in the service of the Lord as they who bring forward such allegations; men who have borne the burden and heat of the day, who have spent years of ill-requited labour in gathering in those who but for their exertions would have been strangers to the means of grace.

Let it not for a moment be supposed that we entertain any hard or hostile feelings towards the Free Church. Many of its members we revere and love; we admire their devotedness and their zeal; and we cannot doubt that, in taking the position they assumed, they acted on the most sincere convictions of duty. We should therefore gladly welcome that Church as a fellow-labourer with us in evangelizing this country; and surely the land is wide enough for us both—there is work enough to employ all our exertions and all our means. Why then may we not say to each other, 'Let there be no strife, I pray thee, between thee and me; Is not the whole land before us'? Why should our feelings of Christian regard, and our desire of friendly co-operation, be thwarted by the stern aspect of hostility? Why should the late division in our Synod, a division which may justly be termed the most perfectly uncalled for, the most utterly unaccountable schism which ever took place in the Church of Christ, be encouraged and perpetuated by your influence, instead of being healed, as it might possibly be, by your interposition? Why should the able and zealous missionaries you send among us exert their energies in endeavouring to distract, that is, to destroy, our settled congregations, instead of carrying the message of salvation into those numerous places in our land where a preacher's voice is seldom heard? Why should two bodies of Christians, agreeing in doctrine, worship, and discipline, differing only in name, and very little even in that, fill the land with their contentions, and excite the grief of the Christian and the scorn of the ungodly?

We trust that this representation will be taken, as it is intended, in good part. We are fully convinced that the conduct adopted by your Church towards ours has tended to excite feelings of dislike in the minds of many persons in this country, who were once disposed to regard the Free Church with affection and esteem; and that it would conduce to your honour and advantage, no less than to our peace and welfare, to adopt a course of conduct more liberal, more conciliatory, and more Christian."

Presbyterian Union in Nova Scotia in 1860. In 1860 the Synod of Nova Scotia had forty ministers on its roll, and five missionaries in foreign lands; the Free Church Synod had thirty-six ministers on its roll. The two bodies discussing and ratifying the terms of union assumed the name of the Synod of the Presbyterian Church of the Lower Provinces of British North America. The Preamble of the document declared that the two Synods recognized each other as Churches of Christ, deplored the differences which had hitherto existed between them, desired to form a union, and agreed to the following statement of principles as a basis:

"Article I. That whatever designation may be adopted by the United Church it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose soundness in the faith and whose ecclesiastical polity accord with the sentiments of the united body.

Article II. That the great object of union shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body; the cultivation of a more fervent piety, devoted zeal and practical godliness and, subordinate thereto, the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian and other heresies, as these have been exhibited in past ages or are now manifested under the garb of the religion of Jesus; and the providing by the combined exertions of the united body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds; and for the enlargement and permanence of the Church; and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of Church courts.

Article III. That the Standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms, Larger and Shorter; the following explanations being subjoined in reference to the statement of the Confession regarding the power of the civil magistrate, *circa sacra*, as limited by the Act of the General Assembly of Scotland, 27th August, 1647, and acceded to by the Presbyterian Church of Nova Scotia:

(1) That the united body disclaims as unscriptural all right on the part of the civil magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institution under law to Jesus, and to be held entirely by His authority, and furnished by Him with ample power to meet, deliberate and consult in His name whenever and as often as the

rights or interests or government of His house may require.

(2) That while recognizing magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that 'it is peculiarly incumbent on every civil state, wherein Christianity is introduced, to study and bring to pass the civil government among them, even in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion'—a principle clearly founded on the supremacy of the Lord Jesus Christ over the Church and over the nations—the united body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the spirit of the Gospel, the rights of conscience and the liberties of man.

(3) Finally, while recognizing the responsibilities of the civil magistrate to God, and praying for the time when Kings shall be nursing fathers and their Queens nursing mothers to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibilities is one on which, in their circumstances, they are not called upon to come to any deliverance."

Union of the Free and United Churches. The union between the Synod of the (Free) Presbyterian Church of Canada and the Synod of the United Presbyterian Church in Canada was consummated on 6th of June, 1861, in Montreal. The Free Church Synod had at this time on its roll one hundred and fifty-eight ministers, besides five without charge, and the United Presbyterian Synod had sixty-eight ministers, and two without charge. The united body assumed the name of the Canada Presbyterian Church. The Basis of Union was as follows:

"*Preamble.* The Presbyterian Church of Canada and the United Presbyterian Church of Canada, believing that it would be for the glory of God and for the advancement of the cause of Christ in the land that they should be united and form one Church, do hereby agree to unite on the following Basis, to be subscribed by the Moderators of the respective Synods in their name and behalf; declaring, at the same time, that no inference from the fourth Article of said Basis is held to be legitimate which asserts that the civil magistrate has the right to prescribe the faith of the Church or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical application of the principle embodied in the said fourth Article, and that whatever differences of sentiment may arise on these subjects all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian order.

Article 1. That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

Article 2. That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her Subordinate Standards. But whereas certain sections of the said Confession of Faith, which treat of the power of the civil magistrate, have been objected to as teaching principles adverse both to the right of private judgment in religious matters and to the prerogative which Christ has vested in His Church, it is to be understood: (*a*) That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State. (*b*) That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate the liberty of conscience and right of private judgment which are asserted in chap. xx., sec. 2, of the Confession; and in accordance with the statements of which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance—provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society. (*c*) That no interpretation or reception of these sections is required by this Church which would admit of any interference on the

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part of the State with the spiritual independence of the Church as set forth in chap. xxx. of the Confession.

Article 3. That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party as would be prejudicial thereto.

Article 4. That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His word; and particularly that the civil magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

Article 5. That the system of polity established in the Westminster Form of Presbyterian Church Government, in so far as it declares a plurality of elders for each congregation, the official equality of presbyters—without any officers in the Church superior to the said presbyters—and the unity of the Church in a due subordination of a smaller part to a larger, and a larger to the whole, is the Government of this Church, and is, in the features of it herein set forth, believed by this Church to be founded on, and agreeable to, the word of God.

Article 6. That the ordinances of worship shall be administered in this Church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship."

Moderators of the Church of Scotland in Canada.

1831. The Rev. J. Mackenzie, M.A.
1832. " Rev. A. Mathieson, D.D.
1833. " Rev. John Machar, D.D.
1834. " Rev. Archibald Connell, M.A.
1835. " Rev. J. Cruickshank, D.D.
1836. " Rev. William Rintoul, M.A.
1837. " Rev. Alexander Gale, M.A.
1838. " Rev. John Cook, D.D.
1839. " Rev. Robert McGill, D.D.
1840. " Rev. Hugh Urquhart, D.D.
1841. " Rev. James George, D.D.
1842. " Rev. Henry Esson, M.A.
1843. " Rev. John Clugston.
1844. " Rev. Mark Y. Stark, M.A.
1844. " Rev. John Cook, D.D.
1845. " Rev. William Bell, M.A.
1846. " Rev. G. Romanes, LL.D.
1847. " Rev. Walter Roach.
1848. " Rev. John Barclay, D.D.
1849. " Rev. James C. Muir, D.D.
1850. " Rev. J. M. Smith, M.A.
1851. " Rev. Robert Neill, D.D.
1852. " Rev. John McMorine, D.D.
1853. " Rev. Alexander Spence, D.D.
1854. " Rev. J. Williamson, D.D.
1855. " Rev. Alexander Mackid.
1856. " Rev. Alexander Mann, M.A.
1857. " Rev. George Macdonell.
1858 " Rev. George Bell, LL.D.
1859. " Rev. John MacMurchy.
1860. " Rev. A. Mathieson, D.D.
1861. " Rev. William Bain, D.D.
1862. " Very Rev. William Leitch, D.D.
1863. " Rev. John Campbell, M.A.
1864. " Rev. Archibald Walker.
1865. " Rev. George Thompson, M.A.
1866. " Very Rev. W. Snodgrass, D.D.
1867. " Rev. K. McClennan, M.A.
1868. " Rev. Robert Dobie.
1869. " Rev. John Jenkins, D.D.
1870. " Rev. Solomon Mylne.
1871. " Rev. Duncan Morrison, M.A.
1872 " Rev. John Hogg, D.D.
1873. " Rev. James Patterson.
1874. " Rev. John Rannie, M.A.
1875. " Very Rev. W. Snodgrass, D.D.

Dr. Black and Manitoba Missions. The following letter addressed to the members of the Synod of the Canada Presbyterian Church and dated April 7th, 1864, was written by the Rev. John Black, the pioneer Presbyterian missionary of the great North-West of Canada. It is interesting as illustrating the early attitude of his Church in this regard:

"Dear Fathers and Brethren. You will ere long have the pleasure of again meeting in Synod and will again be called to the high duty of prayerfully deliberating on the interests of that branch of the Church of Christ which is committed to our care. This privilege, owing to the remoteness of my situation, I have never once enjoyed during the now nearly thirteen years of my ministry. Neither can you complain that I have made myself too prominent in the pages of the *Record*, or urged upon your attention the interests and wants of this corner of the field with offensive importunity or frequency. You will, therefore, bear with me with all the greater patience and hear me all the more favourably when I now, in a few words, urge upon your attention an object which I feel to be of very great importance.

I am not satisfied with regard to our Church's position in regard to missions. We are doing nothing directly to spread the Gospel among these that are without. We are leaving the high places of the field to other communions; and, what is worse, there are places of the field left uncultivated and uncared for altogether because we and others are not doing our share of the work. I do not lightly esteem the work our Church is actually doing. I recognize with thankfulness the energy and zeal she is displaying. I do not forget her great work in Canada, or her missions to her own people in British Columbia and Rupert's Land. It is of vast importance to keep what we actually have, and to establish ourselves with the very earliest in the new Colonies. I would not have this work cut short but rather prosecuted more vigourously. Still, there is another branch of the Church's work in which we clearly fail. We have no heathen mission. If 'missions are the chief end of the Christian Church,' then so far, at least, we fail in our chief end. We are incomplete, we lack one essential part of the Church's equipment, we do not fully implement our great commission, 'go ye into all the world, and preach the Gospel to every creature.' I am not satisfied with this state of things. I feel it a check on my prayers for missions that we are not labouring for missions. I have little heart in trying to stir up a missionary feeling amongst the people when I cannot point out an appropriate channel by which that spirit may vent itself, nor can I plead freely for a liberal collection for the Foreign Mission Committee when in the usual acceptation of the term we have no foreign mission at all.

I cannot but think that many of you must feel on this subject much as I do. The missionary element seems to enter into the very conception of a Church. In looking at our own we see that that element is wanting, and we feel there is something deficient. We try to persuade ourselves that our work is rather among our own people than among the heathen, and for a time we make ourselves think so, but when the pressure is removed, and our thoughts and Christian instincts return to their natural course, our former dissatisfaction returns, we feel that there is something wanting, something incomplete, a duty undone or not attempted to be done. Nor does it seem to mend matters much that we contribute to the missions of the other Churches. There seems to be a conscience for our own Church that nothing will satisfy but direct, earnest effort on our own part—a mission or missions of our own. It is surely time that the present state of things was changed and our Church put in her right position; that she should be put ahead of other Churches and, what is far more, abreast of her duty in doing the work of God among the heathen. I think, instead of finding such a work a burden, we should feel it a relief, that we should feel a liberty and enlargement in our minds which we do not experience. I know that many of you have been giving this matter prayerful and earnest thought, and that various plans and schemes have been proposed, but now it is surely time to take practical action. Let this be the distinction of the Synod of 1864. Let it begin the work of heathen missions. And, first of all, let it acknowledge the claims of the heathen of our own country—of British North America. I for one would not have you think in the meantime of any other field. Other fields may be, indeed, more promising, but that is not the question. Providence clearly points out this field as ours, and that is all we have to look at. Nor is it so discouraging as is sometimes supposed. I know of nothing more cheering anywhere than the state of the Episcopal missions in the far north under the charge of my dear friends Mr. Kirby and Mr. McDonald. And there are points yet unoccupied where we might hope to labour, if not with equal, at least with an encouraging measure of, success. Details about one of them are already in the hands of your Committee.

And do not be afraid of expense. There can be little doubt that such an effort made by their own Church, and giving them a mission of their own, would call forth, by God's blessing, a spirit of liberality among our people which would disappoint all our fears and make us glad and thankful."

The General Presbyterian Union of 1875. At the meeting of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, in 1870, the Rev. Dr. Jenkins, late Moderator of the Synod, submitted the following important letter which he had received from the Rev. Dr. Ormiston, late Moderator of the Synod of the Canada Presbyterian Church. It was dated at Hamilton on April 18th, 1870, and embodied the views held by very many Presbyterians throughout the Dominion in favour of the union of all Churches holding the destinctive doctrines and polity of that Denomination:

"After much earnest thought and some private consultation with brethren on the subject I deem it dutiful respectfully to address you in reference to the Incorporation of all the Presbyterian Churches in the Dominion under one General Assembly. Recent and current events in connection with the Presbyterian Churches in Great Britain, Australia, Canada and the United States of America, as also the Confederation of the British North American Provinces into one Dominion, naturally suggest the consideration of the question whether the time has not arrived when it would conduce to the advancement of the Kingdom of Christ, and strengthen the interests of Presbyterianism in our country, to gather into one household the different members of the Presbyterian family. Holding as we all do the same venerable standards, proclaiming the same Evangelical doctrine, and administering the same Scriptural form of Church Government and Discipline, it seems natural and right that we should unite our efforts in the great common work of evangelizing the entire Dominion. Rejoicing in a common origin, referring to a common history, labouring for a common object, and animated by a common feeling of brotherhood, may we not draw nearer to each other in the fellowship alike of sympathy and union?

May I ask you, therefore, dear brother, should you regard this object favourably, and after such consultation as you may desire, to bring the subject before your Synod at its next meeting with the view to the appointment of a Committee comprising three ministers and three elders, authorized to meet with similar Committees of the sister Presbyterian Churches, should they be appointed; and empowered to deliberate with them as to the desirability and practicability of such a Union, and to prepare, should they deem it expedient, some basis or plan of union to be proposed to the several Churches; a general meeting of such Delegates to be held, say, in Montreal in October next and to make a joint report to the Supreme Courts of their respective Churches at their annual meetings in 1871?"

The Rev. Dr. William Ormiston.

Copies of this letter were addressed to the Moderators of the Synod of the Maritime Provinces, of the Synod of the Lower Provinces and of the General Assembly of the Canada Presbyterian Church. It was favourably considered and acted upon by the Supreme Courts of the four Churches, each of which appointed six Delegates to meet and deliberate on the subject of a General Union.

In the last days of September, 1870, these Delegates met in Montreal as a Joint Committee. Dr. John Cook was chosen Chairman and Dr. Alexander Topp, Secretary. After careful consideration the Joint Committee arrived at the conclusion that a General Union was desirable and practicable. Four Articles were unanimously adopted as the Basis of Union and there was found to be a large degree of harmony regarding matters of worship and discipline, missions, colleges, and the disposal of the Temporalities Fund. The proceed ings were duly reported to the Supreme Courts of the four Churches in 1871, and fully discussed, Enlarged Union Committees were appointed and re-appointed year after year, and these held repeated meetings to consider and prepare a complete plan. Conferences were held between the Supreme Courts in the Western Provinces and also between the Supreme Courts in the Eastern Provinces. The whole subject was sent down for consideration to presbyteries, congregations and sessions. Dr. Gregg, in his History of the Church, in Canada, states that the topics chiefly discussed were proposals to amalgamate some of the colleges and the relations they were to sustain to the United Church; the appropriation of the Temporalities Fund after the gradual lapse of vested rights; the use of hymns and instrumental music in public worship; and the position which the doctrine of Christ's Headship over the Church should occupy in the Preamble and Basis of Union. At last it was found that there was so very large a measure of agreement that, in 1875, the Supreme Courts of the four Churches resolved to unite as one body and the following was the Basis of Union accepted by all:

"*Preamble.* The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, holding the same doctrine, government and discipline; believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite and form one Presbyterian Church in the Dominion to be called "The Presbyterian Church in Canada," independent of all other Churches in its jurisdiction, and under authority of Christ alone, the Head of the Church, and Head over all things to the Church; agree to unite on the following basis, to be subscribed by the Moderators of the respective Churches in their name and in their behalf:

I. The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

II. The Westminster Confession of Faith shall form the subordinate standard of this Church; the Longer and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

III. The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the form of 'Presbyterian Church Government' and 'The Directory of the Public Worship of God.'"

The following Resolutions were also adopted:

"1. This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several branches, as opportunity offers. This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government and discipline with itself.

2. With regard to modes of worship, the practice presently followed by congregations shall be allowed and further action in connection therewith shall be left to the legislation of the United Church.

3. Steps shall be taken at the first meeting of the General Assembly of the United Church for the equitable adjustment and administration of an efficient Fund for the benefit of the Widows and Orphans of Ministers.

4. The aforesaid Churches shall enter into union with the Theological and Literary Institutions which they now have; and application shall be made to Parliament for such legislation as shall bring Queen's University and College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government

and functions on terms and conditions like to those under which they now exist. But the United Church shall not be required to elect Trustees for an Arts' department in any of the Colleges above named.

5. Such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

6. The United Church shall heartily take up and prosecute the home and foreign missionary and benevolent operations of the several Churches, according to their respective claims. With regard to the practical work of the Church and the promotion of the Schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the United Church shall have due regard to such arrangements, through Synods and local Committees, as shall tend most effectually to unite in Christian love and sympathy the different sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.

7. In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to Educational establishments of a Denominational character."

On the 15th June, 1875, the Supreme Courts of the four negotiating Churches met, separately, for the last time in different Churches in the city of Montreal. Each adopted a resolution to repair to Victoria Hall, and there to consummate the Union. In this place, accordingly, the General Assembly of the Canada Presbyterian Church, the two Synods in connection with the Church of Scotland, and the Synod of the Lower Provinces, assembled at a given hour. On one side of the Hall had been erected a platform on which the Moderators, ex-Moderators, and Clerks of the Assembly and Synods took their seats. Besides the ministers and elders of the four Churches there was present a very large audience of members, adherents and friends who had come from all parts of the Dominion, and even from other lands, to witness the proceedings of this important and historical day. After a brief ceremony, taken part in by the Rev. Dr. G. M. Grant, Moderator of the Maritime Synod; the Very Rev. Principal Snodgrass, Moderator of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland; the Rev. Principal Caven, Moderator of the Assembly of the Canada Presbyterian Church; the Rev. Dr. Fraser, the Rev. Dr. Reid and others, the four Churches were declared to be united into one body, to be designated and known as the Presbyterian Church in Canada. On the roll of the Assembly there were altogether the names of 623 ministers, of whom 30 had belonged to the Synod of the Maritime Provinces, 124 to the Synod of the Lower Provinces, 141 to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and 328 to the Assembly of the Canada Presbyterian Church.

Moderators of the Presbyterian Church in Canada.

1875. The Rev. John Cook, D.D.
1876. " Alexander Topp, D.D.
1877. " Rev. Hugh McLeod, D.D.
1878. " Rev. John Jenkins, D.D.
1879. " Rev. William Reid, D.D.
1880. " Rev. Donald Macrae, M.A., D.D.
1881. " Rev. Donald Harvey MacVicar.
1882. " Rev. William Cochrane, D.D.
1883. " Rev. John Mark King, D.D.
1884. " Rev. William MacLaren, D.D.
1885. " Rev. Alexander MacKnight, D.D.
1886. " Rev. James Kidd Smith, M.A., D.D.
1887. " Rev. Robert Ferrier Burns, D.D.
1888. " Rev. William Thos. McMullen, D.D.
1889. Very Rev. George Monro Grant, D.D.
1890. The Rev. John Laing, D.D.
1891. " Rev. Thomas Wardrope, D.D.
1892. " Rev. William Caven, D.D.
1893. " Rev. Thomas Sedgwick, D.D.
1894. " Rev. George Leslie Mackay, D.D.
1895. " Rev. James Robertson, D.D.
1896. " Rev. Daniel Miner Gordon, D.D.

1897. The Rev. William Moore, D.D.
1898. “ Rev. Robert Torrance, D.D.

The Glasgow Colonial Society. In the month of April, 1824, a number of the ministers of the Synod of Glasgow and Ayr met and nominated a Committee of Correspondence with the Colonies. The result was that information was obtained and published respecting the state of religious affairs in the Canadas, Nova Scotia, New Brunswick, and Prince Edward Island which deepened the impression previously entertained of the grievous want of the ordinary means of religious instruction in those Provinces. On the 15th April, 1825, a public meeting was held in the Trades' Hall, Glasgow, for the purpose of establishing a Society in connection with the Church of Scotland "for promoting the moral and religious interests of the Scottish settlers in British North America." The chair was occupied by the Right Hon. the Earl of Dalhousie, Governor-General of British North America, and the following Resolution was unanimously adopted: "That this meeting contemplates with deep interest the moral and religious wants of the Scottish settlers in many parts of British North America, and resolves that a Society should be formed in this city and neighbourhood, with the view of promoting their improvement by means of ministers, catechists and school-masters to be sent to them, and by such other means as may be found most expedient." A Society was accordingly formed which assumed the name of "The Society (in connection with the Established Church of Scotland) for promoting the religious interests of Scottish settlers in British North America."

Two rules of this afterwards famous and useful organization were as follows: "No minister shall be sent out under the patronage of the Society who has not been licensed or ordained by one of the Presbyteries of the Established Church, and no teacher or catechist who is not a communicant with the Established Church"; and "the design of the Society being to assist British settlers in the Colonies to provide themselves with the means of religious improvement, the Society shall not grant pecuniary aid, except there shall be first an application from the settlers themselves, or on their behalf, accompanied with an engagement on their part to such an extent as, in the peculiar circumstances of each case, may appear necessary to a majority of the Directors." The Earl of Dalhousie was elected Patron of the Society, Kirkman Findlay, President, Matthew Montgomery, Treasurer, and the Rev. Dr. Scott, the Rev. Dr. Robert Burns, and the Rev. Matthew Leishman, Secretaries. Vice-Presidents, representatives of districts, and a Committee of Directors were appointed, consisting of a large number of influential clergymen and laymen. Amongst the list of Secretaries in future years were the names of Dr. David Welsh, Dr. Henderson, of Glasgow, Rev. John Geddes, and Archibald Young. But, during the whole period of its existence, the chief work of the Society devolved on Dr. Robert Burns, of Paisley, who was, according to Dr. Beith, "the very life and soul of the enterprise." During the years between 1825 and 1835 the Society sent out more than forty ordained clergymen to the British American Colonies—amongst them the following:

Rev. James Hannay	1833
“ Peter McIntyre	1833
“ Robt. Archibald	1834
“ Simon Fraser	1833
“ James Morrison	1827
“ George Struthers	1827
“ Gavin Lang	1829
“ Dugald McKichan	1829
“ James McIntosh	1830
“ Hugh McKenzie	1831
“ David Henry	1833
“ Alexander McNaughton	1833
“ George Romanes	1833
“ John Smith	1833
“ John Fairbairn	1833
“ J. M. Roger	1833
“ Peter McNaughton	1833
“ Angus McIntosh	1833
“ James Anderson	1834
“ Thomas Alexander	1834

In 1840 the Glasgow Colonial Society was amalgamated with the Colonial Committee of the Church of Scotland and an independent life of remarkable religious usefulness closed.

The Rev. James McGregor, D.D., the Father of the Presbyterian Church in Nova Scotia, was born at St. Fillans, Perthshire, Scotland, in December, 1759. His College course was taken at Edinburgh with much credit, after which he studied Theology under the Professor of the Anti-Burgher branch of the Secession Church, and subsequently received a license to preach. Having a strong desire to minister to his Highland countrymen he applied himself to acquiring the Gaelic language, and became so proficient in its speaking and writing that he was engaged to prepare a corrected version of the Scriptures in that tongue. His marked poetical talent enabled him to compose a volume of Gaelic poems based upon the Gospel and adapted to Scotch melodies, which became very popular in many parts of his native land. Early in 1786 the Synod with which he was identified decided to establish a mission in the far-off Province of Nova Scotia.

Mr. McGregor being chosen for this pioneer work sailed from Greenock, Scotland, on June 4th of that year, and arrived in Halifax on the 11th of the following month. Without stopping for rest he pushed on to Truro, which he reached during the week of his arrival, having ridden the whole way on horseback over almost impassable roads. On July 21st he continued his search for the settlers who were scattered over the sparsely populated country, and on the following day reached a clearing, where he gathered a small congregation in a barn and preached his first sermon.

This service was the beginning of prolonged and energetic work, which soon gave the missionary a warm place in the hearts of that generation, furnished a sturdy backbone to the moral and spiritual character of the country, and caused Presbyterian doctrines to take deep root in the eastern parts of Nova Scotia and the adjacent country. At the time of his arrival Nova Scotia and Cape Breton had not been visited by a minister of any Denomination, nor was there a Presbyterian minister in Prince Edward Island and New Brunswick. These regions received visits from Dr. McGregor during every summer and winter for forty years, and the solitary dwellers in the woods lavished upon him a most profound affection. The natural adaptation of Dr. McGregor to this kind of work was very apparent. He had marvellous tact in directing the most ordinary and secular conversation into religious channels. His arrival in a settlement was the signal for days, and perhaps nights, of prayer, preaching and religious conversation. In this manner he travelled over all the Maritime Provinces, ministering to the people scattered in the wildernesses, and founding or cherishing congregations of the Presbyterian Church. He never seemed to notice fatigue or hardship, and appeared to regard toil as a positive pleasure. His death took place on March 3rd, 1830. It is not too much to say of him that no man was ever more warmly loved in life or mourned in death. Hundreds of homes were filled with sorrow, and his funeral was attended by fully two thousand people—an immense gathering for days when travelling was so difficult and population so sparse. A monument, the best obtainable in those pioneer days, was erected to his memory, and a copy of the following inscription was framed and kept in many homes:

"A tribute of affectionate regard for the memory of the late James McGregor, D.D., the first Presbyterian minister of this district, who departed this life March 3rd, 1830, in the 71st year of his age, and the 46th of his ministry. This tombstone was erected by a number of those who cherish a grateful remembrance of his apostolic zeal and labours of love. When the early settlers of Pictou could afford to a minister of the Gospel little else than a participation of their hardships, he cast in his lot with the destitute, became to them a pattern of patient endurance and cheered them with the tidings of salvation. Like Him whom he served, he went about doing good. Neither toil nor privation deterred him from his Master's work, and the pleasure of the Lord prospered in his hand. He lived to witness the success of his labours in the erection of numerous churches, and in the establishment of a Seminary from which these churches could be supplied with religious instructors. Though so highly honoured of the Lord, few have excelled him in Christian humility. Save in the cross of our Lord Jesus Christ he gloried in nothing; and, as a public teacher combining instruction with example, he approved himself to be a follower of them who through faith and patience inherit the promises."

The Rev. John Cook, D.D., LL.D., for many years Minister of St. Andrew's Church in Quebec, was born in Sanquhar, Scotland, in 1805, and educated at the Universities of Glasgow and Edinburgh. He studied under Dr. Chalmers for a time and was ordained a clergyman of the Church of Scotland in 1835. Dr. Cook came to Canada in 1836, and took a most prominent and historical part, first in the affairs of the Presbyterian Church of Canada in connection with the Church of Scotland; and, after the general union of Presbyterians in 1875, in those of the United Church. At the time of the Secession in 1844, he had remained with the old Church of Scotland party as Moderator of its Synod, and held throughout the famous controversy that the Church in Canada should not take sides in the matter. In the later negotiations for Union he took an active part, and in 1861 proposed a resolution for the union of all the Presbyterian Churches in Canada. He was the first Moderator of the United Church in 1875 and well deserved the high honour. He was one of the delegates who obtained a Royal Charter for Queen's College, Kingston, of which he was at one time a Trustee, and Principal in 1857 and 1858.

He was mainly instrumental in establishing the High School in Quebec in 1843, and was for many years Chairman of the Board of Directors. In 1861 he became Principal of Morrin College, Quebec, and held the position until his death. In 1880 the degree of LL.D. was conferred on him by Queen's University, Kingston; that of D.D. he held from the University of Glasgow. In 1883 Dr. Cook retired from the active ministry, but a volume of his sermons was afterwards published, which have been described as marked by pointedness, precision, and practical earnestness. He always took a strong interest in education as well as in religion, and along both lines lead a life of great service to his Church and the community. He died in Quebec in 1892 and left a name which will long live in the annals of the Church he so greatly loved and so faithfully served.

The Rev. Alexander Mathieson, D.D., was born in 1795 in the village of Renton, County of Dumbarton. There he received the first rudiments of education, and at the age of ten years removed to Campsie, where, at the parish school, he prepared for College. He matriculated at the age of fourteen, and six years after—when only twenty—took his M.A. degree. In the year 1823 he was licensed to preach the Gospel, and on the 19th of October, 1823, was ordained by the Presbytery of Dumbarton to St. Andrew's Church, Montreal. Four weeks after his ordination he sailed for Canada, arrived in Montreal on the 24th of December, and was inducted on the following Sunday. Dr. Mathieson took an active part in asserting what he believed to be the right of the Church of Scotland to an equal share with the Anglican Church in the Clergy Reserves. In 1837 he received Hon. degree of D.D. from the University of Glasgow.

Dr. Mathieson was a member of the first Presbyterian Synod in 1831. He was chosen Moderator in 1832, and again in 1860, at the time of the visit of the Prince of Wales to Canada, when it devolved upon him, in virtue of his office, to read and present the congratulatory address of the Synod of the Scotch Church to His Royal Highness. Owing, however, to some mistake upon the delicate point of Church precedence he refused in the end to read the address.

In the same year a movement occurred in the Scottish body to re-unite all the seceding Presbyterian Denominations. The union was to have been effected by a sort of compromise, but to this Dr. Mathieson sturdily refused to agree. He was unwilling to sacrifice even the least of his principles, and, as Moderator, he preached a sermon of great force and eloquence against the movement which probably contributed not a little to its failure.

Dr. Mathieson was much respected by all with whom he came into contact, his affability and courtesy making him a general favourite. His congregation held him in the highest esteem, and looked up to him as a father. To them his death in February, 1870, was an almost irreparable loss. By the poor he was especially missed. He made them the great object of his care and in connection particularly with the St. Andrew's Society did much to alleviate their condition. His object was to diminish pauperism as much as possible by finding work for the poor, and in striving to obtain this end he was indefatigable. Dr. Mathieson's connection with the St. Andrew's Society dated from its foundation in 1835, when he was chosen chaplain. During the ensuing years up to 1869, he was elected to the same position no less than twenty-five times. He entered heart and soul into all the benevolent objects of the Association in Montreal.

The Rev. William Reid, D.D., was born in the Parish of Kildrummie, Aberdeenshire, Scotland, December 10th, 1816. He received his education at King's College, Aberdeen, from which he took his M.A. in 1833. In May, 1839, he received a license to preach from the Church of Scotland, and soon afterwards came to Canada. In January of the following year he was ordained and inducted into the pastoral charge of Grafton and Colborne, in the Presbytery of Kingston, Ontario. In 1849 he was called to Picton, in Prince Edward County, where he remained four years, when he was removed to Toronto as General Agent for the Ecclesiastical Schemes of the Church and Editor of the *Record*. He was Moderator of the Canada Presbyterian Church in 1873, and filled the same office for the General Assembly of the Presbyterian Church in Canada in 1879. For a long time Dr. Reid was one of the Clerks of the General Assembly, Agent for the Schemes of the Church in Western Canada, and connected with the Bible Society and the Religious Tract Society. Queen's College, Kingston, conferred on him the Hon. degree of D.D. in 1876.

Not only did he become favourably known as a divine to his Church throughout the entire Dominion, but he also earned the reputation of being a model financier and manager of its funds. During a period when some other religious bodies suffered severely from Bank failures, Dr. Reid's foresight and promptness averted danger and loss to the funds committed to his care. It is very doubtful if there has been another Church Agent in Canada who has been able to present a record of such large sums managed without a single bad investment. A summary of the life and times of Rev. Dr. Reid would give a reasonably full and satisfactory history of the Presbyterian Church in Canada during the past fifty years. When he came to this country in 1839 he found the same divisions in the Canadian Church as existed in Scotland, and his labours and influence were given to the promotion of the various Unions of the different branches of the Presbyterian Church—in 1840, 1861 and 1875. From these periods, on up through the decades which followed, Dr. Reid was prominent in all the lines of substantial progress through which the Church has passed—such especially as the numerical and financial growth of the Denomination, the development of home and foreign missions, the founding and endowment of colleges, and the devising and nurturing of numerous great benevolent schemes.

In all of these his hand was seen and his influence felt, and in many of the successes achieved his wise guidance played a material part. He was not only loyal to his own Church, however, but was ever ready to join forces with undenominational, religious and benevolent schemes. He was ever ready to work for the common good, and was always the friend of true Christian unity. As few men were more worthy of the honour and confidence of their Church and country, it was fitting that the jubilee of his ministerial career should be marked by celebrations in Colborne and Toronto. In the former he had preached his first sermon after ordination, and in Charles Street Church, in the latter, he had been a member and elder for many years. The addresses presented by the different Presbyteries on that occasion were such as would have been gladly subscribed to by those outside the Presbyterian communion. Dr. Reid, who died Jan. 19th, 1896, was, in brief, calm, steadfast and unassuming, and justly merits a high place amongst the Christian worthies of Canada.

The Rev. Robert Burns, D.D., was born in Paisley, Scotland, on February 13th, 1789. Having completed the preparatory course in the Grammar School, he entered College at Edinburgh in October, 1801, at the early age of twelve and a half years. He united with the Church in 1806, and in the same year commenced the study of theology—graduating in 1808. He was licensed to preach in March, 1810, and for some months supplied the pulpit of East Church in Perth. He was ordained and installed at Paisley, July 19th, 1811, and entered vigourously upon his first pastorate in the town so noted for its morality and intelligence. For thirty-four years Dr. Burns continued here to discharge his duties with increasing celebrity. At the outset he showed the thorough training he had received in that method of expository lecturing which has made the Scottish nation famous for its love and loyalty to the Word of God. Writing in review of this period he says: "Immediately after I was ordained I began a course of lectures in the morning service, first, on select portions of the Psalms, then on two or three of the smaller Epistles of Paul, then on the harmony of the Gospels. In the course of my ministry of thirty-four years in Paisley, I went over the whole of the New Testament and the leading historical and prophetic parts of the Old." This was the foundation of his great fluency and passion for Biblical preaching.

He felt intense interest in all missionary projects and was early engaged in the establishment of Sabbath Schools and Bible classes. For twenty years he was Secretary of the Paisley and East Renfrewshire Bible Society. Six months after the foundation of the London Missionary Society an Auxiliary was formed in Paisley. For many years he was Secretary of this branch. His devotion to every good cause was shown in the publication during this period of forty-one essays and volumes. In appreciation of his meritorious abilities and Christian activity the University of Glasgow, in 1828, conferred upon him the degree of Doctor of Divinity. He was also a Fellow of the Royal Society of Edinburgh, and of the Antiquarian Society of Scotland. Dr. Burns was a strong controversialist. He entered heartily into the defence of Protestant faith against Romanism, yet with much freedom from bitterness, and an evident Christian sincerity. In the year 1843, the year of the memorable Disruption, Dr. Cunningham was appointed a deputy to the American Churches on behalf of the building fund of the Free Church of Scotland. Dr. Burns was also asked to join him, and the deputies were urged to include Canada in their mission. The visit was the means ultimately of bringing Dr. Burns to duplicate his life, through the great services rendered in Canada during its last twenty-five years. His visit in 1844 was exceedingly effective, from the knowledge he had of the country through his former connection with the Glasgow Colonial Society. He naturally won the hearts of the Scottish residents, and, from his urgent appeals, the Canadas contributed above £2,000 to the Free Church. In many respects this visit was an ovation. On his return to Scotland he was in great demand for addresses on America and the Colonies. One result of the visit was a call from the congregation of Knox Church, Toronto. It was earnestly pressed by the needs and the prospects of the new and growing field and he was ultimately led to accept the call and return a favourable answer. At the same time he received a nomination to the Chair of Theology in Knox College, Toronto. The duties of both offices were, for a time, discharged by him.

Dr. Burns was pastor of Knox Church from May, 1845, until June, 1856. Those eleven years embraced a vast amount of varied work. During part of the time he combined professorial with pastoral duty, and it has been said of him that "He did for the Presbyterian Church in the British Provinces what no other man could do. We owe much to him under God. He loved his Church, he knew every corner of the Church, and his life was bound up in the success of the cause of God in the Dominion." During a three months' absence in the States and Lower Provinces, in 1847, he was engaged all the time in preaching, collecting money for a College Library at Halifax, and visiting nearly all Free Church families in both the Lower Provinces. The Knox Church building was burned while he was still in Halifax. He returned with as great speed as his engagements would allow, and in six weeks the foundation of the present structure was laid. The new Church was opened on September 3rd. On the 17th of June, 1856, Dr. Burns was appointed to the Chair of Church History aud Apologetics in Knox College. To the discharge of his duties in the College he brought an enthusiasm which never flagged—looking out for students, gathering books for the Library or curiosities for the Museum, influencing friends to establish bursaries or scholarships, commending the institution in every way he could to the sympathies, the prayers and the liberality of the Church. In 1869 he paid a last visit to Scotland and soon afterwards, on the 19th of August, passed away.

The Rev. Robert Ferrier Burns, D.D., was born in Paisley, Scotland, in 1826. He was educated at the High School of Paisley and the University of Glasgow. He studied theology in the New College, Edinburgh, and at Knox College, Toronto—whither his father had removed, in 1845, to act as Minister of Knox Church and Professor in the College. In 1847 he was licensed to preach by the Presbytery of Toronto and was appointed to Chalmers's Presbyterian Church at Kingston. He was also Presbyterian chaplain in the 71st Highland Light Infantry for a year. He left Kingston for St. Catharines in 1855 to take charge of Knox Church. There he remained until 1867, when he was called to the Scotch Presbyterian Church in Chicago, U.S. In 1866 the degree of D.D. had been conferred upon him by Hamilton College, New York. Dr. Burns returned to Canada in 1870 as successor to Principal MacVicar in Coté Street (now Crescent Street) Church, Montreal. After five years he resigned and took charge of Fort Massey Presbyterian Church in Halifax. In 1873 he was Moderator of the Synod of Montreal, and in 1883 Moderator of the Synod of the Maritime Provinces. During his residence in Montreal he was Chairman of the Presbyterian College Board, and while in Halifax was Chairman of the Halifax College Board. In 1880 he represented the Assembly of the Presbyterian Church in Canada at the Presbyterian Council at Philadelphia, U.S., and in the same year attended the Council at Belfast, Ireland. Dr. Burns was elected Moderator of the General Assembly of the Presbyterian Church in 1887. He had devoted some time to literary work, having, amongst other writings published a "Life" of his father, the Rev. Dr. Robert Burns. In 1892 he became an invalid and removed to Broughty Ferry, Scotland, where he died in 1896.

The Rev. John Jenkins, D.D., LL.D., was born at Exeter, Devonshire, England, on December 5th, 1813, and was educated at Mount-Radford College, Exeter, and at the Wesleyan Theological Institution, Hoxton, London (now Richmond College). He became a probationer in 1835; was ordained to the ministry on August 6th, 1837, and appointed missionary to Mysore, India, whence he returned invalided, in 1842; ministered to an English congregation in Malta from 1842 to 1844, and in the western part of Cornwall, England, from 1844 to 1847; and was Minister of St. James Street Methodist Church, Montreal, from 1847 to 1853. In the latter year he joined the Presbyterian Church of the United States, and was Minister of Calvary Presbyterian Church, Philadelphia, from 1853 to 1863. He then came back to Canada and was Minister of St. Paul's Church, Montreal, from January, 1865, to October, 1881; Chairman of the Protestant Board of School Commissioners for the City of Montreal from 1866 to 1878; and in the year last named was elected Moderator of the Presbyterian Church in Canada. He received the degree of D.D. from the University of New York in 1860, and that of LL.D. from McGill College, Montreal, in 1879, and in the latter year became a Governor's Fellow of McGill. He retired from the active duties of the ministry in 1881 and received a retiring allowance of $2,000 per annum from his congregation. Dr. Jenkins was widely known as an eloquent preacher and lecturer. During his incumbency of the old St. James St. Methodist Church he drew immense crowds by a course of controversial sermons, afterwards published as "A Protestant's Appeal to the Douay Bible." He was broad-minded and statesmanlike in his views of public questions. He took a prominent part in the negotiations which led up to the Union of 1875, and heartily favoured the movement. Though he lived many years away from Canada he was by no means forgotten by his many admirers here. To the last he took a deep interest in the Canadian Church and rendered valuable service in connection with the issuing of the new Book of Praise, being one of the original Conveners of the Hymnal Committee. He died in April, 1898.

The Rev. Alexander Topp, M.A., D.D., was born in 1815, near Elgin, Scotland. He was educated at Elgin Academy and the University of Aberdeen. He distinguished himself at both institutions and obtained a scholarship and his degree of A.M. at the University of King's College, which afterwards conferred on him the degree of D.D. The large church at Elgin was one of those known as a Collegiate charge, and in 1838, at the early age of twenty-three years, Dr. Topp was appointed junior minister and very soon after, on the removal of his coadjutor, was appointed by Her Majesty, on the petition of the Town Council and congregation, to be senior minister. It was about this time that the evangelical movement was beginning in Scotland and the young minister, being in full sympathy with this revival, addressed himself to the work of his great charge. One of his first acts, which was opposed by the "Moderates," was the establishment of a Sabbath School, and he continued through life to manifest deep interest in the training of the young. The five years of his ministry which preceded the Disruption was a time of labourious and arduous work.

From the first he was an ardent supporter of the Free Church party, and when the crisis came unhesitatingly surrendered his beautiful manse and handsome stipend. Almost the whole congregation left the Establishment with him and a large church was immediately erected for their accommodation. He continued to minister in this church with marked success till 1852, when he was called to Roxburghe Free Church, at Edinburgh. This congregation rapidly increased under his pastorate until 1858, when he was called to Knox Church, Toronto, of which he continued to be the indefatigable and successful minister till 6th October, 1879, when he died suddenly while paying a pastoral visit to one of his congregation. The name of Dr. Topp is inseparably connected with the history of the Presbyterian Church in Canada. He was a Free Churchman in the best sense of the term, and, while faithful to his convictions as such, took an active part in bringing about the union of the various branches of the Presbyterian Church in Canada. No better testimony could be given to the value of his services in this respect than his unanimous election to the Moderator's Chair of the Church in Canada at the second General Assembly in 1876. He had previously been unanimously selected by the Presbyteries as Moderator of the Canada Presbyterian Church.

Twenty-five Years of Presbyterian Progress. The history of Canadian Presbyterianism during the twenty-five years, 1871—1876, indicates a very great measure of progress. The following statistics have been prepared by the Rev. Dr. Robert H. Warden, General Agent of the Western Section of the Church, and will show what this development has really been. His first table is as follows:

	1871.	1896.
Ministers and Missionaries.	485	1,298
Churches and Stations......	861	2,780
Families	39,000	96,581
Members........................	69,000	188,181
Sabbath School and Bible Class Pupils.,..............	55,000	153,064
Receipts for Church Schemes.....................	$61,000	$359,000
Receipts for All Purposes...	$670,000	$2,171,000

It will be observed that, while the number of ministers, churches, families and members have multiplied three-fold, the contributions to the Schemes of the Church have increased nearly six-fold. In the Home Mission department of the Church's work, the number of mission fields has increased during the quarter of a century from 94 to 354, and the number of preaching stations from 172 to 1,044. The missionaries employed in 1871 were 85, while in 1896 the number was 419. The contributions of the people have increased during the twenty-five years from $12,000 to $98,000. In addition to the increase in mission fields, a large number of congregations which are now strong and self-supporting have, during the quarter of a century, been brought into this position through the assistance rendered by the Home Mission Fund. It is interesting to note the following changes in Manitoba, the North-West and British Columbia:

	1871.	1896
Presbyteries........................	None	14
Self-Sustaining Congregations	"	61
Mission Fields....................	"	174
Preaching Stations...............	7	818
Families	69	12,225
Communicants.,..................	113	18,400
Contributions by the People..	$980	$268,530

In the Augmentation department of the Church's work there has also been marked progress. Though the scheme upon its present basis originated in 1883, yet it practically existed in 1871 as a department of Home Mission work. In 1871, in the Western Section of the Church, sixty congregations received supplementary aid in supporting their pastors. The number in 1896 on the Augmented list is 142. In addition to this, nearly 300 other congregations, which were on the aid-receiving list during the quarter of a century, are now self-supporting. In connection with French Evangelization work, the two fields, with three preaching stations of 1871, have multiplied to thirty-six fields, with ninety-two preaching stations. The missionaries have increased from two to sixty-eight, the scholars atttending the French Schools connected with the Church to 768, as contrasted with ninety twenty-five years before, while the contributions of the people for French Evangelization work have gone up from $3,438 in 1871, to $33,800 in 1896.

In the Foreign Mission department of the Church's work the progress has been even more striking. In 1871 there were only eight missionaries under the Foreign Mission Committee. Two of these were labouring among the English-speaking people of British Columbia, and two among the English-speaking community in Manitoba. Another gave part of his time to the English-speaking population of the Prince Albert district, and part of his time to the Indians there. With the exception of this one (the Rev. Mr. Nesbit), there were only three missionaries in connection with the whole of the now united Church labouring among the heathen. At the present time the number of Canadian missionaries in connection with the Church, labouring in the Foreign field and including medical missionaries and teachers, exceeds 100, and associated with these there are several hundreds of native teachers and assistants; while the contributions of the Church have increased from $700 in 1871 to $116,600.

The Rev. John Laing, D.D., was born near the village of Milton, Scotland, on the 24th of March, 1828, where his father was factor for Lady Hay McKenzie, of Cromarty House. His early education was received in Edinburgh at the High School, where he held the second highest place in the Rector's class in 1842. The following year the family emigrated to Canada and settled near Danville in the Eastern Townships. In 1848 the young man came to Toronto and attended Knox College; he also took certain classes in King's College and afterwards at University College. He had taught before coming to Toronto in the common schools with success, and from 1849 to 1854 he continued to teach in Knox Academy, and as tutor in Knox College. He obtained the degree of B.A. from Victoria College, Cobourg, in 1871, and the Master's degree in due course. In 1883, Rutger's College, New Jersey, U.S., conferred on him, *honouris causa*, the degree of Doctor of Divinity. In educational matters, as superintendent and as examiner on County Boards, and in Victoria and Knox Colleges, he rendered long continued and valuable service until the year 1890. In the public discussion of educational questions as far back as 1861, when the Colleges' endowment question and the Separate School question were before the country, he contributed many valuable papers to the discussion and has since continued to show a deep interest in similar matters. The question of religious instruction in the public schools in Ontario also found in him its earliest and strongest advocate.

He was ordained to the ministry at Scarborough in 1854. There he laboured with great success for five years and a half. Finding the work too arduous, however, he accepted a call to Cobourg in 1859, where he remained for twelve years. He spent one year in Ottawa, where he opened the Ladies' College, now known as Coligny College. He was called to Dundas in 1873, where he still labours (1898). Dr. Laing has strong convictions and when he feels it his duty to do so does not hesitate to express them publicly. He has taken a share in many controversies upon theology and Church polity, and in religio-political discussions, during the last forty years. Some papers from his pen have also found their way into theological reviews and magazines. In 1877 a pamphlet on the "Second Coming of the Lord," was published by him. Dr. Laing was Moderator of the General Assembly in 1890. In the local Synod he was also Moderator, in 1877, and is recognized as a most useful member. In his own Presbytery he has been Clerk since 1875. His knowledge of ecclesiastical law and usage is such that he was appointed to serve as one of the Committee which compiled the Book of Forms; and he acted as Editor of the last edition of that work. His connection with the Home Mission work began with the framing of the present scheme in 1862. He was Convener until 1871, when the work passed into the hands of Dr. Cochrane, and has since been conducted on the original lines.

The Rev. William Gregg, M.A., D.D., Professor of Apologetics and Church History at Knox College, Toronto, for many years, was born in 1817 at Killycreen, County Donegal, Ireland. He was educated at a classical school of the neighbouring town of Ramilton, and after leaving school, spent some years in mercantile and banking business. Later on he attended Glasgow University, where he graduated with the degree of B.A., and subsequently attended Edinburgh University where he obtained an M.A. His theological course was taken at the College of the Free Presbyterian Church in Edinburgh. In 1846 he was licensed by the Church Presbytery, and immediately afterwards was sent as a missionary to Canada by the Colonial Committee of the Free Church. His labours for the first year were in the Kingston Presbytery, and in 1847 he was appointed minister of the congregation in Belleville, now known as John Street Church. Here he remained as pastor until 1857, when he was called to Cooke's Church, Toronto—a post which he retained until 1872. While in this position he was appointed, in 1864, Lecturer on Apologetics in Knox College, and also taught the theological classes in the Montreal Presbyterian College during the first half of 1867. He was likewise Moderator of the Presbyterian Church of Canada, usually called the Free Church, in 1861, when the union was effected between that Church and the United Presbyterian Church of Canada. In 1872 he was appointed Professor of Apologetics in Knox College, and held the position with much success until June, 1895. He also conducted the classes in Church History. In 1878 he received the degree of D.D. from the University of Hanover, U. S. Dr. Gregg was for many years an active sympathizer in temperance work. His chief literary productions are the valuable "History of the Presbyterian Church in Canada" (a standard work); his "Short History" of the same subject; and a "Book of Prayer for Family Worship."

The Rev. James Robertson, D.D., was born in the village of Dull, near Aberfeldy, Perthshire, Scotland, in 1839, attended the parish school there, and afterwards came to Ontario in 1855. In that Province he taught school for five years, attended the Grammar School at Woodstock for eighteen months, matriculated at the University of Toronto in 1863, and attended University College for three sessions from the autumn of 1863 till the spring of 1866, in which latter year he went out as a member of the Queen's Own Rifles to face the Fenians at Ridgeway. He studied theology for two sessions at Princeton, and for one session in the Union Theological Seminary, New York, and graduated in May, 1869. In November he was settled as pastor at Norwich, Ont., where he remained until 1874, in which year he was called to Winnipeg to be pastor of Knox Church. Dr. Robertson held this position until 1881, when he was unanimously chosen by the General Assembly to fill the newly-created position of Superintendent of Missions. The Presbyterian College of Montreal conferred on him in 1888 the degree of Doctor of Divinity. In 1892, having been chosen a delegate to the Pan-Presbyterian Council in Toronto, he read by invitation a paper on "Church Life and Work in Canada." In 1895 he was unanimously chosen Moderator of the General Assembly, and presided over the sessions of the Assembly in an eminently satisfactory manner. Of his work and character the Rev. Professor Baird, of Winnipeg, wrote in 1896 as follows:

"In the pastorate Dr. Robertson did enduring and much appreciated work. His preaching was the preaching of a man keenly alive to the opportunities and responsibilities of his office. Epigrammatic in expression, direct and forcible in delivery, it was couched in the terms and illustrated by the similes of the present day. No less conspicuous than this up-to-date quality was the strong Scriptural flavour of his preaching. It put in the forefront the great central verities of the Gospel, and was full of Bible truth.

But the characteristic strength of the man was seen nowhere better than in pastoral work. He was an indefatigable visitor, and his own unselfishness and absence of self-consciousness made him a sympathetic and tactful friend in times of distress. He was then, as now, a prodigious worker, and he never seemed to grudge the amount of time and trouble he took in meeting the steamboats and trains by which immigrants were arriving, and in advising and befriending strangers. Hosts of these people were made his life-long friends and admirers by all kinds of help, sometimes prayerful, sometimes sympathetic, sometimes tangible, and sometimes all three together. All the while he was taking a front place in every movement which made for righteousness in the young city. He had a considerable share in shaping the early policy of Manitoba College, and for years he gave unremunerated services as a lecturer in its philosophical and theological departments. He was a leader in the founding of the University of Manitoba, and, until his nomadic life as Superintendent obliged him to resign, he was a member of its governing Council and an Examiner. He was a member, too, of the Provincial Council of Public Instruction, and took a conspicuous part in the early fight for a uniform system of public schools. From these facts it will be seen that Dr. Robertson was by no means an unknown nor an untried man when the General Assembly in 1881 put him in the position of Superintendent of Missions. Indeed, he had for years been unconsciously qualifying for just such a post. He entered upon his duties with an admirable intermingling of energy and prudence. His influence began to be felt over the whole Western field. It soon became apparent that we had a Superintendent who meant to superintend, and yet the work was done in such a way that there was scarcely a congregation which did not eagerly welcome his visits and turn to him for help in an emergency; and scarcely a missionary who did not look upon him as a trusted councillor and a friend. There were some differences of opinion for a while about the proper relation in which he ought to stand to the rest of the Church's Home Mission organization, but thanks to his modesty and good sense on the one hand, and to the growing appreciation of his services on the other, these soon adjusted themselves, and now the work goes on without a jar."

The Pan-Presbyterian Council. In 1875 an Alliance of the Reformed Churches holding the Presbyterian System, properly known as the Pan-Presbyterian Council, was formed in London, England. The first regular meeting of the Council was held in Edinburgh in 1877; the second in Philadelphia in 1880; the third in Belfast in 1884; the fourth in London in 1888; the fifth in Toronto in 1892; the sixth in Glasgow in 1896. The Canadian Church has taken a hearty interest in the organization. The constitution of the Alliance is as follows, with the Preamble stating the reasons for organization:

"Whereas Churches holding the Reformed Faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world; whereas many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or work; and, whereas, in the Providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action: It is agreed to form a Presbyterian Alliance to meet in General Council from time to time in order to confer on matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready as heretofore to join with them in Christian fellowship and in advancing the cause of the Redeemer, on the general principles maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is One Body in the communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

Article I. This Alliance shall be known as 'The Alliance of the Reformed Churches throughout the world holding the Presbyterian System.'

Article II. Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testament in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

Article III. The Alliance shall meet in General Council, ordinarily, once in three years. The Council shall consist of Delegates, being ministers and elders appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several churches. The Delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not Delegates to offer suggestions, to deliver addresses, and to read papers. The Council shall have power to decide upon the application of Churches desiring to join the Alliance. It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided. But it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.

The Council shall consider questions of general interest to the Presbyterian community. It shall seek the welfare of churches, especially such as are weak and persecuted. It shall gather and disseminate information concerning the Kingdom of Christ throughout the world. It shall commend the Presbyterian System as Scriptural, and as combining simplicity, efficiency and adaptation to all times and conditions. It shall also entertain all subjects directly connected with the work of Evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of Church energies—especially in reference to great cities and destitute districts—the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing Infidelity and Romanism.

The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defences of the truth; by communicating the Minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its Constitution and objects. The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee appointed at one general meeting shall act provisionally, as far as is necessary, in preparing for the following meeting.

Article IV. No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting."

The Toronto meeting was held from September 21st to September 30th, 1892, and produced papers and discussions of much interest from some of the most eminent men in the world-wide ranks of the Church. Amongst those taking part were the Rev. Dr. W. Garden Blackie, of Edinburgh; the Rev. Professor Rintoul, of Melbourne; the Rev. Dr. John Hall, of New York; the Rev. Dr. W. R. Taylor, of Glasgow; the Rev. Dr. Robert Laws, of Central Africa; the Rev. Dr. J. G. Paton, of the New Hebrides; and Canadian divines such as the Very Rev. Principal Grant; the Rev. Dr. D. H. MacVicar; the Rev. Principal Caven; the Rev. Dr. James Robertson; the Rev. Dr. Wardrope; the Rev. Dr. Cochrane and the Rev. Dr. Laing.

Chronology of Canadian Presbyterianism. The following brief statement has been chiefly compiled from the Rev. Dr. Gregg's "Short History," and will give a general review of Presbyterian progress in Canada:

1604. Arrival of De Monts with Huguenots.
1749. Protestant Dissenters' congregation organized at Halifax.

1770. A *pro re nata* Presbytery ordains Mr. B R. Comingoe.
1776. Presbytery of Truro, N.S. (Burgher), organized.
1791. Act providing for support of Protestant clergy in Canada.
1793. Montreal Presbytery organized.
1795. Presbytery of Pictou, N.S. (Anti-Burgher), organized.
1812. Scotch Presbyterian emigrants arrive at Red River (Manitoba).
1817. Truro and Pictou Presbyteries unite—Synod of Nova Scotia.
1817. Pictou Academy opened.
1818. Presbytery of the Canadas organized at Montreal.
1825. Glasgow Colonial Society organized.
1827. Government grant to Church of Scotland ministers in Canada.
1831. Synod of Presbyterian Church of Canada in connection with Church of Scotland organized.
1831. United Presbytery organized as United Synod of Upper Canada.
1832. Presbytery of Reformed Presbyterian Church of New Brunswick and Nova Scotia organized.
1833. Presbytery of New Brunswick in connection with Church of Scotland organized.
1833. Niagara Presbytery of American ministers organized.
1833. Synod of Nova Scotia in connection with Church of Scotland organized.
1833. Government grant to United Synod of Upper Canada.
1834. Missionary Presbytery of United Secession Church of Scotland organized in Canada.
1836. Presbytery of American Associate Reformed Church organized.
1839. French-Canadian Missionary Society established.
1840. United Synod of Upper Canada unites with Church of Scotland Synod.
1840. Clergy Reserves divided between Churches of England and Scotland.
1841. French Mission commenced by Church of Scotland Synod.
1842. Queen's College opened at Kingston.
1843. Disruption of Church of Scotland. Free Church of Scotland organized.
1844. Church of Scotland Synod of Nova Scotia assumes name of Synod of Nova Scotia adhering to the Westminster Standard.
1844. Disruption of Church of Scotland Synod in Canada.
1844. (Free) Presbyterian Synod of Canada organized.
1844. Knox College opened in Toronto.
1844. Divinity Hall of Missionary Synod opened in London.
1845. Disruption of Church of Scotland Synod in New Brunswick.
1845. Synod of New Brunswick adhering to Standards of Westminister Confession organized.
1846. Mission to New Hebrides commenced by Synod of Nova Scotia.
1847. Missionary Synod assumes name of Synod of United Presbyterian Church in Canada.
1848. West River Seminary of Nova Scotia Synod opened.
1848. Free Church College, Halifax, opened.
1848. Buxton Mission commenced by Free Church of Canada.
1851. Mission to Red River commenced by Free Church.
1854. Church of Scotland Synod of Nova Scotia and Prince Edward Island organized.
1854. Secularization of Canada Clergy Reserves.
1856. Mission to India commenced by Free Church of Canada.
1856. Indian Orphanage Mission commenced by Church of Scotland Synod in Canada.
1859. Mission to Jews is commenced by Church of Scotland Synod.
1860. Synod of Nova Scotia and Free Church Synod of Nova Scotia unite as Synod of Lower Provinces of B. N. America.
1861. Free and United Presbyterian Synods unite as Synod of Canada Presbyterian Church.
1861. Mission to British Columbia commenced.
1862. Morrin College opened in Quebec.
1863. Kankakee Mission adopted by Canada Presbyterian Church.
1866. Mission to Cree Indians commenced.
1867. Montreal Presbyterian College opened.

1868. Mission to Lumbermen commenced by Church of Scotland Synod in Canada.
1868. Mission to Trinidad commenced.
1868. (Free) Synod of New Brunswick unites with Synod of Lower Provinces.
1868. Church of Scotland Synods of New Brunswick and of Nova Scotia and Prince Edward Island unite as Synod of Maritime Provinces.
1870. Canada Presbyterian Synod organized as a General Assembly.
1871. Mission to Formosa, China, commenced.
1873. Lady Missionaries sent to India.
1875. General Union of Presbyterians as the Presbyterian Church in Canada.
1875. Commencement of general French Evangelization scheme.
1876. Mission to Central India commenced.
1876. Woman's Foreign Missionary Society organized.
1884. Mission to Demerara commenced.
1887. Mission to Honan, China, commenced.
1891. Missionary to Chinese in British Columbia appointed.
1891. Missionary to the Jews in Palestine appointed.
1892. General Council of the Presbyterian Churches of the world held in Toronto.

The Macdonnell Ecclesiastical Trial. On the 26th of September, 1875, the Rev. D. J. Macdonnell, Minister of St. Andrew's Church, Toronto, an eminent divine of the highest Christian character, preached a sermon on "The Eternity of the Future Punishment of the Wicked," which was first given to the public in the following month through the columns of the Montreal *Witness*. Certain statements in this sermon (as published) gave such dissatisfaction to a section of the Church that on November 15th, following the deliverance, the Presbytery of Toronto dealt with Mr. Mcdonnell in the matter, and decided that he should report to that Court as to his agreement or otherwise with the teaching of the Confession of Faith on the doctrine in question On the 18th of April, 1876, and at subsequent dates, Mr. Macdonnell laid before the Presbytery a statement of his views on certain points which was considered unsatisfactory. He presented the following statement on the 30th of May: "Notwithstanding difficulties which I have regarding the eternity of future punishment, I continue my adhesion to that doctrine as implied in my assent to the Confession of Faith formerly given." In dealing with this declaration of Mr. Macdonnell's, the Presbytery passed it on to the General Assembly, expressing the hope that the Supreme Court of the Church would find it a satisfactory basis for settlement. After much testimony and reasoning the General Assembly eventually decided by 263 to 161 votes that Mr. Macdonnell had stated "that he does not hold the doctrine of everlasting punishment in the sense held by this Church and formulated in the Confession of Faith, nevertheless that he has adopted no doctrinal views contrary to the Confession o Faith; therefore resolved: that the above twofold statement is not satisfactory to this Assembly; and that a Committee be appointed to confer with Mr. Macdonnell in the hope that it may be able to bring in a report as to his, Mr. Macdonnell's, views which may be satisfactory to this Assembly." The Committee referred to was appointed and after having waited on Mr. Macdonnell reported to the Assembly that he respectfully referred them to his statement previously made to that body as clearly defining his position. The Committee also laid before the Assembly the following Minute for adoption:

"Considering (1) that this General Assembly has already declared that the statements of his views, made by Mr. Macdonnell before it, are not satisfactory; (2) that, on meeting with the Committee appointed by the Assembly to confer with him, he signified that he has at present no further statement to make by which his position towards the doctrine in question might be modified; (3) that the doctrine of the eternity or endless duration of the future punishment of the wicked, as taught in the Confession of Faith, is a doctrine of Scripture which every minister of this Church must hold and teach; the General Assembly feels under obligation to continue its care in this matter. But inasmuch as Mr. Macdonnell has expressed his regret for having preached the sermon which gave occasion for these proceedings, has intimated that his mind is at present in an undecided state as regards the doctrine in question, and has engaged, while seeking further light, not to contravene the teachings of the Church; the Assembly, in the hope that Mr. Macdonnell may soon find his views in accord with the Standards on the subject in question: Resolves, that further time be given him carefully to consider the matter; and that he be required to report, through his Presbytery, to the next General Assembly, whether he accepts the teaching of the Church on the subject. The Assembly would commend their brother to the guidance of the Spirit of Truth, praying that, with the Divine blessing upon further study of the Word of God, all difficulties as to the Scriptural evidence of the momentous doctrine concerned may speedily cease to perplex the mind."

This was adopted by 127 to 64 votes. During the discussion of the question—June 16th—Mr. Macdonell made an elaborate defence of his position, of which the following is a summary:

He said that he was not indifferent to God's truth. The question with him still was, "What is precisely the truth of God in this matter?" He accepted implicitly and unreservedly the words of Christ and His Apostles as the highest source of truth. The sermon for which he had been indicted, and which he regretted having preached, required to be perverted before it would afford comfort to godless, vicious, careless and worldly men—for in that sermon he told such then, and he now told them again, that if they kept on sinning God would punish them hereafter and, if they kept on sinning eternally, He would punish them eternally. He was charged with "not being able to say in plain words all he meant." In reply to that he said that he had unwisely used words that were suggested by his brethren, who thought that his meaning would be more clearly understood if his reply were expressed in the terms they desired him to use. He now thought his own words would have been more easily interpreted. In refuting the assertion, that "he assented to the Confession of Faith only with a limited interpretation of the word 'Everlasting' as used with regard to its doctrine of future punishment," he said that he had never asserted that, and did not do so now. He declared that he had difficulty in reconciling certain Bible statements with certain other declarations of Scripture, and in that frame of mind he preached the sermon condemned, and said very foolish words about the Confession of Faith, very silly words indeed.

He did not think he was fairly chargeable with wanting to throw away the Confession of Faith, for he found it to contain the very words of Jesus, "eternal torments," "everlasting punishment." He was not relieved, for he found that the Confession of Faith did not define the meaning of the texts which puzzled him. In trying to see what light the words of the Confession threw on the words of Scripture, he found that they threw no light. The framers of that Confession found it more reverent to use the language of Scripture than to define what was indefinable in human language. He was not responsible for the saying, "Throw away the Confession." All he had ever said was, "Keep the Confession subject to Scripture." His first ordination vow was to be true to the Word of the living God, and he had tried to be faithful to that pledge. His other vow was that he believed the Confession of Faith to be subordinate and agreeable to the Word of God, and that he would be true to it. He held in a perfectly honest way that he had been true to both the Word of God and the Confession of Faith. He had some doubts about the interpretation which the Church put upon the teaching of Scripture as to the absolute, unconditional, hopeless endlessness of future punishment. If he were asked how much doubt he had he could not answer. The position of the Presbytery of Toronto, he thought, had been that he might have difficulties and perplexities concerning this awful doctrine, but those difficulties and perplexities were not to interfere with his absolute assent to the truth of the doctrine.

If he were wrong it was not his fastidious conscience, but his judgment, which was held in suspense. He was not a man starting out without any faith on the subject, and fishing about for a view; his position simply was that, having some doubt as to the force of the words already quoted, he had not come to any conclusion in which he was prepared to say that he ought to withdraw his adhesion from the Confession of Faith. There were two things, he said, with which he was chargeable: First, holding doubts, and secondly, preaching them. He did not stand there for a moment to justify the preaching of those doubts. He had given expression to his regret for so doing and did not now feel inclined to withdraw it. He considered the difference between him and others who had had doubts was that he had given public utterance to his, and they had not. He took full blame for the public utterance of them, and had always been ready to bear any punishment for so doing which the Presbytery or the Assembly might think fit to impose. But simply because he had doubts was he to be put on so different a footing from men who had had the same kind of doubts, but had never expressed them, that he ought to cease his ministry while they ought not? He did want with all his heart to preach the Gospel of Christ. He did want to preach the truth, the full truth, and that in connection with the Presbyterian Church in Canada. He did not want to think as he pleased, apart from the truth of God as revealed. He did not want to exalt reason at the expense of Scripture, but he had to interpret Scripture with the assistance of God's Holy Spirit, by means of reason.

Mr. Macdonnell, in harmony with the decision of the General Assembly of 1876, forwarded a statement of the views he continued to hold on the matter in question to the General Assembly at Halifax, in 1877, in the following words: "The General Assembly of 1876 having required me to report through the Presbytery of Toronto to this Assembly whether I accept the teaching of the Church on the eternity of the future punishment of the wicked, I beg respectfully to state that I hold no opinion at variance with that teaching." In response to this statement the Assembly resolved by 174 to 82 that, while Mr. Macdonnell represented that he held no opinion at variance with the teaching of the Church on the doctrine in question, he did not state his acceptance of it, and was therefore required to give in writing to the Assembly at an early specified hour a categorical answer to the said question in terms of the deliverance of the last Assembly. To this Mr. Macdonnell gave the following written reply: "I hold that I have already given an answer to the question embodied in that resolution as categorically as a minister within the Church who has declared his adherence to the Confession of Faith, and who still adheres to it, can fairly or constitutionally be required to give on a point on which he is confessedly in difficulty. If that answer be not deemed sufficient, I request, as I have a constitutional right to do, that the Presbytery of Toronto be instructed to frame a libel and deal with the matter according to the laws of the Church." Before the Assembly proceeded to consider the reply of Mr. Macdonnell just given, a Committee was appointed to deliberate on a basis of a satisfactory settlement of the case and in due course reported: "That having ascertained from Mr. Macdonnell, through a sub-committee, that in intimating in his last statement to the General Assembly his adherence to the Confession of Faith, he intends to be understood as saying: 'I consider myself as under subscription to the Confession of Faith in accordance with my ordination vows, and I therefore adhere to the teaching of the Church as contained therein on the doctrine of the eternity or endless duration of the future punishment of the wicked, notwithstanding doubts or difficulties which perplex my mind.' The Committee therefore unanimously recommend that this statement be accepted as satisfactory, and that further proceedings be dropped." This Report the Assembly unanimously adopted, and the great ecclesiastical trial was at an end.

Works of Presbyterian Reference. The first and chief is Dr. Gregg's "History of the Presbyterian Church in Canada." The following list of works, minutes, etc., should also be consulted by the student of Canadian Presbyterianism:

Manuscript Minutes of the Presbyterian Church of Nova Scotia, 1817-1843. (Deposited in Presbyterian College, Halifax.)

History of the Mission of the Secession Church to Nova Scotia and Prince Edward Island, by the Rev. James Robertson. Edinburgh, 1847.

Memoir of the Rev. James McGregor, D.D., by the Rev. George Patterson. Philadelphia, 1859.

History of the County of Pictou, Nova Scotia, by the Rev. George Patterson, D.D. Montreal, 1877.

Celebration of the One Hundredth Anniversary of the Settlement of Stewiacke, October 6th, 1880. Truro, 1880.

Travels in Prince Edward Island in the years 1820-21, by Walter Johnstone. Edinburgh, 1823.

Manuscript Minutes of the Glasgow Society in connection with the Church of Scotland, 1825-1838. (Deposited in Knox College, Toronto.)

Reports of the Glasgow Society, 1826-1838.

Manuscript correspondence of the Glasgow Colonial Society, seven quarto volumes. (Deposited in Knox College, Toronto.)

Minutes of Synod of Nova Scotia in connection with the Church of Scotland, held in 1837. Halifax, 1837.

Story of the Kirk in the Maritime Provinces, by James Croil, published in *The Presbyterian* of 1875.

The Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia.

Home and Foreign Record of the Presbyterian Church of the Lower Provinces of British North America.

The Monthly Record of the Church of Scotland in Nova Scotia, New Brunswick and adjoining Provinces.

The Maritime Presbyterian.

Hints to Emigrants, by the Rev. William Bell, of Perth, Upper Canada. Edinburgh, 1824.

Life and Times of the Rev. Robert Burns, D.D., by the Rev. R. F. Burns, D.D., Toronto, 1872.

Life and Discourses of Rev. Alexander Mathieson, D.D., by James Croil. Montreal, 1870.

Memoir of the Rev. John Bayne, D.D., of Galt, by the Rev. G. Smellie, Fergus. Toronto, 1871.

Memorials of the Life and Ministry of the Rev. John Machar, D.D., of Kingston, edited by members of his family. Toronto, 1873.

An Historical and Statistical Report of the Presbyterian Church of Canada in connection with the Church of Scotland, for 1866, by James Croil. Montreal, 1868.

Manuscript Minutes of the Missionary Presbytery and Synod of the Secession Church in Canada. (Deposited in Knox College, Toronto.)

The Canadian *Christian Examiner and Presbyterian Review.*

Ecclesiastical and Missionary Record of the Presbyterian Church of Canada.

The Presbyterian, issued by authority of the Presbyterian Church of Canada in connection with the Church of Scotland.

The Presbyterian Record for the Dominion of Canada.

The *Presbyterian Magazine* for 1843.

The *Canadian Presbyterian Magazine* (United Presbyterian Church).

The Canadian *United Presbyterian Magazine.*

Presbyterian Year Book for the Dominion of Canada.

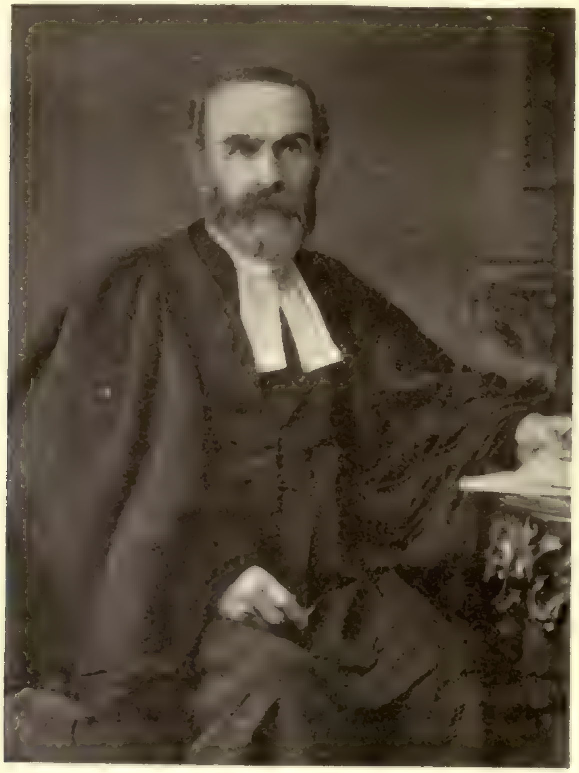
Digest of the Minutes of the Presbyterian Church of Canada, by the Rev. Alexander F. Kemp. Montreal, 1861.

Hand-Book of the Presbyterian Church in Canada 1883, by the Rev. A. F. Kemp, LL.D., Rev. F. W. Farries and L. B. Halkett. Ottawa, 1883.

Manitoba: its Infancy, Growth and Present Condition, by the Rev. Professor Bryce, M.A., LL.B., of Manitoba College. London, 1882.

The Rev. William Ormiston, D.D., LL.D., was born on April 21st, 1821, at Symington, Lanarkshire, Scotland. He came to Canada in 1834 and during the next few years his time alternated between the common schools and hard manual toil on his father's bush farm. This out-of-door exercise developed a splendid constitution to which he was afterwards greatly indebted. Resolving on a thorough education he entered Victoria College, Cobourg, from which he graduated B.A. in 1848, and M.A. in 1856. He was for some years Classical Tutor in Victoria, and for one year Professor of Moral Philosophy. From 1849 to 1853 he was pastor at Newtonville, Ont., where he also, for a time, conducted a private school. He was mathematical master and lecturer in the Normal School, Toronto, from 1853 to 1857; Examiner at Toronto University from 1854 to 1857; and Superintendent of Grammar Schools in Ontario from 1853 to 1863.

In 1857 Dr. Ormiston accepted a call to the Central Presbyterian Church, Hamilton, where he remained until 1870 when he went to New York and assumed the pastorate of the Dutch Reformed Church and in this post remained until 1888. During 1889 and 1890 he supplied a Church at Pasadena, California, since which he has been an Evangelist in the southern part of that State. He has written extensively for periodicals, and during the "sixties" assisted in preparing a full series of Upper Canada school books. In 1883 he edited, with notes, an American edition of an English translation of "Meyer on the Acts," and was the author of an exposition on a part of the Epistle of James, in *The Homiletical Monthly*. He also for a considerable time prepared the lessons for the *Sunday School Times*. In civil as well as in ecclesiastical affairs Dr. Ormiston has been a strong Liberal of the Scotch type. From first to last he was a "voluntary" and consequently a steady opponent of all forms of patronage. He also worked hard in early days to secure the secularization of the Clergy Reserves.



The Rev. Dr. John Laing.

SECTION II.

MISCELLANEOUS RELIGIOUS ANNALS OF CANADA.

MISCELLANEOUS AND GENERAL RELIGIOUS HISTORY

THE MORAVIAN CHURCH IN CANADA

By R. S. WOODS, Q.C., County Court Judge of Kent, Ontario.

The Church at large in all its branches is the object of universal interest in the Christian world, and each Denomination enjoys, in a greater or lesser degree, this appreciation. We in Canada, or that portion of the Dominion embraced in the four Provinces of Upper Canada, Lower Canada, Nova Scotia and New Brunswick, struggled along with very limited Church agencies down through the closing years of the last century and the first quarter of the present. The late Dr. Ryerson, quoting Bishop Strachan as his authority, says that down to the close of the war in 1812-15, there were but four resident clergymen or missionaries of the Church of England in all Upper Canada, and that till 1818 there was but one clergyman of the Church of Scotland in Upper Canada. In 1827 he declares there were but two, and that, during the first half of its sixty years' existence, Upper Canada must have been indebted almost entirely to others than clergymen of the Church of England or of Scotland for religious instruction. Yet, during that thirty years, it is admitted that the people of Upper Canada were a religious, an intelligent and a loyal people. And then he adds that the Methodists had in 1850, 180 regular ministers in Upper Canada, about 1,100 churches and preaching places, and embraced in its congregations 142,000, or more than one-fifth of the entire population. Of course, there was also the Roman Catholic Church from the earliest days.

In addition to this enumeration, there was another Church in this part of Upper Canada—the Moravian Mission. It came into our midst in the year 1792, and commemorated its centennial on the 8th of May, 1892. Though closely associated with Indians here and in the neighbouring States it is an European Church. There is no tribe of Indians of that name and it takes its name from the old historic Church of Moravia and Bohemia, founded in 1457—nearly three-quarters of a century before Luther's Reformation. It claims to be the oldest Protestant Episcopal Church in the world as drawing its origin from John Huss who suffered martyrdom for his Protestant opinions in 1414 and who, as an apostle of Wycliffe, was the great mover in the religious reformation of that period. A marvellous Church it was, like those of the Vaudois in Piedmont, the Huguenots and Camissards in Southern France. From the Eastern branch of the Waldensian Church the Moravians derived their Episcopate in 1735, while the struggles of the Moravian people in the wars and persecutions of the 15th and 16th centuries make a deplorable page in European and Church history, and abundantly account for the self-sacrifice and devotion of the members of this Church and for the faith they have in the power of the Scriptures to overcome the carnal elements of the world.

While the Moravians are popularly so-called from one of the original homes of the Church, the correct name of the Church is "Unitas Fratrum"—Unity of the Brethren or United Brethren—indicating that it embraces Christians of various shades of opinion on minor points. It is world-renowned as a Missionary Church, as shown by its labours in the West Indies, Surinam, North and South America, Greenland and South Africa, Australia and Central Asia. Its members were expelled from Moravia in 1627, but in 1722 a remnant settled at Herrnhut, Saxony, upon the estate of the celebrated Count Zinzendorf and so became identified with him and his opinions—a second John Wesley in intellectual, spiritual and administrative power and as distinguished a hymn-writer as Charles Wesley himself, besides being an author, preacher and bishop. Nothing more clearly shows the spiritual power of this venerable Church than the profound impression its members made upon John Wesley and the momentous convictions to which they led him. He learned much from them while crossing the Atlantic in 1735, and, from his acquaintance with

David Boler on his return to London in 1738, he dates his conversion. Having gone to Herrnhut we find him writing to his brother Samuel in these words: "God has given me at length the desire of my heart. I am with a Church whose conversation is in heaven, in whom is the mind of Christ, and who so walked as he walked; and they have all one Lord and one faith, so they are all partakers of one Spirit, the spirit of meekness and love, which uniformly and continually animates all their conversation. O how high and holy a thing Christianity is, and how widely dis tant that I know not what which is so called—though it neither purifies the heart nor renews the life after the image of our blessed Redeemer." And after his visit he says: "Glory be to God, even the Father of our Lord Jesus Christ, for giving me to be an eye-witness of joy, faith and love and holy conversation in Christ Jesus." It is said that there is no doubt that this visit to Herrnhut suggested to Mr. Wesley the love-feasts, division of members into classes, and class-meetings which he not long after adopted.

Reverting to the great characteristics of this Church it has, in addition to the foreign mission work, that of the Diaspora, of which the members are very proud. This is a mission amongst the State Churches of Continental Europe. It takes its name from a Greek word signifying "the dispersion," in the first verse of Peter's first Epistle. The object is not to withdraw members from existing Churches, but to foster spiritual life by the formation of societies for prayer, Scripture reading and for edification in general. The Holy Scriptures are the only rule of faith and practice. Moravians maintain the doctrines of the total depravity of human nature, the love of God the Father, the actual humanity and Godhead of Jesus Christ, the Atonement, the work of the Holy Spirit, good works as the fruits of the Spirit, the second coming of Christ and the resurrection of the dead. In the morning service a Liturgy is used; in other services extempore prayer. Liturgies are used for baptismal, burial and marriage services, the Lord's Supper is observed with a simple ritual and is preceded by a love feast. They also observe the chief festivals of the Christian year. The Government of the Church is by Synods for the legislative work and by Boards of Education for the executive work. The orders are Episcopal and there are three grades—Bishops (not Diocesan), Presbyters and Deacons. There are three Home Provinces, viz.: Germany, Great Britain and North America, and several Mission Provinces. These together form a whole represented by a general Synod which meets every ten years in Herrnhut.

The Moravians in 1749 were recognized by the British Parliament as desirable subjects, encouraged to settle in the Colonies, allowed to make a solemn affirmation in lieu of an oath and exempted from military services. This Act was caused by an Act passed in the then British Province of New York enjoining Moravians and vagrant teachers amongst the Indians to desist from further teaching or preaching and to depart from that Province. The protection extended to them by the Imperial Parliament was continued to them by our Canadian Statutes, and these also exempted them from serving on Juries in criminal cases. The Mission in Kent reached here in May, 1792, under the first great American leader, David Zeisberger, the Apostle of the Delawares. Their first communion, and I daresay the first in the County of Kent, was celebrated on the 18th day of that month. The settlement was in Oxford, and in January, 1794, the Government Surveyor, Mr. Niff, came to Fairfield, as the Home was called, under instructions from Governor Simcoe, and laid off an entire township (twelve miles long and six broad) which was granted to the Mission, the deed being assigned in trust to the "Brethren's Society" in London, England, for propagating the Gospel amongst the heathen. The exodus from the time they left the Muskingum River in Ohio, U. S., in 1781, had lasted ten years and been attended with great suffering, as shown by the first page of the Journal kept by them and read by Bishop Bachman at the Centennial:

"From 1741 to 1771 Mission work was carried on by the Moravian Church amongst the Indians in the States of Connecticut, New York and Eastern Pennsylvania. With the westward movement of the Indians their missions followed, and in 1772 David Zeisberger, the apostle to the Indians, with a large company of converts from the stations on the Susquehanna River, and from the Beaver and Alleghany Rivers, founded three stations on the Muskingum (now Tuscarawas) River in Ohio. In 1781 the missionaries, *Zeisberger* and his wife, Senseman, Heckewelder, Edwards, Michael Jung, Jungman and his wife, and the whole Christian settlement of 400 Indians, were carried off to Sandusky, leaving behind the scene of eight years of industry, rich plantations, gardens, cattle, etc., in their three flourishing towns of Gnadenhuethen, Schonbrunn and Salem. Their sad journey was attended by indescribable hardships and cruel treatment. They reached Sandusky on October 1st. Deserted by their captors they spent the winter there, built huts or small log cabins and formed a village called "Captives Town." The missionaries were summoned to Detroit for trial. *Zeisberger*, Heckewelder, Edwards, Senseman and three native assistants obeyed the summons, their wives and children remaining at Captives Town under the protection of Jung and Jungman.

The missionaries were acquitted, the Commandant showed them kindness and the Delaware chief, Pipe, proved himself their friend. They returned to their converts at Captives Town and built and dedicated a small church. Sepebosch had led a party of converts back to the Muskingum to gather corn as a supply of food for winter, but they were captured by American militia under Williamson. The winter was very severe. Towards spring some Christian Indians, men, women, boys and girls, returned to Tuscarawas valley to gather corn. Here they were surrounded by Colonel Williamson, the American commander, and his men, and slaughtered in cold blood (twenty-nine men, twenty-seven women and thirty-four children) leaving a bright testimony to the power of Christ to comfort even in death. Meanwhile the missionaries and their families had been commanded to leave Captives Town and to go to Lower Sandusky to meet Girty. These were sorrowful days to all."

While settled at the River Clinton, near Mount Clemens in Michigan, U.S., in 1783-4, they lost their corn crop and the winter was one of the severest on record. The ice on Lake St. Clair was three feet two inches thick and the snow was three feet deep, which interfered with hunting and the ice with fishing, but they succeeded in getting a large quantity of venison from a herd that strayed into the neighbourhood, and with the surplus bought corn. Their residence there led to the making of the first inland road of Detroit (then in our possession as part of Lower Canada), which was made by Mr. John Askin and Major Arcum. In February, 1793, when Governor Simcoe and his staff made his visit from Newark to Detroit to inspect the forts and forces there, he was hospitably entertained by the missionaries, both on their way up and down, as reported by Major Littlehales' journal of that interesting visit. Bishop Bachman says, "The battle of the Thames on the 5th October, 1813—which was fought near the town, was a severe blow, for the Americans plundered and burned the village, including the Mission House and chapel." The Missionaries, John Schmall and Michael Jung, the latter old and broken down, proceeded to Bethlehem; Denke remained to care for the impoverished Indians.

They settled on the shore of Lake Ontario, in a village of bark huts. In the spring they abandoned the settlement, and started a new town ten miles from Burlington Heights. After the close of the war they returned to the site of Fairfield and decided to form a new Station; which was established in 1815 on the opposite bank of the Thames from the old town. This place was called New Fairfield, now called Moraviantown. Meanwhile the great missionary hero, Zeisberger, died at Goshen, Pennsylvania, in 1808, after labouring sixty-three years with wonderful zeal and patience for the salvation of the Indians. In 1824, Goshen was abandoned and the small remnant of brethren and sisters then returned to Canada and joined the Mission here. In August, 1837, nearly two-thirds of the Mission left New Fairfield under Missionaries Miksch and Vogler and went to the far Western colony in the United States. The Semi-Centennial of the New Fairfield Mission was celebrated in 1842. During fifty years 101 adults and 432 children had been baptized there. In 1848 a new church was dedicated.

The Church of the three Ecclesiastical Provinces of Germany, Great Britain and North America is represented by 414 bishops, presbyters and deacons, 1,739 male and female labourers, and 107,633 souls and has besides 80,000 souls in its Diaspora Societies. Bethlehem, Pennsylvania, is the headquarters of the Church in America.

At Moraviantown there is now a mission church with the Rev. Mr. Rights as incumbent, the Church of England and the Methodist Church being at other points on the Reserve. Two schools, one the Mission under Miss Millar who has been a teacher for thirty-eight years, the other the Reserve School under Chief Tobias, are established. At the mission school there is a linguistic curiosity, the Indian children learning to read English while unable to talk it or understand it, and the teacher not understanding the native tongue. The difficulty of this process, as the Rev. Dr. Jackson, Superintendent of Education in Alaska, has said, will be better appreciated if you conceive of an attempt being made to instruct the children of New York in arithmetic, geography, and other common school branches through the medium of Chinese teachers and text-books. There is also a Home at the Mission for girls and there are at present in it fifteen girls and one boy under the care of Mr. and Mrs. Nansen of Norway, and which is maintained, as the incumbent is, by the Moravian Society and friends in the States. The Missionaries in Canada and the United States have been Zeisberger, Heckewelder, Edwards, Senseman, Denke, Schmall, Jung, Luckenbach, Haman, Bachman, Kampman, Vogler, Regenna, Warman, Reinke, and Hartman.

THE FREE CHRISTIAN BAPTIST CHURCH

By the REV. J. T. PARSONS, of Marysville, N.B.

The Free Christian Baptist Denomination of New Brunswick effected an organization at Wakefield, Carleton County, in October, 1832. It consisted of but two ordained ministers and six churches. In 1835 it had increased to twenty churches and eight ministers, and in 1847 the Conference numbered fourteen ordained ministers, forty churches and two thousand communicants. In this year a delegative Union was formed with a body of the same name and faith, which arose about the same time and under similar circumstances, in the sister Province of Nova Scotia. This Union and delegation is continued up to the present, a free interchange of ministers being recognized by both Conferences as profitable. It was also discovered that this Denomination was practically in harmony, in doctrine and polity, with the "Free Will Baptists" of the United States and it has been found expedient and helpful to co-operate with the latter, especially in their Educational and Foreign Mission work. A corresponding and delegative Union has been pleasantly and profitably maintained between them for a number of years.

In 1864 this Denomination organized a Foreign Mission Society to co-operate with the Free Will Baptists, and to labour conjointly with them in their foreign field in India. Since that time until now this people have kept from one to three missionaries in the foreign field, and have contributed upwards of $20,000 to that work. In 1898 the Denomination numbers in New Brunswick forty-eight ordained ministers, eight licentiates, 165 churches, 12,000 communicants and a constituency of adherents of 35,000. During the past decade efforts have been made to effect a closer union among the "Free Baptist" bodies of America, and as an earnest of this the Free Will Baptists of the United States, and the Free Christian Baptists of Nova Scotia have changed their names to "Free Baptists" simply. To be in harmony with them this body obtained permission from the Provincial Legislature to drop the word "Christian" from their Denominational name, and are now, and from henceforth will be known as "Free Baptists." The Free Baptists have divided the Province of New Brunswick into seven districts. Each district has a yearly meeting composed of two delegates from each church in the district, and the ministers labouring within its limits. The district meeting sends a delegation of two by virtue of its organization, and one additional for every 300 of its membership, to a General Conference of all the districts, which also meets annually, and in which the general business of the Denomination is looked after.

The Free Baptist Denomination became a necessity in America as early as 1780 in order to provide a home for those who protested against the ultra-Calvinism which at that time prevailed in the Baptist body. Unconditional election and reprobation were universally and constantly preached. Many thoughtful and devout Christians, who had hitherto been loyal to Baptist doctrine, could not accept such teaching as a proper exposition of God's inspired Word. They believed salvation to be free to all who would accept of it; that Jesus Christ "by the grace of God, tasted death for every man"; and that the acceptance or rejection of that salvation turned upon the decision of the human will. Hence: Free salvation, including a free and uninfluenced choice between good and ill; a free, general atonement, and the free communion of saints; are among the distinguishing characteristics of the Free Baptist Denomination of N. B. The organ of the Denomination is the *Religious Intelligencer*, published and edited in the City of Fredericton, by the Rev. Joseph McLeod.

THE REFORMED EPISCOPAL CHURCH IN CANADA.

By the REV. JAMES D. WILSON, D.D., of Victoria, B. C.

The Reformed Episcopal Church is an offshoot from the Church of England. During the last fifty years, sacerdotal and sacremental ideas have made great progress in the English Church and the expression of those ideas in what is known as Ritualism has assimilated the worship of the English Church, in many congregations, to that of the Church of Rome.

English Churchmen, who look upon these "advanced" notions as unscriptural and unreasonable, protested against them, and in consequence much controversy ensued—faction was arrayed against faction, pastor against people, clergymen against clergymen—and suspicion, ill-will and alienation took the place of hearty co-operation.

Finding it impossible to work together for edification, and seeking to avoid complicity with what they believed to be erroneous doctrines and superstitious practices, individuals and congregations withdrew from organic union with the English Church, though still maintaining its ancient principles and worship. Simultaneously these movements went on in England, in Canada and in the United States, but without concert, each individual being impelled by conscience to his personal duty and each awaiting in faith the indication of the Lord's will. That indication came in 1873. Bishop Cummins, of Kentucky, participated in the proceedings of the Evangelical Alliance in the City of New York and joined in the celebration of the Lord's Supper in a Presbyterian Church with non-Episcopal ministers. For this act he was condemned and ostracised by the clergy of the Protestant Episcopal Church in the United States, and, feeling that corporate alliance with those who condemned his fraternal act was no longer useful or right, he withdrew from that religious organization and with a few clergymen and laymen announced on December 2nd, 1873, a new organization with the following Declaration of Principles:

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments, as the Word of God, and the sole rule of faith and practice; in the creed "commonly called the Apostles' Creed"; in the Divine institution of the sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-Nine Articles of Religion.

Dr. Edward Cridge.

II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second. That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood."

Third. That the Lord's table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth. That Regeneration is inseparably connected with Baptism.

Adhesions to the new Church were quickly forwarded from congregations and individuals in England, India, Canada and the United States, and a Council met in New York in 1874 to perfect the organization. The churches in Canada and the United States form one body under a General Council which meets triennially. The churches in England meet in separate Synod. As will be seen by Declaration III. above, the Prayer-book of 1785 was adopted and with necessary changes, chiefly due to relations to the civil government, is now in use. That Prayer-book embodied the changes proposed at various times in England, notably in the reign of William III. by Archbishop Tillotson and others. The most significant of these changes is the omission of the statement that a person is regenerated by the Holy Spirit in Baptism and made in and by that sacrament a member of Christ, a child of God and an heir of heaven. In other respects the Reformed Episcopal Prayer-book does not vary more from the prayer-books of the Church of England, the Episcopal Church of Scotland and the Protestant Episcopal Church of the United States than those books vary from one another.

The Church has 10,000 communicants on this continent. Its property is valued at $1,600,000; its annual contributions are about $200,000. Among its communicants are 1300 coloured persons in South Carolina, U.S. The churches in Canada constitute a Synod but those in British Columbia find it more convenient to ally themselves with the Pacific jurisdiction of the United States. A Synod in this Church is the complete ecclesiastical unit, choosing its own Bishop subject to confirmation by General Council, and legislating for itself in local matters. Missionary Jurisdictions are under the guidance of Bishops appointed by the General Council. There are four Synods and three Missionary Jurisdictions. The Bishops in 1898 are as follows: Charles E. Cheney, D.D., Chicago, Illinois; William R. Nicholson, D.D., Philadelphia, Pa.; James A. Latine, D.D., Baltimore, Md.; Samuel Fallows, D.D., LL.D., Chicago, Illinois; Edward Cridge, D.D., Victoria, B.C., (Canada); P. F. Stevens, D.D., Orangeburg, S.C.; Philip X. Eldridge, London, England.

THE SALVATION ARMY IN CANADA

By ADJUTANT AGNES L. PAGE, of Toronto.

The extent of the influence exercised by the Salvation Army of to-day makes it difficult to realize that the organization is not yet (1898) thirty-three years old. The velocity with which it has evolved from the obscurity of an East London Mission to the movement which has now operations in forty-three different countries and colonies is little short of a miracle. Thirty-three years ago its sphere of usefulness was bounded by a mile or two of densely-populated, deeply-wicked streets of squalor; to-day with no exclusion of rich or poor, bond or free, learned or illiterate, its principles throb in the breast of a vast multitude who are voicing the Army's undying theme of salvation to millions. It is hardly necessary to repeat in detail the oft-told narrative of the Army's birth. Few are unacquainted with the story of how its founder and first General—then the Rev. William Booth—organized, with the inspiration and assistance of a devoted wife, the unpretentious endeavour known as the Christian Mission. This, although they knew it not, was the nucleus of the Salvation Army. For no matter what cold water of indifference was thrown upon it, nor opposition shown it, God's hand gave increase, and the tiny seed sown amid the squalid atmosphere of a Whitechapel slum now yields a mighty tree in whose branches lodge the poor, distressed and erstwhile sinning, out of every nation.

The growth of the Army has been a spontaneous one. New plans and extensions have been the outcome of freshly discovered need; necessity has given birth to supply. Perhaps there is hardly one of the Army's far-reaching wings of effort which has been premeditated. The hands of the General and his first helpers were already filled with schemes for the salvation of men in one country when beckoning hands from across the seas compelled attention. Some of these hailed from sister continents of religious light; others of dusky hue appealed from the wastes of heathendom, and none of them could be denied. So, although funds were scant and difficulties innumerable, in ones and twos officers began to lay the foundation stones of the Army's missionary operations which to-day exist amongst the following distinctly heathen tribes: Tamils, Gujaratis, Bengalees, Marathas, Sikhs, Bheels, Singhalese, Nuaks, Santhals, Zulus, Kaffirs, Bechuanas, Mashonas, Maoris, the natives of the Sandwich Islands, and in Java and amongst the Australian aborigines. Our methods have proved both successful and economical. To win the natives our white officers have adhered to the customs of the people—eating, dressing and living generally like those whose salvation they seek, and some phenomenal results have been the outcome. As, for instance, in India, where it has been no unusual thing for whole villages to lay down their idols, seek the true God and turn their heathen temple into a Salvation Army barracks, the great majority of the officers labouring there are themselves natives of the country and converts of the work.

The starting of the social work was equally involuntary. The appalling numbers of the homeless, workless, and starving moved the General's heart to a pity of which the practical outcome is the beneficent existence of the numerous institutions scattered up and down the various countries where the Army flag flies and which enable our people to cope with the temporal miseries of the people while they seek the assuring of their spiritual welfare. These institutions include Night-Shelters for the destitute; Food-Depots for the supply of cheap meals; Prison Gate Homes for the taking hold of ex-prisoners; Rescue Homes for friendless and erring women; Labour Factories and Wood-yards for the employment of the workless; Farm Colonies for the same; Help and Enquiry Departments for the recovery of lost relatives; Labour Bureaux and many other similar developments.

One or two statistics will best sum up the present position of the world-wide Army. We have now 12,748 officers (this means people altogether set apart for the work and not membership), 5,825 corps or stations in which there are held weekly over 66,800 meetings. The total number of newspapers and magazines published in sixteen different languages now numbers fifty—most of which are printed by our own printing departments. During one year alone the Salvation Army printing presses issued of pure and wholesome literature 51,000,000. The size of a beginning is no criterion of after dimensions. There was no fanfare of trumpets, nor waving of banners when the Salvation Army came to Canada. It happened through an apparently insignificant occurrence. Two young men, who had been converted under Army influences in the old country and neither known to the other, settled in London, Ont. Each thought himself to be the sole representative of the Salvation Army in the Dominion. One day, however, in a church prayer-meeting their Salvation identity was discovered to each other. They embraced and vowed to establish work on the lines of the methods which had reached them. For some weeks every night after their ordinary employment they repaired to the Market Square there to hold an open-air meeting after their own heart. They had immense crowds and opposition to match for weeks. Their first convert was a debased drunkard. Despite difficulties insurmountable to anything but zeal, when a few months after an Army Commissioner from another Territory paid them a visit, "Jack and Joe" marched at the head of a hundred converts to give him welcome. From that day the pioneer effort was officially recognized as a branch of the Salvation Army. The two young men speedily passed out as officers to other fields of the Army fight leaving behind them a brave beginning to the Salvation warfare of a Territory.

All this happened in 1883 and to-day London's corps has widened into 377 centres of Salvation activity in Canada, Newfoundland and North-West America. Figures will best tell the tale of progress which has made so strong the contrast between the solitary open-air meeting in London Market and the 56,000 open-air meetings now held yearly; 2,809,000 attendance at same; 102,284 indoor meetings with an attendance of 6,860,000; 310,000 children in attendance in connection with our Sunday School meetings. For the same time a circulation of *War Crys* and *Young Soldiers* of 2,000,000, while last year 13,974 people knelt at our different penitent-forms in the Canadian Territory. These statistics do not include the details of the Social work without mentioning which an adequate idea could not be obtained of the Army's present position in the Territory. The varied Social institutions number thirty-one, amongst which is reckoned the Social Farm of 300 acres near Toronto, where many workless and destitute have found hope and healthy toil. This institution was recently visited by the Governor-General, who afterwards expressed himself to a reporter as being very much satisfied with the practical work of the undertaking. We have eleven Rescue Homes through which there pass every year 657 destitute women—eighty-nine per cent. of which cases are satisfactory. In our Shelters and Food-Depots 300,000 beds and meals are supplied annually.

In accordance with the universal Constitution of the Army respecting the changing of officers, the Canadian wing of its efforts has been commanded by various officers of high rank and wide experience in the work to which the Army is consecrated. Upon two occasions has this leader been a member of General Booth's own family. The first of these was Commander Herbert Booth, now in charge of the work in Australasia, and the Army's present Commissioner, Miss Evangeline Booth. Miss Booth (or the Field Commissioner, as she is known in Army circles) has been in the country not yet two years but has already traversed it from the Atlantic to the Pacific, and her name has become a household word to Canada's home life. The mightiest meetings in the annals of the work in this Territory have been held during these two years. From the hour of her first arrival to her latest tour in the West Miss Booth has had overwhelming audiences. The largest of these was witnessed in Toronto on the Sunday of the Army's last annual Self-Denial effort, when the Massey Hall was filled far beyond its specified limits with spectators which varied from the Governor-General to the poorest commoner of the Queen City, while the street outside was blocked with the disappointed.

Miss Evangeline Booth.

But, gratifying as have been these high tides of public interest and good-will, in which the press have heartily and generously joined, our estimate of recent progress is based on something more substantial than thronged buildings. As one example of the substantial accomplishment already marking in the goodness of God the command of the present Field Commissioner, I might mention the 2,000 increase in enrolled soldiers' membership which was made during two months of last year. No words could speak the deep affection felt for Miss Booth by her own troops, which certainly has seemed to be shared by many outsiders who have been blessed by her inspired utterances or helped into active service for God and humanity by her purposes and plans. The recent visit of General Booth to the Dominion has been attended with phenomenal results in crowds, enthusiasm and spiritual effects. The Canadian branch of the Salvation Army has not come to its present standing of usefulness and sway of respect without passing through some storms. The stones which flew about the heads of those first young pioneers, fifteen years ago, were kinder than many a missile of misrepresentation which has been hurled at the followers of the Flag since that day. But calumny cannot crush, neither can scorn subdue, the work which is God-inspired and blessed. With tenacious hold upon its first principles, and a strong union of confidence in its leaders and tactics, the Salvation Army holds in Canada to-day a position which for stability, solidity and satisfactory result is unparalleled in its history.

It may be stated, also, that the Census of 1891 gives the number of the Salvation Army in Canada as 13,949, of which 10,320 are in Ontario.

THE FREE METHODIST CHURCH IN CANADA

By the REV. JAMES CRAIG, Brantford, Ont.

"In the Genesee Conference of the Methodist Episcopal Church about the year 1858," says the Free Methodist *Discipline*, "several preachers and many members were excluded from the Church for their adherence to the principles of Methodism; especially to the doctrine and experience of 'entire sanctification.' Appeals were made to the General Conference, which were denied. Those excluded could not join any other Methodist body, for there was none that agreed with them on the issues on which they were thrust out. Therefore they felt compelled to form a new organization. The Free Methodist Church was organized by a convention of laymen and ministers, which met at Pekin, Niagara County, N.Y., on the 23rd day of August, 1860.

Several individuals who had been converted among the Free Methodists in the United States, and loved the doctrines and issues of the Church, moved into Canada and settled at various points in the Province of Ontario. Through these parties and the literature of the Church there was created a desire in some to know more about this new sect. About the year 1874 Rev. B. T. Roberts, M.A., senior General Superintendent of the Free Methodist Church in the United States, visited Canada and preached at Stouffville, Ellesmere and perhaps other places in the Province of Ontario. I think that it was in the year 1875 when Rev. C. H. Sage, of the Michigan Conference of the Church, came over to Canada and also preached at the different points. I find in the list of appointments made by the first annual session of the North Michigan Conference, which was held in St. John's, Mich., Sept. 27th to Oct. 2nd, 1876: "Canada, C. H. Sage." This was the first appointment for the Dominion which is to be found on the Church records. At the next annual session of the North Michigan Conference, held at Gaines, on October 10-13, 1877, the Rev. C. H. Sage gave the following statistics of the work in Canada: Members, 34; Probationers, 15; Local Preachers, 3; Sunday-schools, 2; Value of Church property, $350. This Conference made the following appointments:

Canadian District—C. H. Sage, Chairman; Warwick, G. Shorter; Galt, D. D. Marston; London, to be supplied; Ellesmere, G. Showers; Gananoque, J. W. Banta.

Canada continued to be a district of the North Michigan Conference until the year 1880, when the Rev. B. T. Roberts organized the Canada Conference in the Free Methodist Chapel, Galt, Ont., on October 21. Four preachers and four lay delegates composed this Conference as follows: Preachers, C. H. Sage, James Craig, Thomas Carveth, Albert Sims. Delegates, J. Carter, J. Wright, J. H. Winter, J. Ballantine. The Conference was divided into thirteen circuits and two districts, with C. H. Sage as Chairman. The members and probationers numbered twenty-four. The Conference was incorporated by the Legislative

Assembly of Ontario in the year 1884. In the month of September, 1896, the Canada Conference was divided into two Conferences. The West Ontario Conference was organized in Brantford, on the second day of September, and the East Ontario Conference was launched at Armadale, on the ninth day of September, by General Superintendent B. R. Jones. Both of these Conferences were incorporated by Act of the Legislature of the Province of Ontario in the month of March, 1897.

The East Ontario Conference in 1897 included members and probationers, 754; preachers ordained, 11; preachers not ordained, 11; circuits, 25; districts, 4. The district elders were the Rev. Albert Sims, Kingston; the Rev. W. H. Reynolds, Uxbridge, and the Secretary of the Conference was the Rev. W. H. Wilson of Bracebridge. The local preachers and female evangelists were 26; Sunday Schools, 31; S. S. scholars, 704. The preachers' receipts were $4,734.96 and the value of Church property, $20,600. The West Ontario Conference included members and probationers, 565; ordained preachers, 9; preachers not ordained, 10; circuits, 17; districts, 3. The district elder was the Rev. James Craig of Brantford, and the Secretary of the Conference, the Rev. J. M. Eagle of Ridgeway. The local preachers and female evangelists were 19; the Sunday Schools, 16; scholars, 483; the preachers' receipts, $3,559.35, and value of Church property, $19,565.

One of the most prominent facts in connection with this work is that much of it has been raised up by the labours of female preachers. These female preachers do not have a very conspicuous place in the records of the Church; but their record is on high, and their "work of faith and labour of love" is alike creditable to themselves and the Church. The work is confined to the Province of Ontario; but we have some urgent calls to go to the North-West. We have no schools or publications of our own in Canada. But we have six Seminaries and one College, and also one weekly paper and other publications in the United States.

The government of the Church is democratic. "Both the annual and general Conferences are composed of as many lay delegates as ministers, who have an equal voice and vote in all the proceedings. The rights of the members are carefully guarded," says the *Discipline*. We have the same discipline as the Free Methodist Church in the United States and are organically one body. At the last General Conference, Canada had two ministerial and two lay delegates. We are in perfect accord with the doctrines of Methodism. But when we come to the experimental and practical elucidation and application of these doctrines, we differ widely from the so-called Methodists of modern date.

We insist upon a repentance that leads men to forsake all sin, make restitution when necessary, and that enables the penitent to present to God the sacrifice of a broken heart and a contrite spirit. We maintain that a justified soul is a "new creature; old things are passed away; behold, all things are become new." And that he obeys God's command: "Be not conformed to this world"; "Be ye not unequally yoked together with unbelievers"; "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." And that he also has victory over all sin, and enjoys the "Witness of the Spirit." His path is the path of the just that "shineth more and more unto the perfect day." He has the hope of seeing the "King in his beauty." "And every man that hath this hope in him purifieth himself, even as He is pure." Hence, we hold that it is the privilege and imperative duty of all such Christians to be "pure in heart" and "perfect in love."

We emphasize the Wesleyan doctrine, experience and practice of holiness. We maintain that when one enjoys the Bible type of "Pure Religion" there will be an apparent and radical change in his character, conduct and relations. Therefore, all of our members are required to dress plainly, abstain from the use of tobacco and from connection with secret societies. In a word, they are expected to live as becometh those who are pilgrims and strangers on the earth and whose citizenship is in heaven. Our churches are all built plainly and the seats are all as free as the Gospel we preach. There are no choirs or instrumental music in our houses of worship. We endeavour to promote spirituality and simplicity in worship. We do not believe in resorting to world-policy to sustain the Gospel. Hence we have no church entertainments or modern expedients for promoting Christianity.

SKETCH OF LUTHERANISM IN CANADA

By the REV. E. HOFFMAN, President Canadian Evangelical Lutheran Synod.

The immigration of German Lutherans into Canada commenced in the middle of the 18th century. Under the leadership of Colonel Cornwallis, then Governor of Nova Scotia, the first German Lutherans landed at Lunenburg Harbour, N. S., in 1749. The day after Easter, 1761, the first German Lutheran Church (St. George's) in Halifax was consecrated by Dr. Breynton of the Episcopal Church. Many years later St. George's congregation with all its property surrendered to the Church of England. Nevertheless Lutheranism is by no means extirpated in Nova Scotia, there being a considerable number of English Lutheran congregations in that Province in a more flourishing condition at present than ever before. They belong to the jurisdiction of the Lutheran Synod of Pittsburg, U.S.A. The first Lutheran congregation in the Province of Ontario was founded in 1775, the members of which, coming from the Mohawk Valley, N.Y., settled at and around Williamsburg, Dundas County, near the St. Lawrence River, and built the first Lutheran church in 1779. In the same way as in Nova Scotia, through Anglican influences, some dissension was caused, the mother congregation at Williamsburg, though remaining Lutheran, losing all its valuable property to the Episcopal Church. Exactly the same case happened some years later to Bethesda congregation at Unionville, York County, Ont.—many Lutheran parishes having been established in the meantime.

The Evangelical Lutheran Synod of Pittsburg, U.S.A., commenced a regular Canada Mission in 1850. Three years later the Canada Conference of the Lutheran Church was founded and a more rational and healthy development ensued. In July, 1861, at the Lutheran church in Vaughan Township, York County, the Evangelical Lutheran Synod of Canada was organized, which at present numbers 37 pastors with about 100 congregations and churches. The Canada Synod belongs to the General Council of the Evangelical Lutheran Church of North America, a general body of about 1200 pastors and nearly 2,000,000 communicant members. Besides the Canada Synod there is a small District Synod of the largest Lutheran body in America, the Missouri (U.S.) Synod, working in Canada with 20 pastors; the Manitoba Synod with 10 pastors; a district of the Pittsburg Synod in Nova Scotia with 10 pastors; so that on the whole there are about 80 Lutheran pastors with about double as many congregations in Canada. Through an Act of the Dominion Parliament in 1885 the Canada Synod was incorporated. It may be added that the Census of 1891 gives 63,979 as the number of Lutherans living in the Dominion. Of these 45,029 are in Ontario, 1,384 in Quebec, 5,882 in Nova Scotia, 377 in New Brunswick, 6,545 in Manitoba, 2,083 in British Columbia, and 2,676 in the Territories.

Lutheranism is a specific form of Christian life, a mode of viewing and receiving and living the truths of Christianity. The principles underlying the doctrinal position re-appear in the spheres of ethics and liturgics, of homiletics and Church government. The Lutheran Church heartily believes that it has received the form of Christian life which it possesses from the quickening power of the Holy Spirit and the unerring Word of God. Lutheranism itself has varieties. As experience, environment, education, temperament and personal gifts differ, the form of Christian life manifests itself in various ways. So closely associated is Lutheranism with Germany, its birthplace and the home of its greatest scholars and preachers and hymn-writers, that peculiarities of German Lutheranism are often mistaken for those of Lutheranism itself. All national characteristics must, however, be eliminated from Lutheranism if the latter has any claim to stand for the pure Gospel which is for all nations and all tongues.

Lutheranism stands for that effort which was made in the sixteenth century to maintain and continue the true historical development of the Christian life, as opposed to a false and unhistorical development with which it had been confused and intermingled in the Church. It attempted no innovations. It appealed at every step to a tradition whose purity was to be decided by its fidelity to the spirit and letter of God's Word. It encouraged no revolutionary movements. Its sole aim was to be faithful to the truth. Conservative, sober, discriminating, it tenaciously adhered to every bequest of the past which was either derived from God's Word or which God's Word committed to the liberty of the Church. It was unable to accept or identify itself with the more radical movement that prevailed in what is known as the Reformed family of Churches, because in its opinion their representatives were unwarranted in their opposition to features in the old Church which were not condemned in God's Word and which, therefore, instead of being rejected, were to be retained. It offered the widest and most liberal basis for Christian union by restricting the controversy with Rome solely to those points in which Rome's departure from the Gospel was manifest. It sought to separate the essential from the non-essential and, in the sphere of love, to endure all things, while, in the sphere of faith, it could concede nothing.

Lutheranism as a doctrine starts with the consciousness of the personal intercourse between the child of God and the reconciled Father. All its doctrines are its conceptions from various sides of the one great doctrine of justification by faith alone. Lutheranism accepts Augustinianism on original sin. Christ is really the centre of the system; for justification by faith alone means nothing more than justification by Christ alone, through faith which clings to Christ as its Saviour. Christ is worshipped as true God and true man, from henceforth and forever one and inseparable, and whose humanity shares in the infinite glory and majesty of his Divinity. Lutheranism places no limitations as to the extent of the Atonement, teaching that it was made not only for all men but also for all sins—the only limitation being that of the enjoyment of the benefits of the Atonement, where some for whom Christ died, perish through their rejection of proffered grace. It maintains that the Holy Spirit actually works through the means of grace as true organs and instruments whereby the benefits of redemption are offered and, if not repelled, faith is bestowed. Faith not being a work of man, but of God, and being a state, a temper, a disposition, an attitude of heart and mind toward God as well as a conscious act, Lutheranism has never found it difficult to regard such faith as bestowed already in infancy through the word of God applied in Holy Baptism. In the Holy Supper it has rigidly held to the literal interpretation of the words of institution, finding in the doctrine of the real Presence the surest pledge of all that is comprehended in redemption and in the distribution of the heavenly object to all communicants; the seal of the individualization of the general promise of the Gospel, made in the divinely-appointed words which accompany the distribution. It declares that, so far as God's will and purpose are concerned, the benefits of Christ's death belong to every one partaking of the consecrated elements and that which they convey.

Lutheranism knows of no priesthood but that of the High-Priesthood of Christ who, alone and once for all, made a propitiatory sacrifice for us on the altar of the Cross, and the spiritual priesthood of all believers to offer the daily eucharistic sacrifices of prayer, praise and thanksgiving. Lutheranism, however, places great stress upon the Church as a Divine institution to administer the word and sacraments, and the Ministry as the Church's instrumentality through which she performs this divinely-appointed duty. Lutheranism bows with inspired confidence to the Holy Scriptures as its sole rule of faith and practice; and, however inexplicable or contradictory its statements may seem to human reason, the very fact that they are there contained is to it an end of all controversy. It regards the Scriptures as an infallible guide for all the purposes for which God has given us a revelation, and, in their faithful use, humbly expects by the enlightening influences of the Holy Spirit to be led into all truth. In the public worship of the Lutheran Church the centre is the Word of God. This Word is preached not only in the sermon, but in the entire arrangement of the common service, where the Word of God, in various forms and with a due proportion of law and Gospel, is successively proclaimed. The public service culminates in the Lord's Supper. Believing that for a profitable partaking of the Holy Supper due preparation is necessary, previous announcement is made and a public confession or preparatory service held. Although regarding Baptism as the only ordinance whereby persons enter the Church, admission to the Lord's Supper is preceded by the rite of Confirmation. This again is preceded by careful instruction by the pastor in the catechism, extending over one year or more, supplementing what should be given in the family and the school.

Upon the Church school the Lutheran Church has ever laid the greatest importance. In its various homes in Europe it has always had the special supervision of all elementary instruction, which it has conducted upon the principle that the religious training is the centre of all education. The catechism, Bible history, the committing to memory of copious Scripture texts and of the best hymns of the Church, and Church music, are prominent features of the every-day instruction. As to the form of Church organization the Episcopal system is prevalent in Scandinavia and was prevalent in Germany until the close of the seventeenth century. It was succeeded by the territorial and later by the collegial system. The synodical form of organization is universally prevalent in the Lutheran Church of America.

THE UNITED BRETHREN IN CHRIST

By the REV. J. W. HOTT, D.D., LL.D.

The United Brethren in Christ, one of the smaller Denominations of Canada, grew out of a religious awakening amongst the German population of Pennsylvania, Maryland and Virginia, in the last half of the eighteenth century. Its leaders included ministers and people who came together from different former Church affinities. Its chief head and first Bishop was Rev. Philip William Otterbein, born in Dillenburg, Germany, June 3, 1726. He was noted in Germany for his learning, piety and evangelistic spirit. After serving as teacher and pastor and as an ordained minister in his native Duchy, he, with five other young men came under appointment of the Reformed Church, properly commissioned, as a missionary to America in 1752. He served as pastor at Lancaster, Pa.; Tulpehocken, Pa.; Frederick City, Md., and York, Pa. In 1774 he took charge of an independent Evangelical Reformed congregation in Baltimore, Md. This became the First United Brethren Church. About 1767 the Rev. Martin Boehm, a minister of the Mennonites, and Mr. Otterbein became associated together in Lancaster County, Pa., at a great meeting held in Isaac Long's barn. Otterbein first heard Boehm preach. At the close of the sermon the former arose, embraced Boehm and exclaimed, "We are brethren." From this circumstance the Church of the United Brethren in Christ finally received its name, and not a little of its spirit. Other ministers of these churches were drawn to this same fellowship, and brought under the power of great spiritual awakening, without any intention of forming a Denomination. The progress of the work, however, and the distinctiveness of the spirit-type were such at their great meetings that, in 1789, a first Conference was called and assembled in Baltimore, Md. Fourteen ministers were recognized, and simple Church rules were adopted.

Occasional Conferences were held until 1800, when the first regular annual Conference was assembled in Frederick County, Maryland, when better regulations for the government of the Church were adopted and Bishops were elected. As the work spread into Ohio and Indiana, a general Conference was convened in Westmoreland County, Pa., in 1815, which produced more specific organization. The Church was confined largely to the German language for many years, but now is almost entirely English. Its government is entirely representative. All its officers are elected. The highest officers, the Bishops, are elected by the General Conference every four years and may be re-elected at the discretion of the General Conference. Its bodies are classes, or churches, composed of all the members in a locality; Quarterly Conferences, composed of the pastor and all official members of the charge, presided over by a presiding elder, who is elected annually by the Annual Conference; the Annual Conference, composed of the regularly licensed and ordained ministers and a layman from each pastoral charge, presided over by a Bishop; and a General Conference, assembled every four years, composed of the Bishops, and ministers and laymen elected by the membership in each annual conference district throughout the Church.

The General Conference is the highest legislative and judicial body in the Church. It elects all editors and general secretaries and all general boards which control general, educational, Sabbath-school, missionary, Church extension and other interests. Women have the same rights and privileges in every respect with men both in the laity and ministry of the Church. The Church has 48 annual conference bodies. Besides those in America it has Conferences in Germany, Japan and West Africa. It has five Bishops, who each serves a specific Diocese. There are 2,328 ministers in the Denomination and a membership of over 250,000. Its Publishing House and Biblical Seminary are located at Dayton, Ohio, which is really the head-quarters of the Church as to its general societies. It has thirteen colleges and chartered institutions of higher learning, located in different parts of its territory.

The United Brethren in Christ was first introduced into Canada by tne Rev. J. Erb, afterward a Bishop in the Church, who visited and preached in the Province of Ontario as early as 1825. In 1853 he was sent into Canada by the Home Missionary Board of the Church to more fully investigate the prospect for the founding of the Church there, and soon reported favourably to the project. In 1854, Israel Sloan was sent to take up the work, to preach regularly and to organize societies. In 1855 the work was strengthened by the sending of additional preachers by the Board of Home Missions. The "Canada Conference" was organized by Bishop J. J. Glossbrenner, April 19, 1856. The first meeting was held in Beverly Chapel, Sheffield. The recognized preachers were the Reverends T. Flack, R. Light, Israel Sloan and C. E. Price. The Reverends J. A. Cornell, C. Moore, A. Cornell, Jr., and A. B. Sherk, were also added to the number, making a Mission Conference of eight members. There were then eighteen preaching places and seven organized societies. At this Conference six fields of labour were projected and labourers assigned to them, with Israel Sloan as presiding elder. The following year there were added over 200, by profession of faith, to the small membership. The work was confined to the south-eastern portion of the Province of Ontario, with Berlin as the chief centre.

Since 1856 Annual Conferences have been held regularly, presided over by the Bishops of the Church. The increase of the membership has not been rapid, and the work has been confined largely to the rural districts, villages and smaller towns. There are now twenty-one ministers, and a membership of over 1,500, which contributes annually about $10,000 in Church benevolences. There are 2,200 children in the Sabbath Schools. The Denomination has thirty-six church houses. The feeling between the ministers and members in the United States and those of Ontario has always been most cordial; and the Church in the United States has a deep interest in the work done in the Province. The Conference and Church suffered from a division in 1889, which affected a considerable portion of the Denomination. A desire to introduce lay delegation into the General Conference and to secure a more equitable ratio of representation of the several Annual Conferences in the General Conference, and to modify or eliminate the stringent rule preventing members of secret societies from becoming members in the Church, led the General Conference of 1885 to create a Church Commission, composed of twenty-seven members, to formulate under prescribed limits an amended constitution and a revised statement of the Creed, and submit them to the Church for approval by a vote. It was held by many that the constitution had not previously been properly submitted to the people for approval. This work was accordingly done by the Commission, and the documents were approved by a two-third majority of all the votes cast in a popular election.

The General Conference of 1889 for itself, and as the highest judicial and legislative body of the Church, approved of all the former proceedings and then adopted the revised Confession of Faith and amended constitution. It was claimed by the Church that no material change was made in essentials of faith or in the principles involved in the government of the Church, but that clearer and fuller articles embodying the belief of the Church were thus adopted; while the constitutional government of the Church was improved by eliminating certain restrictions which were out of harmony with the genius of the Church and the present Christian spirit of the age. Fifteen of the members of the General Conference of 1889, out of a membership of 131, withdrew, however, from the body and organized another General Conference under the old constitution. The Rev. G. H. Backus and the Rev. J. Mager, who were the delegates from Ontario, remained loyally with the majority. Subsequently some fifteen or twenty thousand of the membership throughout the whole Church followed the minority. In Ontario a number of the ministers and a portion of the membership went with the minority and organized under the General Conference which had withdrawn from the Church.

This division involved the title to property, both parties claiming the property rights. A test case was carried through the Lower Court to the Court of Appeals in Ontario, and the final decision was rendered by the Judges, who each wrote an able decision in favour of the Church, sustaining the action of the Church as being legal, and its title to the property inviolate. These circumstances, though for the time seemingly unfortunate, have resulted rather to the advantage of the Church. Conferences are regularly held each year, presided over by Bishop E. B. Kephart, D.D., LL.D. Church property is being improved and new churches are being built. The membership is steadily increasing. A spirit of brotherly love and fellowship with all Christian bodies is cherished, and a constant and steady growth in all departments is promoted.

In doctrine the Church is of the Armenian school and holds strictly to the Divinity of Christ whose teachings it accepts as supreme. Its standards correspond to the orthodox type. It allows the largest toleration and liberty to its members respecting what it regards as non-essential, both in doctrine and practice. The sacraments of the Lord's Supper and Christian Baptism are strictly observed. Baptism is administered by sprinkling, pouring, or immersion as may be desired by the candidate. Religious revivals are extensively promoted and accessions to the membership of the Church are usually upon profession of faith.

THE NEW JERUSALEM CHURCH IN CANADA

By the REV. LOUIS H. TAFEL, of Berlin, Ont

The New Jerusalem Church is founded on the Sacred Scriptures as unfolded in the theological writings of Emanuel Swedenborg (born 1688, died 1772), and is distinguished from the other Christian Denominations especially by the fact that its one and only object of worship is the Lord Jesus Christ. It does not understand the Word to teach a Trinity of Persons, but a trinity of essentials, all of which dwell in the Lord Jesus Christ alone. Father and Son are one in Him as soul and body are one in man, while the Holy Spirit is the Divine Breath of Life flowing forth from Him and breathed upon all creatures. The Lord Jesus Christ is thus worshipped as the visible God in whom dwelleth the invisible, while the Holy Spirit is the Divine Operation giving life to all. The New Church, therefore, differs from the Trinitarians in believing that all the fulness of the Trinity dwells in the Lord Jesus Christ bodily, and from Unitarians in believing that the one God to be worshipped is the Lord Jesus Christ.

As a necessary consequence of this doctrine of the Godhead, the New Church doctrine of Redemption is altogether different from that generally prevailing. The New Church teaches that God the Creator, Himself, came into the world in the fulness of time when mankind had so far removed itself from the Divine that, without the immediate presence of the Creator among them, all men would have perished, and that He clothed Himself in the Virgin with an inferior human body and nature in order that He might thereby come into touch with the evil spirits of hell, who were threatening to destroy all mankind. During these combats, which lasted from the cradle to the grave, the Lord at the same time glorified the infirm and material human that He had assumed and made it Divine, and is now worshipped as the visible God in whom dwelleth the invisible, God over all, forever blest. The relation of God and man or of the Divine and human in the Lord Jesus Christ is what is set forth by all that is said in the New Testament of the Father and the Son.

The New Church doctrine of salvation on the part of man is, that it is effected by keeping the commandments of the Lord, *i.e.*, by ceasing to do evil and learning to do good. Thereby the depraved human affections and thoughts are gradually removed, and man receives from the Lord good affections and true thoughts, being thus gradually born into the image and the likeness of the Lord. As to the Sacred Scriptures, the New Church teaches that they were spoken by the mouth of the Lord, that therefore they contain the divine and infinite love and wisdom, but this infinitude of wisdom appears not so much from its letter as from the internal sense of the Holy Word. The New Church teaches that every word and expression of Sacred Scripture contains an internal, hidden meaning, which meaning is the same wherever that word occurs from Genesis to Revelation. When these spiritual significations of the words are put together they constitute an internal sense of the Word, altogether different from the letter, and treating in a connected form of the Lord, of Heaven, of the Church and of human regeneration, unfolding to man countless spiritual mysteries, and presenting thus to man unending treasures of Divine wisdom. These treasures, which have been unfolded in the writings of Swedenborg, abundantly show and demonstrate the Divine nature of the Sacred Scriptures, and are an unanswerable defence to all the assaults that have been made on the Word.

With respect to the spiritual world, the New Church teaches that it is in the natural world as the soul within the body, so that the spiritual eyes should be opened. This was done with all the seers and prophets of the Old Testament, as also with the Apostles whenever they saw visions, or where angels appeared to them. The same took place almost constantly with Swedenborg from the year 1743 to 1772, and while his spiritual eyes were opened he saw the wonderful things of heaven and hell, and was commissioned by the Lord to make them known to men. It was while his spiritual eyes were thus opened to the spiritual world, that Swedenborg witnessed the last judgment which took place in the spiritual world in the year 1757, for in the spiritual world are gathered together the spirits of all men who have lived upon the earth—living there in their spiritual bodies.

In this spiritual world also took place at the same time the visible second coming of the Lord Jesus Christ in the clouds of heaven and all the holy angels with him. On the earth the second coming of the Lord does not take place in a visible bodily form, for the Divine resurrection body of the Lord is not visible to material eyes, but only to the spiritual sight. The second coming of the Lord on earth is, however, attended with a new revelation of the Divine Truth, namely, in the doctrine of the New Jerusalem Church, through which the true nature of the Godhead, of redemption, salvation, regeneration, as also of heaven or hell is revealed. But the crowning glory of the New Jerusalem age will be the opening of the internal sense of the Word of God, through which He will to all eternity be present in His Church, leading it to ever brighter wisdom and more heavenly life.

This is a very brief summary of some of the heavenly doctrines found in the writings of Emanuel Swedenborg and believed in by the New Church. This Church has societies in England, Scotland, Sweden, Denmark, France, Germany, Switzerland and Italy, as also in Australia, Africa, Hindostan and the United States. It is few in numbers but in almost universal distribution, and few Denominations have a more extensive literature, embracing not only translations of the voluminous writings of Emanuel Swedenborg, in the English, German, French, Italian, Swedish, Danish, Dutch, Polish and Hindostan languages, but also many works written in explanation and defence of these doctrines in most of the languages mentioned.

In Canada the New Church is represented by the Canada Association, with churches in Berlin, in Toronto and in Wellesley, Ont., and also in Montreal. Besides these there are active circles in London, Hamilton and Clinton and scattered receivers in each one of the Provinces of Canada. There are also two churches independent of the Canada Association and affiliating with the Academy Church in Philadelphia, U.S.A., under the supervision of Bishop W. F. Pendleton. The Canada Association is presided over by the Rev. F. W Tuerk, General Pastor, and associated with him are his Ecclesiastical Council, consisting of the Reverends Louis H. Tafel, Berlin; A. J. Cleare, of Toronto, and Edwin Gould, of Montreal.

The first New Church Society formed in the Dominion was the New Jerusalem Society of Berlin, in 1842, under Mr. John Harbin. At his death he was succeeded by Mr. Adam Ruby in the year 1852. A church building was erected in 1847. While the Society was directed by lay readers, the sacraments were chiefly administered by the New Church ministers from the United States, called for that purpose. But in the year 1857 the Rev. F. W. Tuerk, formerly a Lutheran minister, having received the New Church doctrines, was re-ordained into its ministry by the General Convention of the New Jerusalem Church in the United States of America, and accepted a call to the Berlin Society. His preaching was mostly in German, as all but a few of the members spoke that language. In the year 1872 a large and commodious stone church was built and consecrated at the corner of King and Water Streets in that town. Latterly it has been thought useful to conduct part of the worship in the English language. Partly on this account, and partly to assist the venerable pastor in his arduous work, a co-adjutor, the Rev. Louis H. Tafel, was at Mr. Tuerk's desire unanimously chosen in 1895.

The Society in Toronto was formed in the year 1864, largely through the zealous efforts of Mr. John Parker, who continued as their leader to the year 1870, and was followed by Mr. E. Simpkins as lay reader. In the year 1872 they first began to support an ordained minister, the Rev. George Field, and he was in time followed by many able successors—the Reverends J. E. Bowers, E. D. Daniels, G. L. Allbutt, and A. J. Cleare. The last named has ministered to them for the past three years. Their church was built in Elm Street in the year 1870. The Society in Montreal was founded in 1862 and has ever since been under the faithful care of the Rev. Edwin Gould. It received its corporate rights by Act of Parliament on March 28th, 1864. This Society has more than others suffered depletion by the removal of its members to other parts, losing more than half its membership from this cause in 1866. These depletions as well as its location in a Catholic community have seriously interfered with the growth. Divine worship in their commodious Chapel has, however, been steadfastly continued by the zealous pastor for the last thirty-four years.

The Society in Wellesley Village was founded in 1858 at which time also their church was built under the pastorate of the Rev. Gustav Reiche. Ever since Mr. Reiche left for the States, the lamp has been kept burning and monthly services conducted by the Rev. F. W. Tuerk of the Berlin Society. The Carmel Church in Berlin was formed as an offshoot from the Berlin Society in the year 1891. It was begun under the Rev. F. Waelchly as pastor, and is now under the Rev. Jos. Rosenquist. The Parkdale Society is an offshoot from the Central Toronto Society and was first started by the Rev. E. D. Daniels, of that Society, in 1885. But it was soon deemed best for it to have a separate pastor, and the Rev. E. S. Hyatt has had charge of it since then. The last two Societies make a special point of conducting separate schools for their children.

Up to the year 1875 the New Church in Canada was associated with the General Conference of the New Church in Great Britain, but for reasons of greater convenience it has since that time associated itself with the General Convention of the New Jerusalem in the United States of North America and continues to form a part of it. A German monthly was begun by the Rev. F. W. Tuerk in the year 1887. It is called the *Neukirchenblatt*, and, being the organ of the German Missionary Union of the New Church in America, it circulates in Canada, the United States and Europe. It is now edited by the Rev. Louis H. Tafel, in Berlin, Ontario. The Church in the Dominion includes about 800 members with six ordained ministers and six church buildings.

CANADIAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS

By FRANK M. PRATT, Secretary Toronto Y.M.C.A.

Canada had the honour of organizing the first Young Men's Christian Association on the Continent of North America. The Association movement started in London, England, in June, 1844, the result of the earnest zeal of a few young men in a large dry-goods House in that city, under the leadership of a youth of twenty-one who has since become Sir George Williams. The movement was transplanted to Montreal in December, 1851, and has had a continuous, successful history in that city ever since. At the present time there is not an important centre in the country, from Halifax to Victoria, that is without a branch of the organization. At the outset the movement was solely a spiritual one. The members of the Association gathered together for prayer meetings and Bible classes. Their zeal led them to conduct all kinds of mission work among the neglected classes. Then it became necessary to establish headquarters and in each place there was opened a reading-room and library. For many years this covered all the agencies that were used, but, as the cities grew, the Association found its real work and then began its present career of usefulness as an organization caring for the spare hours of young men and seeking to influence them to self-improvement.

The present work of the Association is best stated by the definition that terms it an "organization of young men for mutual helpfulness, providing for the young men of the community an attractive place of social enjoyment, free from questionable influences and equipped with helpful agencies for their intellectual, social, physical and spiritual welfare." This definition well describes the average city and town Associations in Canada. The desire on the part of many young men for help in educational improvement led to the opening of evening classes. These are now held in every one of the fifty-five city and town Associations and have an enrolment ranging all the way from fifteen in one small town to 475 in the largest city. Gymnasiums and out-of-door athletic grounds were subsequently added to the equipment and now, in many places, the athletic life of the young men of the community is controlled by this organization. A specially erected building, containing reception rooms, reading room, library, parlours, evening class rooms, gymnasiums, baths, bowling alleys, and swimming pool, has become a necessity of modern civilization in every city. A triangle, representing spirit, mind and body, has been taken as an emblem of the organization and the whole man is said to be the object of the work. In every city the work is managed by a board of directors of business men. The executive officer is always known as the general secretary. Of these and their assistants, there are now sixty employed.

Concurrent with the growth of the 55 city and town Associations, there arose a demand for the organization of the society among special classes of young men. In 1873 was organized the first Association among College men, in Toronto University. At the present time, Associations are found in 22 Colleges, covering almost every educational institution of importance from east to west. Three of these have erected buildings of their own and two of them employ graduates as general secretaries to direct the work. In 1881 was organized the first Association of railway men at St. Thomas. These have grown until now there are nine at important railroad centres. They have an unique interest in that their expenses are largely met by appropriations from the rail-

The Rev. Dr. John Potts.

way Companies, who look upon the support of this work amongst their employés as a legitimate expenditure of corporation funds in view of the better service rendered in their daily work. One Association has been organized amongst the Indian young men in Manitoba. Altogether there are 87 Associations in the Dominion, with a membership of 14,767 young men. They own property to the net value of $584,100, including 29 buildings specially erected for Association purposes. The organization lays much emphasis on the spiritual side of its work and the 87 Associations in 1897 held 2,096 Bible classes weekly. 2,480 weekly meetings in addition were also held.

A growing feature of the work is the Junior Department, doing a similar work for boys to that done for young men. Great importance is always laid upon capable supervision. Four travelling secretaries are employed to give their whole time to the extension of the work to unorganized towns and the supervision of Societies already in operation. While the Canadian Associations have always maintained close relations with the British movement, they have been in closer relations with the Societies in the United States and with them form one international brotherhood. Nor have the members in Canada been content to remain within their own borders, but they have become interested in the young men in foreign mission lands, so much that one Association supports two secretaries for the work in the student centres of the far East, one in India and one in China.

Such is a brief sketch of an organization which has proved most useful to the higher Christian and moral life of our community. The men who were most active in its inception were the Rev. F. H. Marling (now of New York), and Mr. T. James Claxton, in Montreal; the Rev. Dr. Potts, who formed the Hamilton Association, and has taken a deep interest in the movement; and the late Robert Baldwin, who was the life and soul of the movement in Toronto.

THE EVANGELICAL ASSOCIATION

By the REV. J. G. LITT, of Camden, Ont.

The Evangelical Association is an ecclesiastical body which in all essential particulars follows the doctrine and polity of the Methodist Episcopal Church. It is one of the branches of the tree of Jesus Christ upon earth—a tree with wide, spreading branches, umbrageous foliage and precious fruit. Like every true branch it was brought into being to meet a specific emergency, to accomplish a certain part of God's great purpose, to reach a certain class of people who could not otherwise be reached and saved, and to emphasize anew the importance of spirituality in religious experience and life.

The Evangelical Association is a child of gracious Providence, and may well lay claim to being the ecclesiastical first-born of this fecund century. Jacob Albright, under God, the founder of this Church, was born May 1st, 1759. Converted in 1790, he was a man of limited education, but earnest piety. Originally a Lutheran, he connected himself with the Methodist Church and began to preach in 1796. In 1800 he temporarily organized the first three classes, or congregations, in Eastern Pennsylvania. A meeting of his followers in 1803 ordained him as a minister of the Gospel in accordance with Acts XIII. 1-3. In 1807 the first annual Conference was organized, and in 1816 the first General Conference met. The so-called "Albright People," now adopted for their organization the name of *Die Evangelische Gemeinschaft von Nord Amerika*, or "Evangelical Association of North America." The last three words have since been dropped. The Evangelical Association is distinctly an American product, the result of American religious conditions and synchronous with a notable American revival dating about the year 1800. During the first fifty years her activity was confined to the United States and Canada. She was first called into life to meet the pressing needs of the German-speaking population, especially the Germans of Pennsylvania, by quickening spiritual life and emphasizing the importance of vital godliness among them and others. Albright and his co-labourers felt called upon to do for the neglected Germans just what Wesleyan and other missionaries were doing for the English-speaking population. Albright, who had been reared in the midst of formalism, had experienced a profound and radical change of heart when he was over thirty years of age. His whole ministry was, accordingly, a solemn and effectual protest against religious formalism. He could have found a congenial church home in the Methodist Church, with whose doctrines, discipline and life he was cordially agreed. He preached no new doctrine. He created no schism. He had no quarrel with any Church. He simply followed the call of duty and a separate organization was the necessary outcome, which, however, did not take permanent shape until after his death. To-day, at least one-third of the membership worship in the English language, while there are very few indeed among the ministers of the Association who do not understand both languages, and the proportion is rapidly increasing in favour of the English.

The present status of the Church is prosperous. She is represented on three continents, America, Europe and Asia. In 1895 the membership was 110,095; ministers, 1,382; church edifices, 1,989, probable value, $4,838,254; parsonages, 691, probable value, $868,469; Conferences, 25. The institutions of the Church are a Publishing House in Cleveland, Ohio, founded in New Berlin, Pa., in 1816, now valued at $502,000; the North-Western College at Naperville, Ill.; the Union Biblical Institute, Naperville, Ill.; Ebenezer Orphan Home, Flat Rock, Ohio; Charitable Society, Orwigsburg, Pa.; Branch Book Concern, Stuttgart, Germany: Theological Training Schools, Reutlingen, Germany, and Tokio, Japan. Her Bishops and presiding elders are elected by the General and Annual Conferences, and hold office for four years. The itinerant sytem is practised. In doctrine the Church is Armenian, but very decidedly Biblical. In all the work of the Evangelical Association there has been a steady insistance upon sound conversion, spiritual worship and holy living. Evangelical in doctrine, evangelistic in method and associational in polity, she has been distinctively a missionary church. In her genius she is characterized by an itineracy which is inseparable from the inner life and animating spirit of the Church; by simplicity of spirit; by intensely practical economy; by thoroughness of character, and by aggressiveness in spirit. Thus in her practical life she is Christianity applied; in her aggressive spirit, Christianity on fire. The aim of her polity is the preservation and promulgation of sound doctrine, the observance of a truly spiritual worship, the edification of all the members into a building of true holiness, the maintenance of her purity by a strict discipline, to possess the indwelling influence of the Holy Spirit and to carry the Gospel to the ends of the earth.

Of the work in Canada it may be said that, in 1816, the Rev. John Dreisbach visited the neglected wandering sheep of the German population, settled mostly in the Counties of Lincoln, Waterloo, Haldimand, Welland and Wentworth. Twenty years later only was it possible by the help of God to set up the Gospel banner. Among Bishop Seybert's documents was found an interesting history of the beginning and progress of the work of the Evangelical Association in Upper Canada, written about that time. The Bishop first describes the terrible condition of the Germans here in Victoria's realms. They were most deplorably depraved and demoralized. Denominationally they were divided into Catholics, Lutherans, Reformed Mennonites, and Tunkers. The United Brethren had at one time made an effort to convert these Germans, but were unfortunate on account of the bad conduct of their missionary. Sad indeed is the pen picture of the churches here. A few examples will illustrate the condition of things. At Puslinch on the occasion of a Christening the parson got so drunk that he fell from the chair. Near Hamburg a pastor had announced the celebration of the Lord's Supper, but on arriving he was met by a procession of his parishioners on their way to a dance. One carried a beer-keg, and another a violin. They requested their spiritual adviser to postpone the Sacrament, as they had appointed a dance, which he did. The dance went on. This parson came near having a serious adventure that night. After retiring late with a member of his Church, named Schmidt, one of the aforesaid parishioners called and declared he had come to pommel the pastor, because he had never given his people anything in return for the money he received as salary. The host, Mr. Schmidt, was obliged to interfere, to prevent the parson from getting a severe castigation. This Mr. Schmidt, who was a rationalist, was afterwards converted and became a minister of the Gospel in the Evangelical Association in which he served for years as presiding elder. A certain church dedication degenerated into a veritable drunken carnival.

This is enough to show the need of evangelization. Into such benighted regions the preachers of the Evangelical Association always delighted to go with the blessed tidings of salvation. The Evangelical Association has often gone where she was not wanted, but never where she was not needed. In coming into Canada, however, she followed earnest and pressing invitations from the people. The first efforts here were simultaneous with the organization of the Missionary Society of the Church. In the winter of 1837 the Reverends J. G. Zinser, C. Hammer, J. Harlacher and G. Dellinger made visits to Canada. Michael Eliss was the first to achieve success in the Niagara District—at Chippewa, Sodom, Stoney Creek, Rainham, etc. At Waterloo, in 1839, an unparalleled undertaking was carried to a successful execution and a camp meeting held before there was a single member of the Church there. The missionary invited Bishop Seybert to attend his meeting, which he did. The Bishop was persuaded to go by the fact that preachers were scarce there, and the work certainly needed help. He accordingly made a forced trip on horseback of three hundred and eighty miles. "There were fifteen tents here on the ground, on the farm of Mr. David Erb, several miles north of Berlin, before we had a single member in all Canada." The meeting was wonderful. Many people were converted. The result was the organization of the first two classes of twenty-six members in Canada, on August the 29th, 1839, one in Berlin and the other in its vicinity. Several influential citizens of Waterloo now assisted the work. One of these was a Methodist minister, the Rev. Mr. Sauer, who attended this camp-meeting and said that it was "old-fashioned Methodism." This man supported the cause liberally and remembered it in his last will and testament. Another was a Mr. Peterson, son of a Lutheran minister, and Editor and publisher of the *Canada Museum*, Berlin, who did good service. He also was instrumental in securing the recognition of this Church by the Government.

In the spring of 1840 M. Eiss and M. Sindlinger were sent by the East Pennsylvania Conference as missionaries to Blackcreek Mission, and J. Harlacher to Waterloo, where Christian Holl had already begun. In short the work prospered, so that in three years Bishop Seybert declared they had a solid foothold in British territory. Near Niagara a revival broke out in a large Mennonite Society, in which one of their Bishops was converted. He was, however, soon cast overboard by his unconverted brethren. "This caused an earthquake in their Society and a great schism," says Seybert. Thus the work extended to Morriston, Hespeler, Petersburg, Hambury, Strassburg, Sebringville, Woolwich, Tavistock, Blenheim, York, Vaughan, Markham, Whitechurch, St. Jacobs, Campden, etc. The first Evangelical church in Canada was built in Berlin, Waterloo County, and dedicated the 25th September, 1841. Since then the Berlin congregation has built two more churches, the present being a magnificent edifice. The second Evangelical church in Canada was built near Campden, Lincoln County, and dedicated July 17th, 1850. The cause of Christ prospered in the hands of His faithful servants, among whom William Schmidt, S. Weber, Theodore Schneider, F. Scharffe, and others were of the first fruits in Canada. In 1847 a Presiding Elder District was formed. The work of the Lord had, since the formation of the New York Conference in 1848, expanded so greatly that the borders were pushed outward in many directions, and it had now become necessary to cut off the work across the borders and form the Canada Conference, which was done by General Conference in 1863. In view of the differences in governments, laws, customs, money matters, tariff, etc., and in the interest of a more vigourous prosecution of the work, this was a very wise step amply justified by the subsequent cheering results. To-day (1898) there are 69 ministers, 7,186 members, and Church property valued at $152,000, in the Province of Ontario.

Thousands have gone west and south so that there is a Canada Conference in the United States and other countries and another in the Church triumphant, for a host has died gloriously in the faith of our Lord Jesus Christ. In view of the small beginnings and blessed development, this Association cannot otherwise than joyfully and gratefully exclaim: "Hitherto the Lord has helped us." (1 Sam. VII., 12.) "This is the Lord's doing, it is marvellous in our eyes." (Ps. CXVIII. 23.) Hence they may properly join with that man of God, John Wesley, in exclaiming: "The best of all is, God is with us." What, then, from this point of view, ought to be the principle of the Canada Conference Evangelical Association for the future? In answer I introduce one of the last words of the sainted Jacob Albright: "In all that ye do, or think of doing, let your object be to enhance God's glory, and advance the work of His grace in your own hearts, as well as among your brethren and sisters, and be diligent co-workers in the way which God has pointed out to you, to which He will grant you His blessing."

THE UNITARIAN MOVEMENT IN CANADA

By the REV. WILLIAM S. BARNES, of Montreal.

The Unitarian movement in Canada covers a period of more than half a century. Its beginning, so far as known, was in Montreal, where an attempt was made in 1832 to establish a congregation and the first Unitarian sermon known to have been given in Canada was preached by the Rev. Mr. Hughes, of England. The names of Benjamin Workman and Luther H. Holton appear among those who supported the undertaking. But the cholera outbreak occurred, and, circumstances being otherwise unpropitious, the effort was abandoned. Another attempt resulted in the organization of a permanent Society in 1842, certain ladies taking the initiative. The services of the Rev. William Ware, of Cambridge, Mass., were secured for a few Sundays. A small building at the corner of Fortification Lane and Haymarket (now Victoria) Square, used in part as a dwelling, became the place of meeting, and here the Rev. Henry Giles, a well-known essayist and lecturer and at one time a Unitarian minister in Liverpool, England, preached for several months. A Sunday School was conducted by Dr. Benjamin Workman, and in 1845 the Society, now commonly known as the Church of the Messiah, was legally incorporated as the Congregation of Christian Unitarians in the City of Montreal. The first regular pastor was the Rev. John (afterwards Dr.) Cordner, who came to Canada from Ireland in 1843 by advice of the Rev. Dr. Montgomery of Belfast, and under the auspices of the Remonstrant Synod of Ulster. It was by this body that Mr. Cordner was ordained minister of the new Society, which for a number of years remained affiliated with the Synod, but, eventually terminating the relation, became purely congregational in polity. Among those who signed the call to Mr. Cordner were Benjamin and Thomas Workman, Luther H. Holton, James Dougall and John Young.

In 1844 the congregation removed from the Haymarket to the spot which it still occupies, and which is nearly co-incident with the site of the original Frobisher mansion, a fact commemorated by a tablet upon the present building. Here a church was dedicated to Unitarian worship in 1844; but, as the Society increased, the building was demolished to make way for a larger edifice, which was dedicated in 1858. The latter, however, was seriously damaged in 1869 by fire caught from the burning of St. Andrew's Church across the way; but it was renovated and is still in use by the congregation. In 1870 the Rev. Mr. Cordner was honoured by McGill University with the degree of Doctor of Laws. He continued pastor for thirty-six years and was much esteemed for his character and ability. Retiring from the charge of the congregation in 1879 he was made *Pastor emeritus*. For several years preceding his retirement Rev. Edward F. Hayward and the Rev. John B. Green had respectively been associated with him in preaching and in the work of the church. In 1880 he was succeeded as pastor by the Rev. William S. Barnes, the present incumbent, and in 1882 he removed to Boston where he died in 1894. A tablet in the church commemorates his ministry.

To the Rev. Dr. Cordner is largely due the beginning of an organized work in Toronto, Ontario, where in 1845 he held the earliest known Unitarian service, with preaching, in that city. A chapel which had formerly been occupied by British Wesleyans became available, and the Rev. William Adams was invited to become pastor of the new Society. A constitution was adopted which described as the leading principles of the Society "the maintenance of the free exercise of private judgment in all matters of belief, and the rejection of all tests, creeds or formal declaration of opinion." For several years after the retirement of its first pastor, the congregation depended upon lay services, but in 1850 the Rev. C. H. A. Dall became minister. This pastorate, which was one of considerable prosperity, terminated in 1854, and the Rev. Mr. Dall subsequently became a useful missionary and teacher in India. In 1855 a building was begun on Jarvis Street in which the congregation still worships. There have been several ministers since the Rev. Mr. Dall. Among these the Rev. W. R. G. Mellan was eminent. The present incumbent is the Rev. Oscar B. Hawes, who was ordained pastor in 1897.

Occasional services had been held in St. John, New Brunswick, previously to 1874, when the Rev. Eli Fay, aided by Mr. George E. Baxter, organized a congregation which was served by several pastors, but after a few years was discontinued. In 1890, however, a new society was formed, and the Rev. Dr. McDougall, who had withdrawn from the Presbyterian fellowship and had for several months held services in Union Hall, became its pastor. The Society, which adopted the name of Church of the Messiah, was incorporated in 1891, and a place of worship was dedicated in 1895, the Rev. D. M. Wilson temporarily officiating, and representing the American Unitarian Association at the time. In the same year the Rev. John B. Green, who at one time had been associated with the Rev. Dr. Cordner in Montreal, became pastor. The Rev. Stanley M. Hunter is the present incumbent. The Unitarians of the City of Hamilton, Ontario, Mr. Peter Bertram being especially serviceable, were successful in organizing a Society in 1889. The Rev. James C. Hodgins became its first pastor. A place of worship was secured, but at the present time the congregation is without a pastor.

An interesting phase of the Unitarian movement is to be noticed in the Province of Manitoba. Certain Lutheran Icelandic congregations in the Gimli settlement on the west shore of Lake Winnipeg became Unitarian in 1891 under the lead of the Rev. Magnus J. Skaptason, who had withdrawn from the Lutheran fellowship, and in the same year the Rev. B. Petersen organized a congregation in the City of Winnipeg which is called the First Icelandic Unitarian Church. Upon the death of the Rev. Mr. Petersen in 1893, the Rev. Mr. Skaptason took charge of this congregation, of which he is still pastor. He also continues his ministry to the Societies in the Gimli Settlement, visiting them periodically. An Icelandic congregation was formed at Selkirk West in 1895. This movement among the Icelandic population seems to be of increasing influence. A Unitarian paper in the Icelandic language was published for several years, and will probably be resumed.

At the present time there is a promising attempt in progress to organize a Unitarian congregation in the City of Ottawa. It is receiving encouragement and its friends and devoted workers are hopeful of success. For months preaching has been maintained, and efforts are being made to secure a suitable building and a permanent pastor. The friends of the cause in Canada have been encouraged and materially aided by Unitarians elsewhere. The British and Foreign Unitarian Association was helpful in the early period of the movement. The American Unitarian Association has shown practical interest in the attempts to establish churches in the Dominion, and the Canadian Societies have sustained more or less intimate relations with their friends in the United States. The Conference of the "Middle States and Canada" through its Secretary, the Rev. D. W. Morehouse, has shown much interest, especially in the churches of Ontario.

The foregoing, it is true, is but a modest showing of organic results. The Canadian Unitarian churches are few in number and their membership is small, while in most instances they require and receive foreign aid; but they represent the serious purpose of the people concerned, amongst whom have been and are men of local eminence well-known for their character and public spirit. Unitarians have not sought so much to proselytize as to secure congenial worship and a church home favourable to the intellectual and religious freedom which is a part of their unwritten creed. They have desired also to create rational and helpful associations for those who, becoming alienated from the teaching of other churches and caring for something better than the too common alternative of indifference or negation, should come within their fellowship. But, small as the organic expression of Unitarianism in Canada may appear, it by no means defines the extent and influence of what may be termed Unitarian thought among the people at large. The Universalist Denomination of the United States has certain churches of its fellowship in the Dominion. There is, moreover, an evidently increasing, although unorganized and indefinable, liberal sentiment which is in more or less acknowledged sympathy with the principles of Unitarian Christianity. Its extent cannot be estimated, but it is repeatedly brought to the notice of those who are interested, in the way of conversation, or correspondence, and the call for Unitarian literature. It is also felt that there is a tendency indicated in science, literature, humanitarianism and criticism, as well as in the disposition of religious bodies, to place emphasis upon character and life more than upon dogma, which is essentially in the spirit of the Unitarian aim. However slight its corporate expression, Unitarianism in Canada is one aspect of the growing intellectual and spiritual life of the time. The agencies of Unitarianism are preaching, the Sunday School, Ladies' Charitable Societies, Unity Clubs and Women's Alliance. The last is associated with the Women's National Alliance of the United States, and one of its departments is the Post Office Mission for correspondence and the circulation of religious literature. Isolated enquirers, remote from the churches, may thus come into touch with the Unitarian work and benefit by its sympathies.

The Unitarianism of to-day, both in Canada and elsewhere, stands for rational and spiritual religion. It means, "freedom, fellowship and character." "In the love of truth and in the spirit of Jesus Christ we join for the worship of God and the service of man." Comprehending diversities of belief it is respectful of all that is sincere and good. It has no official creed. Informal statements, however, are occasionally published which, while having no authoritative force, may be regarded as expressing what is commonly believed and taught. But Unitarians distrust intellectual tests or conditions of fellowship, and encourage freedom of conscience, private judgment and the fellowship of good-will. At the same time, while free in its thought, Unitarianism does not make "free thought" a dogma or finality. It is spiritual in its faith, affirmative in its message, and Christian in its devotion to Christ as Master in the spirit and symbol of the true and blessed life. It reads man's noblest thought of God in the Bible, hospitably receiving the light which science and scholarship are contributing to the knowledge of its structure and literary as well as spiritual significance. It regards inspiration as the vital presence of the "immanent God" who has never ceased to draw near to aspiring and obedient souls. It regards human nature as "not ruined but incomplete," and "eternal life" as a quality of being which is realizable now and here. It does not consider death as fixing the destiny of man, but, with faith in immortality, entertains the "larger hope" of good as the ultimate goal for all. It lays stress upon the religion of daily life in all forms of human goodness as of supreme importance. Its ideal is God's Kingdom of love and righteousness. Without limitation of official standards and generous in its attitude towards conformity and tradition, it accents the ritual of conduct, and believes in "the Holy Spirit of cheerfulness, charity and peace."

THE CHRISTIAN ENDEAVOUR MOVEMENT.

By the REV. J. S. CONNING, of Caledonia.

The Young People's Society of Christian Endeavour is a religious organization, the mission of which is to help the church by enlarging the activities of the young people within it. Literary, social or other features may be associated with it, but these are entirely optional and unessential. Its distinctive aim is to develop the religious life of the young people and train them for Christian service. This it seeks to do chiefly through the young people's prayer meeting, upon which it insists as of primary importance. Here we have the "beating heart" of the movement, the centre of its life and influence. The members of the Society pledge themselves to daily devotional exercises, loyal support of their own church, and attendance upon and participation in the weekly prayer meeting of the Society. This has been called the Magna Charta of the movement. A consecration service is held monthly in which all the members are expected to renew their covenant vows. The work of the Society is distributed amongst various committees, the most important of which are the Prayer Meeting and Look-out Committees, the two upon which the responsibility rests most fully for keeping the Society up to its highest ideals.

The Christian Endeavour movement has no central authority or Board of Control. Every local Society is under the direct control of its own church and Denomination. In this sense it is strictly denominational. At the same time it is inter-denominational, providing in its conventions for close fellowship between the members of all Evangelical Denominations. In this way it has been the means of promoting to a very perceptible degree practical Christian fraternity. The annual International Conventions are remarkable gatherings, bringing together from forty to sixty thousand young people from all parts of the world. The work undertaken by the Society is very varied. Being a part of the local church, and under its direction, the energies of the members are confined, for the most part, to work within the congregation. But other spheres of usefulness have opened their doors to the young people in their united capacity, and in various directions the influence of the movement is felt for good. Along Christian citizenship lines, the Society has sought to secure a purer political atmosphere. It stands for the preservation of the Sabbath, for the abolition of the liquor traffic, for municipal righteousness and good government. The work of missions has been taken up with great earnestness. Generous contributions are given for their support, and hundreds of the members have been led to enter upon mission work at home and abroad. Many Societies have been formed within prison walls for the benefit of the criminal class, with remarkable results. Upon men-of-war and the larger ocean-going vessels scores of Societies have been formed. These are known as Floating Societies. Missionaries have found the organization very helpful in training the native converts for service in the Church, and hundreds of Societies have been formed in missionary lands.

The growth of this Young People's Movement has been phenomenal. The first Society was formed in Williston Congregational Church, Portland, Maine, U.S.A., on February 2nd, 1881, by the Pastor, the Rev. F. E. Clark. In seventeen years that single seed had multiplied until 52,826 Societies were connected with the World's Union, having a total membership of 3,139,560. The increase each year is very large. The largest membership is in the United States, but the movement is now being extended rapidly in the British Islands, Germany, Sweden, Australia, South Africa, India, China, Japan and other lands. Within three years of the formation of the first Society, Christian Endeavour made its advent into Canada. To the Rev. Edwin M. Hill, of Montreal, belongs the honour of introducing the movement into the Dominion. The first Society was organized in December, 1883. In the following year a Society was formed in connection with the Broadview Avenue Congregational Church, Toronto, by the Rev. A. F. McGregor. In September, 1885, Christian Endeavour had a beginning in Nova Scotia, the first Society being formed by the Rev. Anderson Rogers, of Yarmouth. The number of Societies in Canada is now (1898) 3,483, with a membership of about 200,000. These Societies are grouped together in city, country and provincial Unions. The Dominion organization is known as the Canadian Council of Christian Endeavour.

The first Provincial Union was formed in Ontario in 1889. It is now by far the largest in the Dominion, having 2,150 Societies connected with it, representing thirteen Denominations. The list of Societies, according to Denomination, in 1897, was as follows: Methodist 916, Presbyterian 692, Baptist 118, Congregational 62, Church of England 51, Disciples 30, Christian 16, United Brethren 9, Friends 9, Evangelical Association 5, and 234 others. The place and power which the movement holds in the Province is very largely due to the ability and zeal of the men who have occupied the position of President of the Union. These are: Rev. G. H. Cobbledick, Rev. Mungo

Fraser, D.D., Mr. R. J. Colville, Rev. J. A. R. Dickson, Ph.D.; Mr. Thomas Morris, Jr.; Rev. Canon Richardson, M.A.; Mr. G. Tower Fergusson; Rev. A. F. McGregor, B.A.; Mr. E. A. Hardy, B.A., and the Rev. William Johnston. Junior work has made good progress for several years. This department of work is efficiently carried on under the direction of the Junior Superintendent of the Province, Miss Lottie E. Wiggins, of Toronto. The growth of the movement in Quebec was at first very slow. For three years the first Society stood alone. A visit of the Rev. Dr. F. E. Clark to Montreal in the autumn of 1886 led, however, to deep interest in the movement, and many Societies were formed as a result. The Montreal City Union was formed in 1889, and the Quebec Government Union in 1891. The presence of the International Convention in Montreal in 1893 gave an impetus to the work in the Province that it still retains and 269 Societies are now represented in its union.

The Maritime Union includes the Provinces of Nova Scotia, New Brunswick and Prince Edward Island. The beginning of the Union was in 1889, when, at the Sunday-School Convention held in Truro, one day was set apart for consideration of the work of Christian Endeavour, and Mr. John H. Smith, of Halifax, was appointed Superintendent of the work. There are 89 Societies connected with this Union. The history of Christian Endeavour in the "Prairie Province" is full of interest. The first Society was organized in connection with Knox Church, Winnipeg, in the autumn of 1888. The movement spread rapidly in the city and throughout the Province. In September, 1891, the Manitoba Provincial Union was formed. The following year the Union received from the International Convention at New York the banner for the greatest proportionate increase in the number of Societies. There are 147 Societies in the Union. In the North-West Territories, the movement has gained a firm foothold. The Territorial Union has done much to extend an interest in the work throughout the great plains. The energy and spirit of the workers is evidenced by the fact that Assiniboia carried off the two banners from the Boston Convention, given for the greatest proportionate increase in Young People's and Junior Societies connected with the Union. Alberta has 14, Assiniboia 55, and Saskatchewan 5. The number of Societies reported from British Columbia is not large, but the work has been carried on vigourously and with satisfactory results. Vigourous local Unions exist in Victoria and Westminster. The Provincial Union was formed in 1894. Connected with this Union is a Japanese Society which increased from five to eighty through the energetic and earnest efforts of the original members.

At the Inter-Provincial Convention held in Ottawa, October, 1896, the Canadian Council of Christian Endeavour was formed. The Council consists of three elected members, together with the Presidents of the Provincial Unions. The Constitution states that it was organized "as a bureau of information for the Dominion, to collect statistics, issue literature, cultivate national Christian sentiment, arrange for the Canadian Rally at International Conventions, and hold a quadrennial Dominion Convention." Honourary membership in the Council is open to any member of the Christian Endeavour Society upon the payment of a registration fee of one dollar. The present officers of the Council are: Chairman, Mr. G. Tower Fergusson, Toronto; Vice-Chairman, Rev. S. P. Rose, D.D., Montreal; Secretary-Treasurer, Mr. C. J. Atkinson, Toronto. The first Dominion Convention will be held in Montreal in the autumn of 1899. There is a bright future before this thorough-going Christian Young People's movement in our fair Dominion. The foundations are being laid for a great work. Christian Endeavour is building up those convictions, forming those habits, and quickening those activities which will tell mightily upon the religious and national life of our country. Because it recognizes and utilizes the aggressiveness and enthusiasm and optimism of youth, it is destined to be one of the great forces in the twentieth century for the upholding of the kingdom of righteousness and truth.

SKETCH OF THE EPWORTH LEAGUE

By JAMES R. L. STARR, B.A., L.L.B., of Toronto.

The Epworth League is the name of the Young People's Society of the Methodist Church in Canada. It is the young life of the Church, organized for the work of the Church. It was formed by the General Conference of the Church in London, Ont., in 1894, "for the purpose of promoting intelligent and vital piety among the young people of the Methodist Church; training them in active Christian work; promoting the study of the Bible and Christian literature, and with the following Constitution:

Objects. The objects shall be to unite its young people in Christian fellowship and service; increase their spirituality by edification in Scripture truth and by prayer; instruct them in Methodist doctrine and Church history; enlist their co-operation in missionary activities through existing denominational organizations, and stimulate and interest them in the formation and development of Leagues.

Control. The control of the General Society shall be vested in the Sunday School and Epworth League Board. The General Epworth League shall be the recognized parent Society, of which local Leagues shall be branches.

Affiliation. Any Christian Endeavour Society, whose President is a member of the Methodist Church and approved of by the Quarterly Official Board, may become affiliated with the Epworth League by adopting the name "Epworth League of Christian Endeavour," and any Epworth League may become affiliated with the Society of Christian Endeavour by adopting as a local name "Epworth League of Christian Endeavour." Any other young people's society in the Methodist Church may become an affiliated branch of the Epworth League, providing that it adopts its aims and methods of religious work, that its President be elected in accordance with the provisions of the Constitution, and that it report its organization to the General Secretary.

Representation and Conventions. The Presidents of all Epworth Leagues, Epworth Leagues of Christian Endeavour, or other young people's societies affiliated with the League, under the provisions of the Constitution, shall, on being approved by the Quarterly Official Boards, become members of the same, and shall so continue so long as they remain Presidents. An Epworth League Convention may be held annually in each District. Each District Convention shall elect a representative to the Annual Conference Convention, as a member of its Executive Committee. The members of Epworth Leagues, within the boundaries of any Conference, may organize and hold a Convention of Epworth Leagues and other Methodist Young People's Societies annually. When any such Convention is held, it shall be competent for it to elect one representative to the Sunday School and Epworth League Board.

Previous to its recognition by the governing body of the Church, branches of the League or local societies had sprung up all through the Dominion. The first branch was organized in the town of Barrie in October, 1889, by the Rev. R. N. Burns. Since that time the growth of the League has been phenomenal, it now having a membership in both its junior and senior branches of over 80,000. Each local society of the League is organized under a constitution which has the following motto:

Look up, lift up, for Christ and the Church.

Each branch or Society declares in Article 2nd of its constitution that the object of the League is to save souls; to promote an earnest, intelligent, practical Christian life in the young members and friends of the Church; to assist them in the study of God's Word; and to increase their usefulness in the service of God and humanity. The membership consists of three classes—active, associate and honourary.

1. Active Members shall be persons who are members of the Methodist or some other Christian Church, and who have taken the pledge hereinafter given, known as the Active Member's Pledge.

2. Persons of good moral character may become Associate Members of the League. It is expected that all Associate Members will habitually attend the religious and other meetings of the League, and that they will, in time, become Active Members thereof. Associate Members may serve on committees and be entitled to all the privileges of membership, but shall not be eligible for office.

3. All persons who, though no longer young, are still interested in the League and wish to have some connection with it, though they cannot regularly attend the meetings, may become Honourary Members. Their names shall be

kept upon the list under the appropriate heading, but shall not be called at the roll-call meeting. It is understood that the League may look to the Honourary Members for financial and moral support in all worthy efforts.

The work of the League is carried on in four departments, as follows:

Christian Endeavour. (*a*) Young People's prayer-meeting; (*b*) monthly consecration meeting; (*c*) Look-out work and spiritual welfare of members; (*d*) Junior League work; (*e*) Sunday School interests; (*f*) evangelistic work, such as open-air and cottage meetings.

Missionary. (*a*) Missionary work; (*b*) temperance and social purity; (*c*) house-to-house visiting and tract distributing.

Literary. (*a*) Systematic Bible study; (*b*) essays and literary work; (*c*) Epworth League and C. L. S. C. readings.

Social. (*a*) Welcoming and introducing members; (*b*) musical and social entertainments in harmony with the spirit of Christianity; (*c*) employment bureau; (*d*) badges and decorations.

The Active Member's Pledge is as follows:

"Taking Christ as my example, and trusting ing in the help of the Holy Spirit, I promise that I will endeavour to learn and do my Heavenly Father's will; that I will make stated seasons of private prayer and the daily study of the Bible the rule of my life. As an Active Member of the League I will, except when excusable to my Master, be present at and take part in the meeting of the departments of the Christian Endeavour, and will be true to all my duties as a member of the Church. I will abstain from all amusements and habits upon which I cannot ask God's blessing. I will honour God with my substance as He has prospered me. I will endeavour by kindly words and deeds to cultivate the spirit of Christian friendship and bring my young associates to Christ."

The Associate Member's Pledge is as follows:

"As an Associate Member, I am willing to serve on committees and to work, as I may be required, to advance the interests of the League, and will, by conversation, conduct and companions, endeavour to sustain its character as a Christian Society."

There are many features about the League which strike an outsider as harmonious with the modern development of Christianity. Its constitution provides for literary work and while not directly providing for the study of public affairs that also is practically one of the direct objects of the Association. This latter work is done under the heading of "good citizenship." Time and again meetings are held and addresses given on the duty of Leaguers to their country and night after night evenings are spent studying Canadian authors and Canadian history. The whole movement is distinctly educational, patriotic and deeply spiritual, and no one can doubt but that ultimately the whole standard of Methodist membership will be raised by its influence. Another striking feature of the League is the Convention idea. It would take too long to enumerate the provisions made for the meeting together of District Conventions, Conference Conventions, Dominion Conventions and International Conventions. We must not forget that on the other side of the border, both in the Northern and Southern States, the League is organized almost on identical lines with that in Canada, and the consequence is that already three immense international conventions have been held between Canadian and United States Leaguers. The last of these notable gatherings was held in the City of Toronto in the summer of 1897, when over 20,000 Epworth Leaguers were actually registered as in attendance. These conventions are invariably characterized by earnest study and consultation on methods of work and by a wonderful enthusiasm which permeates itself through the whole Methodist connection.

Out of the enthusiasm and spirituality of the League have grown all kinds of movements for the uplifting and betterment of the young people of the Church. One is the "Forward Missionary Campaign." Mr. F. C. Stephenson has been the leading spirit in this work, which has had a most remarkable history. Although not more than three years in existence, there are now connected with the movement 200 workers. About thirty districts are organized, and several have already undertaken to support a missionary under direction of the General Board of Missions. Thirteen missionaries are already in the field, or will be in the near future, supported entirely by the Leagues. The young people have been studying prayerfully and systematically the needs of the mission field, and consecrating their efforts to missionary aggressiveness as never before. The Reading Course is another feature that is peculiar to the Epworth League, no other young people's society having undertaken anything exactly like it. Its history in Canada has been one of extraordinary success from the very first. Starting with a sale of 420 sets of books, it has in three years reached 2,000, a record that is unequalled by any other Reading Course. The following books are included in the studies: "The Social Law of Service" by Prof. Richard T. Ely; "With the Poets" by Dean Farrar; "Architects of Fate" by Dr. O. S. Warden; "Our Lord's Teaching" by the Rev. Dr. James Robertson; "Stories of the Empire" by Arthur Temple; "Makers of Methodism" by the Rev. Dr. W. H. Withrow.

The "Forward Evangelistic Movement" has marked another special advance in League activity. Beginning two years ago in the Hamilton Conference along lines suggested by Rev. G. W. Kerby, B.A., it has spread into other Conferences and has everywhere proved a great stimulus to the Church. At the last meeting of the General Board it was decided to make this movement general, and prepare uniform plans in the working of which all the Conferences, districts, and individual Leagues could unite. Another most hopeful and progressive feature of the work is the Junior Department, which, during 1897, has grown very rapidly. This aims at providing the boys and girls with some of the advantages of the Epworth League, especially in the direction of training for Christian work. The returns for 1897 show that there were then 321 Junior Societies in the Church, with a membership of 13,952.

It is yet too early to prophesy or even to calculate the work that the League has done or will do. It is only nine years since the first local Society was organized and the work and organization has come with such a rush that the Church has hardly had time to stand still and estimate the full import and blessing of what has been done. But from the enthusiasm with which the work has been already taken up it is not difficult to feel hopeful in the extreme.

THE AFRICAN METHODIST-EPISCOPAL CHURCH.

By the REV. J. C. COLEMAN, of Toronto.

The African Methodist Episcopal Church was founded by Richard Allen and fifteen other devout men at Philadelphia, Pa., in 1816. The occurrences which gave rise to its organization were cruel in the extreme. It was in November, 1787, that the coloured people belonging to the Methodist Society of Philadelphia gathered together in order to take into consideration the evils under which they laboured, arising from the unkind treatment by their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees while in the act of prayer, and ordered them to the back seats. For these and many other acts of an un-Christian nature, they considered it their duty to devise a plan so as to build a house of their own—to worship God under their own vine and fig tree. In 1793 the number of the serious people of colour having increased, they were found to be of different opinions respecting the mode of religious worship. As many, however, felt a strong partiality for that adopted by the Methodist Church, Richard Allen, with the advice of some of his brethren, proposed erecting a place of worship on his own ground and at his own expense, as an African Methodist "Meeting House." When the house was finished Divine service was first held by Francis Asbury, then Bishop of the Methodist Episcopal Church. The house was named Bethel. (See Gen. xxviii. 19.)

The coloured people of Baltimore and other places were treated in a similar manner to those in Philadelphia and this induced the latter to call a general Convention in April, 1816, to form a Connexion. Delegates appointed to represent different churches met those in Philadelphia, and, taking into consideration their grievances, and in order to secure their privileges and promote union among themselves, it was resolved: "That the people of Philadelphia, Baltimore, and all other places who should unite with them should become one body, under the name and style of the African Methodist Episcopal Church." At this General Conference the Right Rev. Richard Allen, after being seventeen years an ordained preacher (at the hands of Bishop Asbury of the Methodist Episcopal Church) was unanimously elected to the office of Bishop, and on the 11th day of April, 1816, was solemnly set apart for the Episcopal office by prayer and the imposition of the hands of five regularly ordained ministers. One of them, Absalom Jones, was a priest of the Protestant Episcopal Church who was then, and continued, in good standing within the Diocese of Bishop White, of Pennsylvania. The succession of Bishops in the A. M. E. Church to the beginning of the Canadian Conference was as follows:

The Right Rev. Richard Allen.
" " " Morris Brown.
" " " Edward Waters.
" " " Willis Nazery.

On account of slavery and their true devotion to Great Britain and Canada, the coloured people in Upper Canada were set apart as a distinct Denomination in 1856, and Bishop Willis Nazery was appointed presiding Bishop of the Canadian work. The membership in Canada from 1842 had at this time grown to 1,337. In 1884 a reunion was partially made between the Mother Church and the B. M. E. Church or Canadian African Methodists. A proportion of the B. M. E. Church in Ontario refused to re-unite and remained out under the leadership of the Rev. W. Hawkins. The A. M. E. Church has two Conferences in Canada. The Ontario Conference is at present within the Diocese of Bishop B. F. Lee. The Nova Scotia Conference is in the Diocese of Bishop W. B. Derrick, who is a staunch British subject. The twenty-five articles of Religion, or the doctrines of the Canadian Methodist Church, are those adopted by the A. M. E. Church. The present officers of the Ontario Conference are the Rev. J. W. Crosby, Presiding Elder of the Eastern District; the Rev. W. F. Townsend, Presiding Elder of the Western District; and the Rev. J. C. Coleman, Statistical Secretary, Toronto. The present membership of the Church in Canada is 3,000, the number of Churches 130. The American Methodist Episcopal Church is also diffusing the Gospel among the black people in the West Indies and in parts of Africa.

THE BRITISH METHODIST-EPISCOPAL CHURCH OF CANADA.

By the REV. R. R. BALL, of Toronto.

In or about the year 1834 certain ministers of the African Methodist Episcopal Church of the United States came over to Canada and preached the Gospel among that portion of the coloured settlers who were of the Methodist persuasion. The settlers were united into classes, and then formed into societies. About 1838, these societies had increased so rapidly that Bishop Brown, of the A. M. E. Church in the States, assisted by other ministers, came over to Canada and organized an Annual Conference under his control, known as "The Canadian Annual Conference." In a few years it was found to be very inconvenient to be subject to a foreign Bishop and discipline; also it was unsafe for ministers of the Canadian Conference who were escaped slaves to attend Conferences in the Republic on account of the danger of re-capture; therefore, in 1856, a Memorial from the Canadian Annual Conference was sent to the General Conference of the A. M. E. Church, setting forth the disadvantages under which the Canadian Church laboured, and praying for the privilege to withdraw from the A. M. E. Church of the United States.

This Memorial was granted by a very large majority; and arrangements were made with the A. M. E. General Conference for the organization of a distinct, separate and independent Church in Canada. On the 29th day of September, 1856, the ministers and delegates of the societies in Canada met in Convention in the town of Chatham, Ontario, and organized an independent Church, to be hereafter styled and known as "The British Methodist Episcopal Church". The Convention did at the same time adopt the Episcopal form of Church government and the articles of religion of the Methodist Episcopal Church as given by the Rev. John Wesley. The Rev. Willis Nazery, having been ordained a Bishop on the 13th day of May, 1852, in the city of New York, U.S., by Bishop Quinn, and the B. M. E. Convention being fully satisfied with the validity of his Episcopal ordination, unanimously elected him as their first Bishop. After the decease of Bishop Willis Nazery, which took place at Shelbourne, Nova Scotia, August 22nd, 1875, the General Conference of the B. M. E. Church, sitting in Hamilton, Ont., elected the Rev. R. R. Disney to fill the office, and on November 21st following, he was ordained Bishop of the B. M. E. Church of Canada. In 1880 Bishop Disney began negotiations looking towards "Organic Union" between the B. M. E. Church of Canada and the A. M. E. Church of the United States. These negotiations, while assuming large proportions, finally failed and ended in the dropping of Bishop Disney's name, and the severance of all his relations with the B. M. E. Church. The 23rd Article of Religion of the B. M. E. Church, as follows, had much to do with the failure of the Bishop's agitation:

"We acknowledge Her Majesty Queen Victoria as our rightful sovereign, possessing supremacy over all the British Empire as it exists in Europe, Asia, Africa, Australia, North America, South America, the West Indies and other islands of the ocean; also the Governor-General and Dominion Parliament of Canada; and we also believe that no foreign potentate should exercise authority within the boundaries of her vast dominions; and inasmuch as British Law throws the broad shield of equal protection over the life, liberty, and personal happiness of all its loyal subjects, without regard to the clime in which they were born or the hue of their skin, therefore we believe it to be lawful for Christian men to obey the commandments of the Magistrate to wear weapons and serve in the wars; and, furthermore, we believe it to be our duty to pray the Most High God to make the reign of Her Majesty peaceful, prosperous and happy, and every member of the Royal family wise, holy and useful, and that the British Empire may continue to grow in power and prosperity till Christ Himself descends to reign on earth."

The General Conference sitting in Windsor, Ontario, in July, 1886, elected the Rev. Walter Hawkins to succeed Bishop Disney. Bishop Hawkins died during the session of the General Conference held in Chatham, Ontario, in July, 1894. The Rev. Charles A. Washington was immediately chosen in succession as Bishop of the B. M. E. Church. Under the leadership of the late Bishop Hawkins, and the present Bishop Washington, the Church has slowly but surely recovered from the effects of the "Organic Union" agitation. The Church to-day is composed of one Annual and one General Conference and twenty-five ordained preachers with twenty-seven preaching appointments and a total membership of three thousand. The work extends from the Maritime Provinces to British Columbia. Arrangements are being made for the establishment of an educational institution, a connexional paper and a home for aged preachers, widows and orphans. There is every indication that these arrangements will be brought to a successful issue in the near future. The total coloured population of the Dominion is small, but where any number is congregated there is to be found a B. M. E. church or mission looking after their spiritual needs.

CHRISTIAN SCIENCE IN CANADA

By W. N. MILLER, Q.C., of Toronto.

In the following article are many words that to Scientists stand as synonyms for the Deity. Where these occur they are capitalized in accordance with the practice adopted in Scientific literature.

Christian Science is what its name implies—the Christ knowledge. It is primitive Christianity revived—the healing and saving power as taught and demonstrated by Jesus. It is more than a mere sect or creed; it is a vast movement which is revolutionizing the theological and medical thought of the world. It excels all other methods of healing and its practice, at this period, has never been surpassed except by the works of its first demonstrator—Christ Jesus. A large percentage of the cases healed by it consists of those pronounced by materia medica as either fatal or incurable.

By destroying sin, sickness and death, it proves that they are not the realities of being, but a triad of errors which the real trinity—Life, Truth and Love—effectually supplants. It teaches that God is more than a loving God—that God is Love itself. The rule for applying the Principle is to reverse the evidence of the physical senses by spiritual understanding—even as in astronomy the apparent motion of the sun is found to be the reverse of the real. The Principle properly understood and the rule faithfully and honestly applied invariably bring forth their proof—health and harmony.

The discoverer and founder of Christian Science, the Rev. Mary Baker G. Eddy, proves that the ideal is the real, the spiritual is the practical, and this teaching is ushering in the millennial era—it is the second coming of Christ. Mrs. Eddy, a native of New Hampshire, a woman of education and refinement, and a careful and consistent student of the Bible, finding it impossible to reconcile the government of the material world with the character of a perfect and all-powerful God, was led to discover the reality of all government to be in Divine Mind—perfect, and therefore incapable of creating or even tolerating anything with the capacity to sin or suffer, become discordant or decay.

With this uplifted thought and spiritual discernment, she dared to stand forth alone before the whole world and say, "There is no life, truth, intelligence or substance in matter. All is infinite Mind, and its infinite manifestation, for God is All in All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence man is spiritual and not material." *Science and Health, with Key to the Scriptures* p. 464. Mrs. Eddy gave her discovery of the Christ-healing and teaching to the world in the Christian Science text-book, above named, in 1875. Since then this book has reached its 150th edition of one thousand copies, each with an ever increasing demand. In letter it is thoroughly logical, in spirit absolutely pure and replete with light and love. It meets every seeker for Truth on his own plane of consciousness and shows him the upward path or way of Salvation.

For the purpose of teaching the Principle of Christian Science and its practical application in the healing of the sick and the destruction of sin, Mrs. Eddy established the Massachusetts Metaphysical College in Boston in 1881. During seven years about four thousand students were taught by her in this College—five of whom settled in Canada. The growth of Christian Science has been phenomenal in the United States. In Canada its progress has been comparatively slow, but of late it is creating widespread interest among the many, who, or whose friends, have experienced the benefit of the healing.

About eleven years ago (1887) Christian Science was first introduced into Canada, and centres were formed in Halifax, Montreal and Toronto. Churches are now (1898) established in Belleville, Berlin, Collingwood, Hamilton, Kingston, London, Ottawa, Thorold, Toronto, Truro, Tweed and Winnipeg, in which services are held regularly. In many other places services are held in private houses. Quoting from an article published in the *New York Sun* of 17th October, 1897, it appears that there are altogether 235 churches on this continent and in addition 114 regularly established Sunday services, from which almost monthly new churches are founded, and 64 public reading rooms. The number of members and adherents amounts to about 250,000.

In 1895 the Mother Church, the First Church of Christ, Scientist, Boston, Mass., was finished and dedicated to Mrs. Eddy, as an offering of gratitude and love from Christian Scientists everywhere. The church building is one of the most beautiful in the Eastern States, and cost with the land, which was donated by Mrs. Eddy, nearly a quarter of a million dollars. Its total local membership is now about 1,200, and its general membership over 10,000. All the other churches are connected with and form branches of the Mother Church. They are congregational in government, each church being to a certain extent independent in the conduct of its own affairs.

The Sunday services in each church are conducted by readers, called first and second readers—usually a man and a woman—who are elected annually by the members of the congregation. Their chief public duties are to read the lesson sermon, the first reader reading extracts from the Bible, and the second, correlative passages from the text-book—*Science and Health, with Key to the Scriptures*. Every church has each Sunday the same sermons, which are arranged by a Bible Lesson Committee in Boston. The lesson texts of the sermon correspond with the International Series of Bible Lessons. Each sermon consists exclusively of the lesson for the particular Sunday, with the references bearing on it, read without comment.

These services are simple, impressive, interesting and highly instructive, and, as described in the Church quarterlies, "constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and authorized by Christ." The tenets of the Church, which are copyrighted, are here published with the permission of Mrs. Eddy. They are as follows:

"1. As adherents of Truth, we take the Scriptures for our guide to eternal life.

2. We acknowledge and adore one Supreme God. We acknowledge His Son, and the Holy Ghost, and man as the Divine image and likeness.

3. We acknowledge God's forgiveness of sin, in the destruction of sin, and that sin and suffering are not eternal.

4. We acknowledge the atonement as the efficacy and evidence of divine Love, of man's unity witn God, and the great merits of the Wayshower.

5. We acknowledge the way of Salvation demonstrated by Jesus, to be the power of truth over all error, sin, sickness and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life.

6. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure."

It would be impossible in an article, limited as this must necessarily be, to do more than enter upon the wide field of Christian Science practice. Mrs. Eddy, having discovered that sickness and sin are not the realities of Being, but the results of belief, in *Science and Health with, Key to the Scripures*, says at page 372: "The fear of disease and the love of sin are the springs of man's enslavement"; and at page 373: "Ignorance of the cause or approach of disease is no argument against its mental origin." There is the unconscious as well as conscious thought.

A belief in the reality of evil ought not to be entertained or even admitted if it be true that God is all-powerful and ever-present, that He created all that was created, and that His creation is, as He pronounced it, good. By the affirmation of the "Allness of God" and the nothingness of evil, the belief is changed and "dis-ease" destroyed. All being Mind, the affirmation of the Truth silently, as well as audibly, affects the patient's thought. It is not asserted here that any one, by a simple affirmation of this nature, can effect cures. This doctrine and its spiritual signification must be, in part at least, understood and realized.

Objections have been urged against Christian Science on the ground that its practitioners do not avail themselves of the discoveries and knowledge already possessed by the medical profession. Such objections are based on a misconception of what Christian Science is. Cures are not effected in it by any physical means. Without saying anything in disparagement of the members of the medical profession, among whom are many whom to know is to honour and to love, it is sufficient here to point out that the methods of healing adopted by that profession and those used in Christian Science are divergent from the outset.

"We never read" (says Mrs. Eddy), "that Jesus made a diagnosis of a disease in order to discover some means of healing it. He never asked if it were acute or chronic. He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing a man should live. He understood man to be immortal, whose life is God, and not that man has two lives, one to be destroyed, and the other to be made indestructible." *Science and Health, with Key to the Scriptures,* page 368.

It is urged in some quarters that Christian Science is not Scriptural. This is strenuously denied. It is from the Bible alone its inspiration is derived. In Science the Bible is spiritually interpreted. To-day the healing by Christian Science furnishes the proof that its practitioners understand and follow the teachings of Jesus as explained in the Christian Science text-book. The command of Jesus to preach the Gospel is accompanied by the direction to heal the sick. See Matt. x. 8; Mark iii. 14; Mark xvi. 17, 18; Luke ix. 1, 2; Luke x. 8, 9. "And these signs shall follow them that believe. . . . they shall lay hands on the sick and they shall recover."—Mark xvi. 17, 18. Those who contend that these signs shall follow only those who may have believed within a certain limited period must, to uphold their contention, alter the sacred narrative and substitute the word "you" for the word "them" in verse 17 just cited. In the absence of such unwarranted interference the conclusion is inevitable that those who fail to do the works indicated are not believers.

In brief, Christian Science teaches that God, by reason of His being omnipotent, cannot but be Mind; that man being made in the image and likeness of God must, in the reality of his creation, partake of the nature of his Creator, and that therefore he cannot be material; that there being but one Creator, whose creation is absolutely good, evil cannot exist as a reality, but only as a false belief—"a very real dream"; and that, having arrived at these unassailable conclusions, the testimony of the physical senses must be considered and treated as unreliable.

THE MENNONITES OF MANITOBA

By MISS E. CORA HIND, of Winnipeg.

In the older Provinces of the Dominion the population is roughly divided into French and English-speaking; in Manitoba, however, it is quite different. Here are to be found Germans, Jews (both Russia and German), Icelanders, Swedes, Norwegians, Hungarians, Belgians, Danes, Scotch Crofters and Mennonites. Numerically the strongest, the Mennonites are socially the most unique and interesting of these foreign emigrants. The name Mennonite signifies not nationality but religious conviction. In the sixteenth century, when Luther was thundering at the gates of Rome, and all Europe paused breathless for the issue, no country was more stirred than Holland. All who longed and prayed for reform were not able to accept Luther's version of it. Among the many sects which sprang into life at that time was the one afterwards to be known to the world as Mennonites. The early beginnings of this movement are wrapped in some obscurity. This much is certain: In the town of Witmersum, in the Province of Friesland, Holland, there lived a Roman Catholic priest upon whom the awakening spirit of the times had come. He daily grew more dissatisfied with the teaching of Rome, and, like Luther, he finally decided to leave the Church and try and live out for himself the truths that had come to him. In 1536 the decisive step was taken, and for a year "Menno Simon" lead a quiet and secluded life. In 1537 came a call from some of his townspeople to be their leader. For twenty-four years Menno Simon strove by precept and example to establish a pure form of Christian worship. It was not until 1556 that what are known as "The Fundamental Teachings of Menno" were published. Very briefly they are as follows: (1) He denounced infant baptism; (2) Swearing, or the taking of an oath in any form; (3) War, revenge, divorce and the holding of civic offices; (4) He enjoined and taught a very high standard of Christian character; (5) He believed in an ordained Ministry but considered that ministers should not be paid for their services, but, following the Pauline example, should be "chargeable on to no man."

Menno Simon does not seem to have been brilliant like Luther, but rather a faithful, diligent soul holding tenaciously a certain belief which he strove earnestly to propagate, and the estimate of his power is the fact that after the lapse of centuries, and amid all the changes of residence and all the influences of fierce persecution, every branch of the Mennonite Church holds to-day, in their original simplicity, the few fundamental doctrines written for them by this obscure priest. The history of this Church is a history of persecution. In 1683 it became impossible for them to remain any longer in Holland, and large numbers of them emigrated to America and joined William Penn's Colony. The bulk, however, moved into North Prussia, where there were churches of their faith and order established by Menno Simon himself. From 1683 to 1786 the history is very meagre. Very shortly after the removal to Prussia, persecution began in the form of a demand for military service. This was refused. They were then deprived of all rights as citizens; they were imprisoned, fined, taxed, tormented. Still they stood firm and still they grew. When matters were at the worst help came from an unexpected quarter. Russia had then but recently acquired the territory along the Black Sea and was extremely anxious to have it colonized by trained agriculturists. In 1783

Catherine II. sent an agent to Prussia to make the Mennonites an offer to go in a body and colonize these lands. The offer was a liberal one, the following being an almost literal translation of the first draft submitted by Count Von Trappe to Elder Peter Epps, who was at that time head of the Mennonite communities:

1. They were to be allowed to settle in any Province of Russia.

2. The Russian Government would furnish all moneys necessary for travelling expenses and also a certain additional sum to each family for incidental expenses.

3. They would be allowed entire religious liberty and to erect their own churches and religious schools. This clause, however, had a rider. "But hereby is everybody warned that no one will be allowed to proselytize upon any pretence whatever, except among the Mohammedans."

4. They would be exempt from taxes, and would not be required to perform any work on Government improvements, and no soldiers would be quartered in their houses.

5. The exemption from taxation would be, for those settling in communities in the country and in the smaller towns, for ten years. For those settling in large cities, for five years.

6. They would be supplied with food for six months.

7. Manufactures of all kinds would be assisted by the State with capital if necessary, and in any event to the extent of free sites for their factories. Special privileges would be granted in the case of manufactures entirely new to the country.

8. They would receive money from the public treasury for the purchase of stock and farm implements. All moneys loaned to them to be without interest and to be repaid after the lapse of ten years in three annual instalments.

9. They would be allowed the privilege of formulating their own municipal and community laws and appointing their own officers.

10. Government officials would not interfere with any of the inner laws governing their communities but they would be entitled to military protection should they require it.

11. All settlers' effects would be passed into the country duty free.

12. As long as they remained in the country military service would not be required of them and they would be allowed to affirm instead of taking an oath.

13. They would be entirely free of any kind of statute labour for ten years.

14. They would be at liberty to leave the country at any time, but, according to the amount of assistance they received, would be required to leave behind a certain portion of their goods until after the lapse of ten years.

This offer, with a few minor alterations, was accepted, and in 1788 many thousands of Mennonites moved into Russia, built their homes on the old Dutch plan, settled down with a feeling of security to which they had long been strangers, and grew and multiplied exceedingly. Many of them acquired great wealth in manufactures, but the body of the people devoted themselves to agriculture. For nearly one hundred years they enjoyed peace and almost unbroken prosperity and then once again persecution overtook them. In 1870 the Russian Government, utterly disregarding the guarantee given to the Mennonites by Catherine II., and confirmed by Paul II., issued a ukase, demanding military service of them. Consternation prevailed. Deputations were sent to St. Petersburg, and after much delay and distress a further military exemption was granted for twenty-five years, many of their minor privileges were taken away, the learning of the Russian language was made compulsory, and all feeling of security was hopelessly gone. It was at this period that, through the efforts of Mr. Zorabs, English Consul at Berdiansk, they began to look towards Canada as a land of promise. It was largely due to Mr. Zorab and Mr. William Hespeler, now German Consul at Winnipeg, that these valuable settlers were secured to Manitoba.

In 1872 a delegation was sent over to spy out the land. After going over a great deal of the Province they chose the level prairies along the international boundary. The Government finally agreed to make them a grant of twenty-two townships. Fifteen of these townships were to form a strip thirty-six miles long and from six to eighteen miles wide along the boundary. This made a total area of 720 square miles, or 460,800 acres—

much of it the best wheat land in the Province. A quarter section, of 160 acres, is the regulation grant from the Crown, and in order to obtain the patent the recipient is required to reside on the land for a fixed period, and perform certain duties of cultivation. These requirements were all laid aside in the case of the Mennonites, and they were allowed to settle in villages, as had been their custom in Russia. The Canadian Government guaranteed them complete exemption from military service; entire religious liberty; right to affirm instead of making oath; and also advanced a large sum to enable them to come out from Russia. This money was advanced by the Waterloo Society and guaranteed by the Dominion Government, and amounted to over $75,000. No better proof can be furnished of the prosperity of these people since coming to Canada than the fact that this loan, together with interest, was repaid within twenty years.

Mennonite villages were at first scattered irregularly over the reserves in Manitoba. A village numbered anywhere from five to thirty-five families, or even more. The houses were built, without any fixed order, on each side of a wide street or road, all of one pattern, and stood with their gable ends to the road. In the larger villages was always found a building which was a compromise, in appearance, between a barn and a school-house. This was the church. Not the most aggressive of our own Puritan ancestors had grimmer ideas on the subject of church architecture. The land belonging to each village was divided into three classes—arable, pasture and hay-land. The pasture and hay-land were each left in a common field. The arable land was divided into strips and allotted to each head of a house according to his estimate of what he was willing or able to cultivate. It was the business of the Schult (head man of each village) to superintend this allotment. He also saw to the proportion of hay cut by each householder and collected from each his proportion of the salaries of the herdsman, teacher and preacher—in villages where the preacher or elder of the church was paid. He acted as arbitrator in all matters of dispute and his decisions were rarely questioned. The method of election for all offices was very simple. The Schult always acted as returning officer. He sat in a private room and the voters went in separately and stated the name of the man for whom they wished to vote and the Schult wrote it down. No candidates were nominated and there were no ballots or ballot boxes. If there was a tie between two or more men the Schult made out as many tickets as there were men. One ticket was marked and the candidates then drew. The one drawing the marked ticket was elected. This mode of election applied to all offices—Over-Schult, Schult, Bishops, deacons and elders.

Within the past nine years very many of the villages have been broken up and the residents have settled permanently upon their own homesteads, where of course they come under the laws of the municipality. Wherever there are villages, however, and there are still many of them, the old system is maintained in its original simplicity. Two causes have resulted in the breaking up of so many villages. Since the year 1885 Mennonites have been required to homestead on precisely the same terms as other settlers, viz.: actual residence on the land granted. Mennonites are beginning to see the wisdom of this policy. They have come to make permanent homes in this country and they find it to their advantage to fall in with the customs of the country. The names of many of the old villages were exceedingly pretty and will be retained in the municipalities and Post Offices long after the villages have entirely disappeared. Rosengart (Garden of Roses), Rosenfeld (Field of the Roses), Rosenbach (Brook of the Roses), Schanzenfeld (Fortress in a Field), Steinbach (Brook among the Stones), and many others. The earliest houses of these settlers were built of mud and sticks, thatched with straw or hay. Some of the oldest are still standing. The walls are a delicate lilac, the window sashes a dull red, the shutters gray. Wind and rain and sun have stained the thatches deep brown. A village of these houses seen when flooded with mellow October sunshine, and against a background of yellow stubble fields, presents a wonderful harmony of colour, and is more suggestive of Holland in the sixteenth, than Manitoba in the nineteenth, century. It is to be hoped that before these old villages fall quite to decay some Canadian artist will immortalize them.

Though originally one community, the Mennonites are now very much divided. Among those in the United States there are about twelve divisions; in Manitoba there are only four or at most five. It is quite impossible for an outsider to understand or explain the degrees of difference in the various churches which are known as "The Old Colonist Bergthalers," "Brethren," and "The John Funk." The Old Colonist Church conforms the most closely to the pattern given by Menno. Their ministers are not set apart by any special course of study. When a village decides that it wants a minister, elder or preacher, the Schult calls the people together and they vote in the manner already described. The man who gets the largest number of votes is the elder-elect. The Bishop is sent for, a special sermon preached, hands are laid on the candidate and forthwith he becomes an elder and has power to perform marriages and dispense the sacraments. The John Funk Church really contains those of the Mennonites who are anxious to conform to what they consider the best modes of English speech, thought and action. They have no wish to lose their identity as Mennonites, but are anxious to progress. In several of these branches of the Mennonite Church they observe the custom of one member washing the feet of the others before partaking of the Lord's Supper. Like the Quakers the men sit on one side of the church and the women on the other. None of their Bishops receive any salary. The office is an honour greatly coveted, but no emoluments are attached thereto. The Bishop has his farm and farms it like his neighbours. Collections are taken up for two objects only, the relief of any poor there may be in the community and the carrying on of missionary work.

The Mennonites have always clung to the idea of schools under Church control. While in Russia they appear to have maintained these schools with a fair standard of education, though always falling far below the standard maintained by their brethren remaining in Prussia. When they came to Manitoba the privilege of carrying on these schools was included in the terms of the agreement made with them by the Dominion Government, but they were never a success; in fact they steadily deteriorated. The teachers were very often uneducated men and were not required to pass any examination. The only reader used was the Bible, and all instruction was given in German, very few, if any, of the teachers being able to either read or write English. The more progressive Mennonites grew anxious for a change and this speedily developed two parties on the school question. The Provincial Government had no wish to outrage the religious convictions of the Mennonites or infringe, in the slightest degree, upon any privileges granted them by the Dominion Government; nevertheless they could but regard with alarm the rapidly increasing school population, many of whom would soon be voters, growing up without any proper means of education. As early as 1882, or 1883, various sections of the Mennonite communities petitioned the Government for schools and these were established. Some thirty or forty school districts were laid out and for a time some of these schools were very successful. An Inspector of Mennonite Schools was appointed and the outlook seemed hopeful. Of course in these schools they were allowed to give religious instruction, but a suitable standard of secular education was also insisted upon and all the children learned both German and English. But the bright prospects faded without fulfilment. The Bishops and elders were almost unanimous in their opposition to these schools, and stirred up the people to such an extent that by the year 1889 the majority of the villages had returned to their old form of school. The passage of the School Act of 1890, providing that no Government aid should be allowed to Church schools, introduced further complications in this already tangled question.

About this time a series of meetings was held to lay the whole matter clearly before the Mennonites. The Rev. George Bryce, D.D., of Manitoba College, was selected to represent the Government, and the choice could hardly have fallen upon a better man. Dr. Bryce has been connected with all things educational in the Province from the very beginning, and had the matter much at heart. Consul Hespeler, who has always been the firm friend of the Mennonites, also lent his personal assistance, and his aid was almost invaluable, as he had studied the whole Mennonite question both in Russia and Manitoba and was thoroughly conversant with all its details and difficulties. These meetings brought together the chief men of each community and the whole matter was discussed at much length—Dr. Bryce explaining carefully the system of Canadian Public Schools. One thing the Mennonites found difficult of belief was the free Government grant for the support of schools. They questioned very closely as to whether the Government would not charge this money up to them and insist on payment at some future day. The final outcome of all these conferences was an organization among such of the Mennonites as favoured the Public School system. The object of this Association was to establish a training school for teachers to be employed in public schools among the Mennonites.

The Association undertook the building of a school at Gretna to be devoted to this purpose, but the putting up of the building exhausted their resources and things were again at a standstill. In the meantime, Dr. Bryce had made a journey, on behalf of the Provincial Government, to the Mennonite settlements in Kansas, and induced Prof. Ewerts, of the Mennonite College, near Newton, to come to Manitoba and act for the Government as an Inspector of Public Schools. It was finally decided, however, that he should act as Principal of the Training School for teachers at Gretna, it being quite possible for him to perform both duties. Schools were revived and new ones planted wherever possible and supplied with the best teachers available. There are now a very large number of these schools and every year shows an increase. The children receive instruction in both German and English and acquire the latter with surprising rapidity. The language commonly spoken by the Mennonites is low Dutch, but no books are printed in this dialect and when they learn to read they must learn what they term high German. Of course, as the villages break up and the farms are sold to settlers from outside, the schools become of a more mixed character and in time will differ from the ordinary public school only in the fact that German will be taught as well as English.

The Mennonite women do not take any active part in public affairs, but they are not by any means ciphers in the community and have advanced far enough to be Doctors of Medicine. Mrs. A. K. Thiesen, M.D., began the study of medicine in Russia and finally graduated at one of the American Colleges. She enjoys a very large practice. In the rear of a handsome and commodious residence she has a large two-roomed building which she uses as consulting-room and dispensary. In Russia the Mennonites were, and those who remain there still are, extensive manufacturers of cloth, but nothing of the kind has as yet been attempted here. Even the little embroidered head-shawls still universally worn by the women, down to small tots of girls, are made in Germany. Until within the last three years they have given little attention to stock-raising, although they have been extensive breeders of good horses for their own use. Their attention has been forcibly drawn to the matter by the absence of market for any but the best grades of beef and they are now devoting themselves to this branch of farming with great assiduity and considerable success. The Mennonites are slow to take up anything, but once adopted it is vigourously pushed and it will not be long before they will compete successfully with any part of the Province in their pure-bred stock. The kindred branch of dairying is also attracting their attention and they are among the best cheese makers of the Province. They are also taking up the cultivation of flax, not only for the seed, but ultimately with a view to manufacturing at least coarse linen thread.

It was unquestionably a good thing for Manitoba when the Dominion Government held out a welcoming hand to these persecuted people. They are religious, industrious and very frugal. Their business integrity is of a very high order and is in fact so generally recognized that banks are eager for their paper and loan companies place them first on the list of desirable borrowers. Though chiefly agriculturists they have good business ability and display plenty of push and enterprise, as their larger towns abundantly testify. Originally eschewing all politics as evil, the Mennonites are so far influenced by their residence in Canada that quite a large number of them vote and the number is increased at each election. There are two members in the Local

House representing Mennonite or partially Mennonite constituencies. It is, however, still difficult to induce them to take office of any kind, even the simplest, under Government. The rapid increase of population has exhausted the supply of land in the Western Reserve and this spring a number of the younger men left for various districts of the North-West, taking large quantities of stock, grain and implements with them. They will homestead adjoining sections as far as possible, but will not again attempt to live in villages. The Manitoba Government is also not without hope of inducing further emigration from Russia.

HISTORICAL SKETCH OF THE JEWS IN CANADA

By the REV. A. LAZARUS, B.A., of the Holy Blossom Congregation, Toronto.

Though there are no stirring events to be recorded in connection with the history of the Jews of the Dominion, the annals of this country would be incomplete without some reference to the share which the descendants of Abraham have borne in its commercial enterprise and material development, and the contributions which they have made to its civilization and culture. It has often been remarked that every nation has the Jews it deserves. If that be so Canada is no exception to the rule. The broad spirit of toleration which she displays towards these citizens of hers; the even-handed justice she metes out to them in opposing no obstacle to their independence of thought and action; in subjecting them to none of those political disabilities by which their freedom has been fettered and curtailed under less enlightened forms of government; in granting them perfect equality before the law and throwing open to their competition all offices in the gift of the realm; is rewarded by her possessing Jews who, though as a general rule they may not figure as prominently in public affairs as their co-religionists in England, are second to none in the enthusiastic loyalty which they evince to the land which gives them protection, the lofty patriotism which inspires their breasts, and the reputation for morality, honesty, and integrity of character which they have justly earned.

Numbering about ten or eleven thousand, the Jews of Canada form a constituent portion of the inhabitants in this Colony of the great Empire upon which the sun never sets. They are not birds of passage or transients who have taken up a temporary residence here until such time as the Messiah shall appear to restore them to their own land, as many seem to believe, nor do they form a state within a state possessing at heart interests that conflict with those of the rest of the community. They are proud to call themselves Canadian subjects professing the Jewish faith, who, whilst they wish to remain true to the belief of their fathers and to be unrestricted in the practice of its teachings, glory in yielding allegiance to the flag which is to them the symbol of liberty, and, throbbing in sympathy with Canada's youthful ambitions and strivings, are prepared to consecrate their lives upon the altar of its welfare and well-being. In fact, the Jews here as everywhere are a religious body, not a nationality. In the same way as the Methodist or the Presbyterian communities are made up of representatives of various countries, so the Jews who originally came to these shores are recruited from different parts of the world.

Many come from Germany, some hail from Poland, some from Austria; many have arrived from darkest Russia, where they have been crushed beneath the heel of despotism such as has only been equalled in the Middle Ages; and, though for some time they must bear the traces of the inhuman treatment which has been accorded to them under the tyrannical *régime* of the Czar, it is wonderful to notice the rapidity with which they become Canadianized and develop into law-abiding self-respecting, industrious citizens. Many too have crossed the ocean to come here from England where they had their birth. Quite a few have stepped over the border and exchanged the Stars and Stripes for the Union Jack, but still having a warm corner in their hearts for the former. Still others have been citizens of the French Republic, and one or two, here and there, have emigrated from Holland. A vast number, however, especially the younger men and women, have been born and bred in this country and have never been beyond its limits. They have received their education in the Public Schools along with other Canadian children with whom they have grown up, and have become thoroughly impregnated with Canadian ideas and sentiments. As they arrive at man's estate the boys, like the promising scions of other families, are induced to roam farther afield, and often leave for the States to try to improve their positions.

All, however, from whatever place they orginate, are equally attached to the land of their adoption, and desirous of enhancing its prosperity. Religion alone is the link which binds them together. They combine with their fellow Christian citizens for all works of benevolence. They assist in all movements for social reform. They give liberally of their wealth, if they happen to possess any, to all philanthropic organizations without distinction or race, Denomination or creed, and when called upon they cheerfully do their duty by their country. Indeed there is no greater calumny against the Jews than that they are lacking in patriotism. From the earliest days they have served as soldiers in the Canadian forces and have won golden opinions from their superior officers for their courage and discipline. Ezekiel Hart, of whom a good deal will be said further on, distinguished himself as an officer of Militia in the War of 1812-14. When the country was disturbed by the Rebellion quite a number of Jews participated in the struggle and actively served on the Loyalist side. Two members of the David family commanded detachments of cavalry at the Battle of St. Charles, one having his horse shot under him whilst in action. Aaron Philip Hart, a son of Benjamin Hart, and an eminent lawyer, raised a Company of Militia, while Jacob Henry Joseph served with the troops at Chambly and Richelieu, and was given the duty of conveying despatches between Sir John Colborne and Colonel Wetherall—the papers being hidden in leather linings to avoid the risk of capture by the insurgents. His brother, Jesse Joseph, also served in the Militia. Jews in more recent years have often entered the citizen soldiery. F. D. Benjamin, of the firm of Samuel, Benjamin & Company, occupies the rank of 1st Lieutenant in the Queen's Own of Toronto, and is one of the most popular young officers in the corps.

A most pleasant feature in connection with the Jews in Canada is the excellent feeling manifested towards them by their fellow Canadian citizens. In every case where they have erected a Synagogue most generous contributions have poured in from non-Jewish pockets. The subscription list of the Holy Blossom Synagogue in Toronto, which was dedicated last year, contains names representing every shade of religious opinion, and had it not been for the assistance rendered from outside sources the structure would have had to be far less imposing and beautiful in appearance. This happy state of affairs has been brought about, partly by the enlightened efforts of prominent laymen of the Jewish community who have won the respect of their fellow-citizens for their business integrity and lofty character, but more particularly of late years by the efforts of the progressive Rabbis who, in their capacity as the spiritual heads of the various congregations that have been formed from time to time, have reflected lustre on the cause of Judaism.

The first regularly ordained Jewish minister in this country was the Rev. Raphael Cohen. He came from London in 1778 and after a short stay *en route* at Quebec assumed his official duties in the city of Montreal to which he had been appointed.* After remaining there for a number of years he ultimately went to Philadelphia, Penn., where he was appointed member of the Sephardic congregation of Mickvé Israel, to whose spiritual wants he continued to minister till his death in 1810. The Rev. Mr. Cohen was temporarily succeeded in his ministerial duties by Mr. M. Levy, and after him by Mr. Isaac Valentine. In 1840 the Rev. David Piza was elected minister and remained with the Montreal congregation until 1846, when he was appointed one of the ministers of the Sephardic congregation of Bevis Marks, London. On his retirement the congregation, which was by this time growing in numbers, elected the Rev. Abraham de Sola, LL.D., as their Rabbi. Dr. De Sola came from an ancient Spanish-Jewish family that had produced many illustrious men. Dr. De Sola's grandfather was Dr. Raphael

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*NOTE. The author of this sketch is under deep obligation for the information it contains about the Jews of Montreal to the valuable article of Clarence I. De Sola in the Montreal *Daily Star* of December 30th, 1893.

Meldola, Chief Rabbi of the Sephardic of Britain. Dr. De Sola arrived in Montreal in 1847 and continued to act as spiritual head of the Spanish and Portuguese Synagogue till 1882. A profound Oriental scholar, an eloquent preacher, a distinguished theologian and a voluminous writer, he ranked among the foremost Jewish *savants* of the day, and acquired a very wide reputation on account of his intellectual attainments. He was appointed Professor of Hebrew and Oriental Literature at McGill University in 1848. He was a prominent figure in most of our learned bodies, and was for many years President of the Natural History Society. Of the many works of which he was the author some of the more important were "The Cosmography of Persitol," and those dealing with the Mosaic Cosmogony, Scripture Zoology and Botany, the History of the Jews in France, and "The Jews in Poland." His address on the study of Natural Science delivered before Prince Arthur called forth a letter of commendation from the Queen. In 1872 Dr. De Sola was invited by General Grant's Administration to open the United States Congress with prayer, and the unique scene was witnessed of one who was a British subject and not of the dominant faith performing the opening ceremonies at the assembling of Congress at Washington. This episode was regarded as the first friendly compliment extended to England by the United States after the strained relations which had resulted from the Alabama Claims, and the thanks of the British Government were conveyed to Dr. De Sola by Sir Edward Thornton, then British Minister at Washington.

It may be well to say something here about the origin of the "Shearith Israel," over whose spiritual destinies Dr. De Sola presided in so praiseworthy a manner. When Amherst approached Montreal with his invading Army there was among the members of his staff Commissary Officer Aaron Hart, who afterwards joined the troops under General Haldimand, posted at Three Rivers. When that city fell into the hands of the British he made it his residence. After the termination of the War he entered on various successful enterprises, and became Seigneur of Becancour and of six other seigneuries. He was born in London in 1724 and had been in New York before coming to Canada. His wife, Dorothea Judah, was of the well-known Judah family. When in after years Edward, Duke of Kent, the father of Queen Victoria, visited Three Rivers he was entertained there in sumptuous style by the Seigneur of Becancour. There also arrived in Montreal, at the time of the British conquest, Lazarus David, Uriel Moresco, Abraham Franks, Simon Levy and Fernandez du Tosca. These were among the first Hebrews recorded to have settled permanently in this country. They were soon joined by several others, among whom were Hananiel Garcia, David Salesby Franks, Emanuel de Cordova, Isaac Miranda, Jacob de Maurcia, Andrew Hays, Levi Solomons, Uriah Judah and Joseph Burdona. Several of these must have been men of considerable mark and means. Lazarus David, it would appear from records of land transfers deposited in the vaults of the Montreal Court House, was an extensive owner of real estate in Montreal and the vicinity as far back as 1767. He took a no less active part in public affairs

The Rev. Dr. Abraham De Sola

than he did in the civic matters of those days. He had come originally from Wales, having been born at Swansea in 1734, and he took up permanent residence in Montreal in 1763. Most of the others were connected with the Army and were prominent merchants. It was in 1768 that these early settlers met together and organized themselves into a congregation and prepared to build a Synagogue. As nearly all of them were descended from exiles of Spain and Portugal they followed strictly the historic customs of the Sephardic Jews, and so tenaciously do their descendants cling to these venerable forms that though they are now considerably reduced in numbers, and the congregation is mainly made up to-day of the English and German element, they still continue to use the Portuguese ritual as their predecessors did in the days of yore.

They first assembled for worship in a room or hall on St. Francis Street, then after a few years they built, in 1777, the first Synagogue on Canadian soil upon a lot of land belonging to David David. Shortly before the erection of this first building the congregation bought another lot of land on Janvier Street, in the vicinity of the present Dominion Square, for a burial ground. The deed of purchase was dated 1775 and the first one interred was Lazarus David, who died on the 22nd of October, 1776, and whose remains together with the original headstone bearing that date were subsequently removed to the present cemetery of the congregation when the first one was closed. It still stands there by the side of a newer one, and is the oldest Jewish grave in Canada. Until the erection of the first Synagogue the congregation appears to have been governed by a very simple code of regulations, but, in 1778, they drew up a regular set of by-laws, which are still preserved in the old minute book of the congregation of that year, and some of the provisions of which make curious reading to-day. The executive consisted of Parnass (President), Gabay (Treasurer), and three others who were styled the "Junto." They sat apart on a raised seat, "The Banca." All who had once been members of the Junto became gentlemen of the Mahamed or Elders. "They were very aristocratic magnates, these gentlemen of the Mahamed, if we are to believe a contemporary chronicle," says the writer of an article published in *The Montreal Daily News* on the occasion of the 125th anniversary of the Shearith Israel. They could never forget that they had been Castilian Dons and they preserved their Castilian exclusiveness. They were proud of their positions and their blue blood as they moved about in their powdered wigs, high collars and large ruffles of the period. They were vested with rather autocratic power and their privileges savoured decidedly of the oligarchial element which appears to have been characteristic of the government of most bodies of their kind in those days. Members could be summoned before them and reprimanded and even heavily fined for any misdemeanour! The by-laws exacted fines for the violation of certain Articles, and we find particularly heavy penalties threatened against any member who should do aught to impair the harmony of the community. One clause imposed a fine and sundry other penalties on any person absenting himself from the House of God on any pretence. These by-laws, long since rescinded, bear the signatures of Levi Solomons, Uriah Judah Gabay, David David, Abraham Franks, Andrew Hays and a number of others, and are dated the third day of the month, Tebeth, 5539, or 1778.

Of the members of Spanish and Portuguese birth who played a prominent part in public affairs in Canada it is impossible within the compass of this article to give more than the briefest sketch. The record of the Franks family is exceedingly interesting. Some of its members lived in New York, while others resided in Canada. David Salesby Franks is mentioned as living in Montreal. He not only took an active part in the affairs of the Spanish and Portuguese Synagogue but also entered the political arena, in which connection we find his name appended to a publication printed by B. White, London, in 1775, giving an account of the proceedings of the British and other inhabitants of the Province of Quebec, in North America, in order to obtain a House of Assembly in that Province. Business affairs drew David Salesby Franks to the New England Colonies and eventually he moved from Montreal to Philadelphia. When the Revolutionary War broke out he espoused the cause of the Colonists, and his strong taste for political life led him to abandon all other pursuits for a military and diplomatic career. In 1778 another Colonel Franks figures as confidential Aide-de-Camp to George Washington. But there were other members of the Franks family who were utterly opposed to any severance of the relations between the American Colonies and the Mother Country. This was notably the case with David Franks, uncle of Colonel David Salesby Franks. He was one of the wealthiest residents of Philadelphia before the War, but his whole fortune was swept away by confiscation as punishment for his loyalty to Britain. He was ordered to leave the country in 1781. Two Jacob Franks of different generations figure in the early records of Shearith Israel. Jacob Franks the younger married a sister of Mrs. Henry Joseph. He was an extensive Hudson's Bay trader, and carried on operations from Montreal all through the North-West at a time when trade in those districts was mainly with the Indians.

David David, the eldest son of Lazarus David, was another of the principal founders of the Spanish and Portuguese Synagogue. He was born in Montreal in 1764 and few men played a more prominent part in public affairs in those days than he. Wealthy, and the head of a large business, he was famous for the generosity which he displayed on all occasions, and he figures as a Director in many public institutions. He was one of the most active founders of the Bank of Montreal in 1817 and was elected a Director of its first regular Board on the 27th February, 1818, which office he retained till his death in 1824. Henry Joseph, the nephew of Commissary Aaron Hart, is another prominent individual, who stands forth as one of the chief founders of Canada's Merchant Marine. Born in England in 1775, he arrived in this country while yet a youth and soon became connected with the troops garrisoned at Fort William Henry at the mouth of the River Richelieu. He resided at Berthier and afterwards established there one of the largest mercantile houses in that part of Canada, carrying its enterprises all through the back country and up to Montreal. His supplies were brought from Europe in vessels which he individually chartered, and he was the first one to employ Canadian vessels extensively for direct trade between Canada and England. In the War of 1812 he joined the British troops and saw active service. Subsequently he took up his residence in Montreal where his interests eventually centred, and was stricken down during the terrible cholera outbreak in 1832. He was the father of J. H., Jesse, Abraham and Gershom Joseph, and two of his daughters were married respectively to Dr. A. H. David and Dr. A. De Sola.

Mr. Ezekiel Hart, however, second son of Commissary Aaron Hart, and who was instrumental in inducing Henry Joseph to settle in Canada, deserves more than passing mention. He is the David Salomons of Canada, and it is even probable that his conduct may have influenced the latter in the steps he took to obtain the removal of Jewish disabilities in England—the plan of campaign which both followed being practically the same. In those days, although there was no real opposition to the Jews, their right had not been clearly defined by Parliament and this was taken advantage of for partizan purposes. In 1807 Mr. Ezekiel Hart was elected as member of the Legislative Assemby of Lower Canada. He defeated three opponents by a large majority. When he entered the House he refused to take the oath in the usual form "on the true faith of the Christian," and was sworn in by the Clerk of the House in the Jewish form and with his head covered. The majority of the members, who seem to have been of a different cast of political thought, objected and declared the seat vacant. Once more he was elected by a heavy majority but the House refused to let him take his seat, and after some exciting scenes a Bill was pushed through to its second reading "to disqualify Jews from being eligible in the House of Assembly." This aroused the indignation of Sir James Craig, then Governor-General, and he angrily dissolved the House before the Bill could pass. A long agitation followed which culminated in the passing of an Act in 1831 by which the Jews were accorded the fullest rights in Canada and all questions of restriction were set at rest.

In 1824, when the land on which the first Synagogue stood reverted to David David's heirs, the congregation decided to remove to another site. But it was not till 1835 that the congregation, owing to the unsatisfactory condition into which things had fallen, was enabled to purchase a piece of land on Chenneville and Lagauchetière Streets and start the erection of a new edifice—in which they worshipped for half a century following. Joseph Hays, who was a trustee of the Shearith Israel at that time, was a man of restless vigour and energy. He was prominent in municipal affairs and to his activity was due many civic improvements. He organized Montreal's first Water Works, and managed them. Subsequently he was appointed Chief Commissioner of Police, which office had been once before held by an Israelite (Jacob Kuhn), in 1778. In 1846 the Spanish and Portuguese Jews secured a new Act of Incorporation, this step having been rendered necessary through the formation of new Synagogues—the German and Polish Shar Hashomayim—which congregation worships to-day on McGill College Avenue, and until a year or so ago was ably ministered to by Rabbi M. Friedlander, who during the sixteen years of his pastorate achieved a very high reputation for learning, eloquence and ability. Upon the death of Dr. Abraham de Sola in 1882 the Spanish and Portuguese congregation elected his eldest son, the Rev. Meldola de Sola, as his successor. The latter is earnest and fluent in his pulpit utterance, and is an able and zealous upholder of Historical Judaism like his father before him.

He is an active contributor to the Jewish press, more especially of the United States, and has been frequently invited to preach before prominent congregations elsewhere. During his ministry the congregation has built a new and more commodious place of worship on Stanley Street, of which the corner-stone was laid in 1857 and the Synagogue completed and dedicated in August, 1890, with impressive and characteristic ceremonies. The general design of the edifice was due to Mr. Clarence de Sola, Honourary Secretary of the Building Committee, who supervised its erection and to whose perseverance the successful carrying out of the undertaking was largely attributable. In 1896 the Reform Movement in the Jewish Church spread to Montreal. Many Jews, some of whom had been members of other congregations before and some who had not hitherto attached themselves to any place of worship, being dissatisfied with the Orthodox ritual, formed themselves into a congregation and built a Temple. Prominent amongst these are the Davises, who are the largest tobacco dealers in the Dominion; Harris Youngheart & Co., the well-known cigar manufacturers; the Boases, the Cochenthalers. Mr. Edward Youngheart, however, of the second mentioned firm, resides in Toronto, and is a member of the Holy Blossom congregation there. Their first minister was Dr. Marks, and the present incumbent is the Rev. Mr. Veld, formerly of Albany, N.Y. The latter is also Dominion and Provincial Chaplain, and is on the Committee of the Central Conference of American Rabbis, which, mainly through his efforts, met in Montreal last year and received a right royal welcome from the Mayor of the City and other public men both lay and clerical.

In Toronto, which ranks second in importance to Montreal, the beginnings of congregational life amongst Jews date back to about thirty years ago. Very interesting is the history of the Holy Blossom Synagogue which now numbers 210 members. Like all others in the Dominion it sprang from small beginnings. In the early sixties there were no more than five or six Jewish families in the Queen City. There were Mrs. Nordheimer, Mrs. Hooper, Messrs. Braham and Lumley, and J. C. Joseph & Co. Later on there came the families of M. and L. Samuel, Feintuchs and Davises, M. and L. Solomon, L. M. Solomon, Messrs. Ballin, Walters, Kassel. It had been the custom of these pioneers to meet for prayer and worship in an upper room above Love's drug store on the corner of Yonge and Richmond Streets, not far from where the disused synagogue building stands. For a long time they found this all-sufficient, but, as the city increased rapidly in size and the number of Jews grew in proportion, the place was found too narrow for them, and the idea was conceived of building the Richmond Street Synagogue. At that time the life and soul of the congregation was Mr. Lewis Samuel, who was the founder of the present firm of Samuel, Benjamin & Co. Through his energy, assisted by the liberal subscriptions of outsiders in the city, the effort was crowned with success. That was thirty-five years ago. From that time on the Jewish community of Toronto have made great strides forward along the path of progress though they have never been a wealthy community. They organized a Sabbath School, two benevolent societies, the Ladies' Montefiore, and the Toronto Hebrew Benevolent. They formed within recent times a Literary and Local Union. Much of this beneficent activity has been due to such newcomers as Mr. A. D. Benjamin, President of the Congregation, Mr. E. Scheuer, the indefatigable Superintendent of the Sabbath School (which contains 200 pupils and has a staff of 13 voluntary teachers in addition to Rabbi Lazarus who is the Principal); Mr. Mark Cohen, Leo Frankel of the firm of Frankel Bros., and A. Meyers, who came here from Philadelphia.

The Holy Blossom Congregation has its spiritual wants ministered to by Rabbi A. Lazarus, who succeeded Rabbi Elzas, now in Charleston, S.C. He was educated in the Jews' and University Colleges, London, and came out to Canada in July, 1893. The services in the Holy Blossom Synagogue have steadily improved in recent years. Not only have many wise changes been made in the ritual but an innovation has been introduced in the shape of weekly sermons. In the winter of 1898 Rabbi Lazarus organized Friday night services for the benefit of the younger generation of his flock, which proved quite successful, and a large number of non-Jews attended the Synagogue on these evenings to hear the discourses on Judaism. In September, 1897, the Holy Blossom Congregation entered its handsome new Synagogue on Bond Street, the inception of which is due to the self-sacrificing zeal of Mr. A. D. Benjamin and his brother F. D. Benjamin, who had each subscribed a sum of $5,000. This formed the nucleus of the building fund which was started in 1895. Few who were there will forget the impressive ceremony which was performed on the occasion, the brilliant sight which the Temple presented, the distinguished gathering which graced the auditorium, and the fine address of the President.

The Jews of Canada are nominally under the jurisdiction of the Chief Rabbi of England but in many ritual matters, such as the introduction of the organ and having a female choir, they have taken an independent stand. Some time ago there was an attempt on the part of some Anglican clergymen to have religion taught in the Toronto schools. Assisted by Messrs. E. Scheuer and A. D. Benjamin, Rabbi Lazarus fought with voice and pen against this movement, and eventually succeeded in preventing the present school system, which secures justice to one and all, being tampered with. The arguments thus employed were used by the Baptists also in their opposition to the suggested innovation. Of the rest of the cities of the Dominion there is little to say, with the exception of Hamilton. There the first Jews settled about 1850. Some five years later those of the Jewish faith living in Hamilton, who had come mostly from Germany, banded themselves together as a Mutual Benefit Society to which they gave the name of "Anshé Shotom." This was the germ out of which the present congregation has developed. Amongst the early settlers who attained prominence were Rosenband and Drey, who were engaged in the fancy goods trade, and also the Levy family, who to-day have one of the most extensive wholesale jewelry businesses in Canada and rank high as upright merchants. Quite early in their existence the Anshé Shotom bought a piece of ground which they used as a cemetery, Mrs. Drey being the first to be buried there, and later on they rented a Hall on King Street in which they worshipped up to 1882. Though they had no properly ordained minister they always kept a Cantor. In 1862 the Anshé Shotom secured an Act of Incorporation.

But in reality Hamiltonian Jewry had no history to speak of until the arrival of Mr. E. Scheuer, who is now the Treasurer of the Holy Blossom Congregation in Toronto and the Superintendent of the Sabbath School. Intensely earnest and sincere he infused a new spirit into the community, enkindled the enthusiasm of his co-religionists, and imparted fresh energy to all their undertakings. In 1871 he inaugurated a Sabbath School which was the first of its kind in Canada, and proved no less a great factor in helping forward the cause of Judaism, than in the development of a lofty character in those who were privileged to become his pupils. In 1875, Mr. Scheuer, who had by that time entered into partnership with the Levy Brothers, became President of the

Anshé Shotom Congregation, which still had no building of its own for the purposes of worship. He introduced reforms into the ritual and brought system into the organization. The improvements which he made increased the desire amongst the members of the Anshé Shotom, who never numbered more than twenty-five, to erect a Synagogue in which the religion they professed might have a local habitation befitting its dignity and importance. With praiseworthy zeal Messrs. E. Scheuer, Mark Cohen, B. S. Rosenthal and others set to work to raise subscriptions for the necessary fund. In their efforts they were assisted by many non-Jews who gave liberal donations to their Hebrew fellow-citizens. Finally these labours were crowned with success, and in 1882 the new Temple, which is one of the prettiest and most compact buildings in the whole of Canada, was completed and dedicated amid imposing ceremonies and great rejoicings.

Dr. Birkenthal was the first Rabbi. For his learning and ability, his gentle demeanour and benevolent disposition, he gained the respect and love of Jew and Gentile alike, and when he died in 1893 the funeral oration, which was pronounced by Rabbi Lazarus, of Toronto, was annotated by many tears from the large and varied audience which assembled to do the last honours to one who had laboured in their interest with so much usefulness and spent amongst them so many years of beneficent activity. Dr. Birkenthal was succeeded by Dr. Wohlberg, but owing to so many of the prominent members of the congregation having moved to Toronto the Anshé Shotom has through financial embarrassments been compelled to revert to earlier conditions, and to dispense with a properly ordained minister. In speaking of those who have been the leading lights of the Jewish community in Hamilton one must not forget the noble work of Mrs. Levy, the sister of E. Scheuer. In all charitable endeavours she has been first and foremost. Like Mrs. A. D. Benjamin, the wife of the President of the Holy Blossom Congregation, who possesses a similar character, she superintends the work amongst the poor and is the head of the Ladies' Benevolent Society which owed its existence to her suggestions, and draws from her a great deal of its chief support. Amongst other early Jewish residents of Hamilton may be mentioned Abraham Simon, who was one of the charter members of Anshé Sholom, B. Daniels, Daniel Shire and Samuel Wolf.

In the other cities of the Dominion, such as Ottawa, Victoria, B.C., Kingston, London, Winnipeg, Halifax, Quebec, there are Jews to be found in smaller or greater numbers. In almost every case they have formed congregations, but being mainly composed of Russian and Polish refugees they have not yet secured the services of properly qualified English ministers. There is a Synagogue in Victoria, B.C., where until recently the Rev. Dr. Philo acted as Minister. There is a Synagogue in Ottawa. This was built a couple of years ago. There is a Synagogue in Halifax on Starr Street, founded in 1895. Mr. J. Lesser is the President, and Mr. M. Browdy acts as Minister to the twenty-two Jewish families that reside there. In addition to this the congregation organized a Hebrew School a year ago, and two years previous to that the Baron de Hirsch Benevolent Institution for the assistance of emigrants. There is little doubt that many of these cities as they grow in wealth and importance will be heard from later on as possessing flourishing and progressive Jewish communities. Taking a general survey of the entire field one cannot but come to the conclusion that there is a great future in store for the Jews of Canada. With the progress and development of the country to which they are in a manner indispensable they will advance *pari passu*. By means of their business sagacity and shrewdness they will help to increase its wealth, keep the wheels of its industry revolving, and give an impetus to every branch of commerce and trade. It is impossible for Canada to have any better and more profitable class of citizens, and it would be poor policy on her part not to do everything in her power to make their lives here comfortable and happy.

THE CHRISTADELPHIANS IN CANADA

By ROBERT S. WEIR, of Toronto.

The Christadelphians (Brethren of Christ) are not a numerous body. Their chief location is Birmingham, England, but they are to be found in London, Liverpool, Manchester, Edinburgh, Glasgow and in large or small groups all over the British Empire, as well as in the United States of America. They own no Church property but usually meet in public halls or private dwellings for worship and preaching of the Gospel. They have no paid ministers or officials. Each "Ecclesia" or "Church" manages its own affairs usually by means of a committee elected by the members. Every member is expected to take part in spreading the Gospel among neighbours as opportunity arises and to "Give to every man that asketh a reason of the hope that is in him." (1 Peter 3: 15.)

They believe that the Gospel consists of the news of the "Kingdom of God and the things concerning the Lord Jesus Christ" (Acts 28: 31), and that the belief of these things and baptism (by immersion in water) into Christ is necessary for salvation. "These things" they regard, briefly, as comprising:

I. The things concerning the Kingdom of God. "Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God." (Mark 1: 14.) "He said unto them I must preach the Kingdom of God to other cities also; for therefore am I sent." (Luke 4: 43.) "When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women." (Acts 8: 12, 25.) This kingdom will be a Divine-political institution to be established on earth, by means of which the world will be brought into subjection to God. "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

In effect this will be the ancient Kingdom of Israel restored, with Jesus Christ, the lineal descendant and heir of David, on the throne. "The Angel" (Gabriel) "said unto Mary . . . . thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1; 30-33.) "After this I will return and build again the tabernacle of David, which is fallen down; and will build again the ruins thereof; and will set it up tnat the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15: 16, 17.) This will necessitate the return of the twelve tribes of Israel to Palestine. "Thus saith the Lord: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. 37: 21, 22.) It will also necessitate the return of Christ to earth. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) In this capacity he will bring about all the good things promised. "He will make her (Zion's) wilderness like Eden and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving and the voice of melody." (Isa. 51; 3.)

II. The things which concern the Lord Jesus Christ—that He is the "Only begotten Son of God"; the "Mediator between God and men"; the "Lamb slain for our sins"; the "Manifestation of God the Father, who is above all"; that "He died, was buried, and rose again"; that He entered into heaven as the Antitypical High Priest with His own blood, to appear in the presence of God for us; that "He will come again as Judge of quick and dead," and to "rule the world in righteousness." In connection with this they believe that there is but One God—the Father; and One Spirit—the Holy Spirit; not a person or God, but the Spirit of God, by means of which Jesus was begotten (Luke 1: 35), and all things were created (Bal. 104: 30). They also believe that man is a creature of the dust, mortal in nature, and unconscious in death; dependent on Jesus Christ, the "life Giver," for eternal life, to be attained at the resurrection.

Their belief is held to be a resuscitation of

Apostolic teaching, which became corrupted in the early centuries of the Christian era. The person instrumental in this matter was John Thomas, M.D. Dr. Thomas was born in London, England, April 12th, 1805, and died in West Hoboken, Hudson County, N.J., March 5th, 1871. He was educated in London and became Demonstrator of Anatomy at St. Thomas' Hospital in that city. In 1850 he came to America and joined the Campbellites. Doctrinal differences soon began to develop between Alexander Campbell and himself, leading ere long to a rupture. The name Christadelphian was not adopted until the Civil War broke out in the United States, when a name became a necessity. The body gradually developed while the controversy between Campbell and Thomas raged. Its formation was therefore one of degrees. Dr. Thomas revisited Great Britain in 1860 and gave a course of lectures in the chief towns of England and Scotland which greatly augmented the number of his followers. He also paid several visits to Canada and partly as a result of these visits and partly through the circulation of a paper called *Herald of the Kingdom* the organization grew in scattered form throughout the Dominion. The present organ of these churches is *The Christadelphian*, edited by Joseph J. Hadley and Thomas Turner, of Birmingham, England. Another paper published in Glasgow along the same lines is called *The Investigator*. In Toronto there are three societies with slight doctrinal differences. Amongst other Canadian towns or districts which possess Christadelphian societies are Hamilton, Waterloo, Doon, Guelph, Galt and Muskoka.

THE QUAKERS IN CANADA

By J. M. CLARK, M.A., LL.B., of Toronto.

Undoubtedly one of the most striking personalities of the seventeenth century was George Fox, who founded the Society of Friends, "commonly called Quakers," in 1648. At first the name used was the "Children of Light," but in 1650 the name "Quaker" was received. Less than twenty years after its foundation William Penn joined the new Society, and in 1681 the Charter of Pennsylvania was granted. The story of the migration of the Friends to the American continent is full of interest. Most of the original settlements of Friends in Canada were composed of emigrants from the various States of the American Union.

In 1800 Governor Simcoe agreed to grant eight thousand acres of land between Yonge Street and Aurora, in the County of York, to Timothy Rogers, on conditions of settlement which were honourably and energetically fulfilled. The result was a settlement of forty families of Friends, many of whom afterwards went to the neighbourhood of Pickering. This was the origin of the Yonge Street Meeting, which has played such an important part in the history of the Society of Friends in Canada. For some time the various groups of Friends in British North America remained subject to their parent Meetings in the United States, but early in the century all were brought into connection with the New York Yearly Meeting.

The Yearly Meeting is the supreme tribunal, subordinate to none and independent in the transaction of its business and in making and executing the disciplinary regulations of the Society. The polity of the Quaker Church, as the Society of Friends may be called, recognizes a series of meetings in regular gradation—the preparative meeting subordinate to the monthly; the monthly to the quarterly; and the quarterly to the yearly; while each Yearly Meeting is independent. The different Yearly Meetings in England and America keep up a friendly and fraternal connection with each other by means of epistles, visits and general letters of recommendation from one to the other. There is no subordination acknowledged by one Yearly Meeting to another, or to all the others, though great importance is attached to the views and actions of the London Yearly Meeting.

The Yearly Meeting in Canada affords an illustration of the Quaker method of constituting such a gathering. In 1863 the Friends in Canada applied to the New York Yearly Meeting for the establishment of a Yearly Meeting in Canada comprising the Quarterly Meetings of Pelham, Yonge Street and West Lake. A Canadian Yearly Meeting was accordingly constituted on the 28th of June, 1867. A book of discipline prepared in 1810 was in force in Canada until its revision by the New York Yearly Meeting in 1859, and when the Canadian Meeting was set up, or established, the New York discipline of 1859 was adopted. In 1877 this discipline was revised by the New York Yearly Meeting and in 1880 the revision was substantially adopted by the Yearly Meeting in Canada.

This led to a controversy which was decided in the Civil Courts and in which several important legal principles in regard to Church property and organization were laid down and established. The action, which is known as Dorland *versus* Jones, was tried before Vice-Chancellor Proudfoot, who decided in favour of the section of the Society of Friends who opposed the action of the Yearly Meeting in adopting the new discipline. The Court of Appeal for Ontario reversed this decision and from the decision of the Court of Appeal for Ontario there was an appeal to the Supreme Court of Canada which sustained the Ontario Court of Appeal. The official report of the judgments in the Supreme Court is contained in Volume 14 of the Supreme Court Reports at page 39. The controversy in that action was in regard to property conveyed in 1821 to Trustees of the West Lake Monthly Meeting of Friends. There was a subsequent deed in 1835 in a Religious Societies Act in which the earlier deeds were recited granting to the Trustees for the West Lake Monthly Meeting, "so long as the members constituting it shall remain and be from time to time continued in religious unity with the Yearly Meeting of Friends (called Quakers) as now established in London, Old England."

The Court also approved of the principle that the title to the property of a divided Church is in that part of the organization which is acting in harmony with its own laws, and the ecclesiastical laws, usages, customs, privileges and practices which are accepted and adopted by the Church before the division takes place constitute the standard for determining which of the contesting parties is in the right. It was also shown in the judgment in that case that property may be conveyed to a religious body or in trust for them on condition of their adherence to certain specified articles of faith, or certain prescribed discipline or ritual, and if a religious institution is established for the express purpose of some particular form of religious worship it is not in the power of individuals having the management of that institution at any time to alter the purpose for which it was founded. The Court recognized the principle that every Church and every principal ecclesiastical Denomination, claiming to be founded on Christian principles or composed of persons calling themselves Christians, has within itself some *quasi* legislative and supreme powers having control over matters of doctrine as well as discipline and having some jurisdiction at least over what pertains to the faith as well as the practices of its members. The Court held that the revised discipline was fairly and legally passed by the Canadian Yearly Meeting and in the discussion in the Court the unique method of carrying on business by a Society of Friends was fully explained.

In the Quaker Meeting it cannot be said that the majority governs. The Yearly Meeting is presided over by a Clerk whose duty it is to ascertain the "solid sense" of the meeting. He asks the opinion of members and weighs instead of numbering the opinions and takes into account the piety, standing, wisdom and reputation of the persons thus expressing their opinions. The feeling which arose out of the rather heated controversy referred to above has subsided, and the Society of Friends in Canada is now in a prosperous condition.

The views of the Society of Friends as to war, oaths, dress, etc., are well known. They oppose mere forms and regard the spirit of worship as all-important. The Society of Friends believes in one God, the Creator of all things. It accepts the Bible as God's inspired word. It believes in the Divinity of Christ and the doctrine of the Holy Trinity. Baptism by water is rejected and the only true baptism is thought to be that of the Holy Spirit. The Sacrament of the Lord's Supper is considered unnecessary.

The members of this Society are everywhere recognized as industrious, frugal and virtuous. Their honesty in commercial dealings is especially well known. They have already rendered notable services to the cause of peace, of education and humanity, but this work has not yet been finished. Much remains to be accomplished before it can be said that the meek have inherited the earth or the war-drum ceased forever to beat.

THE DISCIPLES OF CHRIST

By PROFESSOR H. McDIARMID, M.A., LL.D., of Hiram College, Hiram, Ohio, U.S.

This body of people, generally known as "The Disciples," or the "Disciples of Christ," are willing to wear any name that is applied in the New Testament to the followers of Christ, but are opposed to the many human names that now distinguish the various bodies into which Christians have formed themselves—although it does not now appear that such distinguishing names can be avoided until the divisions themselves shall cease. In the first decade of the present century Thomas Campbell, a minister in the body of the Seceders, manifesting more liberality than was thought meet towards the different religious bodies of the time, was called to account by the Presbytery of Charters, of Western Pennsylvania, U.S.A. The chief charge brought against him was "that he had failed to inculcate strict adherence to the Church standards and usages, and had even expressed his disapproval of some things in said standards." He appealed from these standards and usages to the Scriptures, as the all-sufficient and only authority in religious faith and practice. As the rightfulness of his appeal was not allowed he broke with the Seceders and formed an association called "The Christian Association of Washington," whose sole purpose was declared to be "the promotion of simple, evangelical Christianity, free from all mixture of human opinions and innovations of men."

Alexander Campbell, then a young man, joined heartily with his father in this work of reform and in the plea for Christian union, appealing from human creeds to the word of God as a wholly sufficient rule of faith and practice in spiritual things. Being thus free to behold whatever they might see in the Sacred Scriptures they soon discovered that infant baptism and sprinkling for baptism seemed to be without Divine authority. As a result of this discovery the two Campbells and those associated with them were baptized on the profession of their faith in Jesus as the Christ, the Son of the living God. As they continued to walk in the light that came to them, new light from the Divine pages continued to break upon their vision. Thomas Campbell, without perhaps fully understanding the sweep of his own words, thus clearly stated the object of the movement: "That we may come fairly to original ground, upon clear and certain premises and take up things just as the Apostles left them; that thus, disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the Church stood at the beginning." It is believed that no previous reformer has taken such high ground or proposed such a sweeping change in Church affairs. Touching this point Dr. Robert Richardson, author of the "Memoirs of Alexander Campbell," says: "Never before had any one presumed to pass over so lightly the authorities and usages and decisions of so many intervening centuries. Here, indeed, was the startling proposition to begin anew—to begin at the beginning; to ascend at once to the pure fountain of truth; and to neglect and disregard, as though they had never been, the decrees of Popes, Councils, Synods, and Assemblies, and all the traditions and corruptions of an apostate Church. Here was an effort, not so much for the reformation of the Church as was that of Luther and Calvin, and to a certain extent even that of the Haldanes, but for its complete *restoration* at once to its pristine purity and perfection. By coming at once to the primitive model and rejecting all human imitations; by submitting implicitly to the Divine authority, as plainly expressed in the Scriptures; and by disregarding all the assumptions and dictations of fallible men; it was proposed to form a union upon a basis to which no valid objection could possibly be offered. By this summary method the Church was to be at once released from the controversies of eighteen centuries and from the conflicting claims of all pretenders to apostolic thrones, and the primitive Gospel of salvation was to be disentangled and disembarrassed from all those corruptions and perversions that had hitherto delayed or arrested its progress."

The Christians engaged in this movement

increased in numbers rapidly, and after a few years became associated with the Baptist Denomination. While, however, many of the Baptists adopted the views and purposes of the new organization, the majority disliked the warfare that was made on human creeds as tests of fellowship and bonds of union, and were also displeased with the attack that was made against supposed miraculous conversions by the Holy Spirit apart from the reception of the Gospel by faith. The result was a separation into two bodies, many Baptists going with the Disciples. The Disciples now number over 1,000,000 members all told and are increasing rapidly. They are most numerous in the United States, though they have many churches in Canada, England, Scotland, Australia, and also several in the foreign field. In Canada they number about 6,000. Among the pioneers of the movement in the Dominion may be named Dugald Sinclair, of Lobo; James Black, James Kilgour, Alexander Anderson, of Eramosa; and Edmund Sheppard of Dorchester; all of whom have ceased from their labours.

While the Disciples are not willing that any human statement of doctrine shall be presented as an authoritative creed to bind Christians, they have generally reached well-fixed conclusions touching the great matters of revelation; and these conclusions they are not backward in stating at any time for public information. They hold that any one who believes that Jesus is the Christ, the Son of God, and is so influenced by his faith that he determines on a life of obedience to Him, should be added to the Church by submitting to the ordinance of Christian Baptism (Mark xvi. 16; Acts ii. 36-40). They believe that the conditions of salvation are the same as the conditions of Church membership, and, therefore, that to present to the sinner a set of doctrines to be believed on his way to the church is un-apostolic and unscriptural. In common with most other Christian bodies they believe in the Divine inspiration of both Testaments—that holy men of old spoke as they were moved by the Holy Spirit, and that the Apostles and other New Testament writers were guided into "all the truth" by the Holy Spirit, which was given to them according to the promise of the Saviour (John xvi. 13).

They hold firmly to the true Divinity of Jesus, accepting without discount the language of John and Paul (John i. 1; Col. i. 15-19; Phil. ii. 6) as well as the testimony of Jesus concerning Himself as the Son of God (John iii. 17, 18; ix. 35-38). They teach that the death of Christ is for all men, and that, in the exercise of the freedom of choice that belongs to men, all may accept it and be saved. They insist that the power that God has given for the regeneration and salvation of sinners is the Gospel, and not the influence of the Holy Spirit going before the Gospel to renew the heart and thus make faith possible (Rom. i. 16; 1 Cor. i. 18; iv. 15; xv. 2). They preach faith and repentance, together with their expression in baptism, as the conditions of securing the forgiveness of sin (Mark xvi. 16; Acts ii. 36-39; Gal. iii. 26, 27). Jesus having said that the world cannot receive the Holy Spirit (John xiv. 17), and Paul having said "because ye are sons, God hath sent forth the Spirit of his Son into your hearts" (Gal. iv. 6), the Disciples encourage believers only to look for the incoming and indwelling of the Holy Spirit. They make no distinction between the nature of the Divinity and personality of the Father and of the Son and of the Holy Spirit.

They teach that Church membership, as well as the ordinance of baptism which leads to it, is for none but believers in Jesus, and in proof of this appeal to the commission of the Saviour and the record in the Acts of Apostles of the formation of churches throughout the Roman world under the preaching and direction of men who were guided by the Spirit of God. They attend the Lord's Supper every first day of the week, after Apostolic example, as a memorial of the Lord himself, and not as a sacrifice. They regard faith as valuable only as it leads to the life of faith—a life that has supreme regard to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, and whatsoever things are lovely." They believe in a universal resurrection to a universal judgment when all will be rewarded according to their deeds, reaping what they have sown.

In harmony with most Christians they recognize nothing but truth in the earlier statement of what is known as the Apostles' Creed: "I believe in God, the Father Almighty, and in Christ Jesus His only begotten Son, our Lord, who was born of the Holy Spirit and the Virgin Mary, was crucified under Pontius Pilate and was buried. On the third day He rose from the dead. He ascended into heaven. He sitteth at the right hand of the Father, whence He will come to judge the living and the dead; and in the Holy Spirit, the holy Church, the remission of sins, the resurrection of the body, and life everlasting" The literature of the Denomination consists chiefly of *The Christian Baptist*, *The Christian System*, "Baptism, Its Antecedents and Consequents," by A. Campbell, "Memoirs of A. Campbell," by Dr. R. Richardson; "Evenings with the Bible," by Isaac Errett; and "First Principles," by J. S. Lamar (Standard Publishing Company, Cincinnati, Ohio)

THE CHRISTIAN ASSOCIATION.

By the REV. ALBERT TRUAX, of Brantford.

The founder of this organization is the Rev. Nelson Burns, B.A., of Toronto. Its chief tenet is absolute Divine guidance. Mr. Burns graduated at the Toronto University in 1858, with honours. About eight years after that he entered the ministry of the Methodist Church, and severed his connection therewith in 1894. He was recognized by his brother ministers as one who gave special attention to the spiritual side of religion, preaching and writing chiefly concerning the work of the Spirit as witness and guide.

The doctrine of absolute Divine guidance as taught in this body is as follows: Any man may stand before his conception of God in the universe and make a covenant with Him—having the well-defined principle of accepting Him as his supreme ultimate guide and teacher to the end of life. That should the outcome of such absolute commitment be disastrous, nevertheless, he would remain true to the covenant, and let after generations be benefited by the results as witnessed in his life and death. This attitude toward God Mr. Burns testifies to have taken in the year 1882, whilst conducting a private college in the village of Georgetown, Ontario, and carried out fully to the present time. The results are maintained to be so satisfactory in every respect that he courts careful study of his life concerning them, and proclaims his willingness to assist others in living after the same pattern. He further maintains that this identical experience was the one and only distinguishing fact in the life of Jesus.

This testimony, or creed, necessarily makes all the dogmas and creeds of Christendom of secondary importance; to be accepted or rejected simply as reputed scientific facts are accepted or rejected, viz, after exhaustive examination. For example, it is believed that such dogmas as the miraculous conception of Jesus or the inspiration of the Bible are not necessarily true, but stand or fall as their credentials are made good or proved valueless by impartial investigation. No importance whatever is attached to the acceptance or rejection of one or both. It is further maintained by Mr. Burns that, after careful examination of all the writings of the eastern sages, he is convinced that no one before Jesus illustrated this doctrine of absolute Divine guidance, not excepting Socrates, who seems to have approached nearest thereto. Moreover, that soon after the death of Jesus these his peculiar teachings and experiences were lost sight of, and hence modern Christianity is not the legitimate offspring of the life and teaching of Jesus of Nazareth.

It is further maintained that no special conception of the nature and attributes of God are requisite as a foundation on which to build the superstructure of His Gospel. God inseparably blended with the material universe, or a personality outside thereof, or only a supreme force or law after the pattern of the law of gravitation—any or all such conceptions are sufficient as a starting point. The results of absolute Divine guidance in the individual will be the same and the whole outcome satisfactory. Certainly this makes the Christian Association dissimilar to all other organizations in a marked degree.

Two other Methodist ministers besides Mr. Burns—the Rev. Paul Flint and the writer—were separated from their Conferences because of their acceptance of these teachings, and live in Galt and Brantford respectively, where they give their whole time to the propagation of this belief. The Association owns what was Wesley Park House, situated in the town of Niagara Falls, Ontario, where it holds a prolonged summer convention each year. It also holds various conventions and weekly meetings in different parts of the country. The Association publishes a quarterly, called *The Expositor of the Christ-life*, as its organ. Its other publications consist of "Divine Guidance," a book of nearly two hundred pages, and "How to keep converted," and "A New Study of the Christ-life," both pamphlets.

THE BROTHERHOOD OF ST. ANDREW

By the REV. CHARLES H SHORTT, M A., of Toronto.

The awakened life of the Church of England in different countries has shown itself (among other ways) in the forming of a number of voluntary societies for various sorts of work and in answer to many needs. One of the great evils clearly seen was the alienation of men, and especially of young men, from public worship and religious work. Feeling this deeply, a few young men with Mr. J. L. Houghteling at their head, in St. James' Church, Chicago, U.S., agreed "to pray daily for the spread of Christ's Kingdom amoug young men, and to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ." This happened on St. Andrew's Day, 1883, from which time the Society has been known as the Brotherhood of St.Andrew; and its workers draw great inspiration from the thought that they are carrying out the simple plan of work begun by their patron Saint, who, when he had found the Messiah, went and brought his brother to the same great blessing.

Since then the Society has extended throughout the United States and Canada into England, Scotland, the West Indies and Australia, and has proved itself a most valuable aid to the Church work. The International Convention at Buffalo, U.S., in 1897, with its fifteen hundred delegates from all over the world, attracted much attention and showed that this organization, based as it is upon the truest principles, will have a permanent place in the Church so long as special work amongst men is needed. Mr. Houghteling has been elected every year from the beginning as its President in the United States, but the headquarters there are in New York, at the Church Mission House, and not in Chicago as at first.

Some chapters had been formed in Canada as early as 1886, but it was not until 1889 that anything like concerted action began in the Dominion. The enthusiasm of the American Convention at Cleveland in 1889, however, so inflamed some Canadian Churchmen who were there that during the following year organized work was begun at Toronto. Our strong views in the Anglican Communion in Canada as to the independence of National Churches made it essential that the Brotherhood here should have its own government, answerable to nobody but the Church authorities in the Dominion. Hence a Council was elected in 1890, with Mr. C. Ferrar Davidson as its President—a layman to whom Canadian Churchmen have great reason to be thankful, as he has been the prime mover and persevering worker in the movement as well as its official head ever since its beginning. He has with him an army of able and earnest workers, who show that the service of Christ and true manliness are not only not inconsistent but are one and the same thing—a host of steady workers who know how to avoid indifference on the one hand and cant on the other. There are now bands of men, in a hundred and forty parishes from the Rockies to Nova Scotia, who carry out their simple rule of prayer and service week by week, meeting in convention once a year for united communion, for consultation about methods of work, for the renewing of ideals and awakening of enthusiasm.

As helps towards carrying on their special work, men's Bible classes are usually organized by local chapters, but the other methods of work vary according to local circumstances. In Halifax it is largely on the docks and amongst sailors, and something of that kind is also done in Toronto. Services are organized, carried on of course by the clergy, at many summer resorts and especially where there are many campers.

There is the visitation of hotels and clubs in many places. Some members of the Society do other Church work such as Sunday School teaching and choir singing, but this is quite apart from what they would call "Brotherhood Work." That work is exclusively the bringing of young men within the sound of the Gospel, and whatever is undertaken by a chapter must have that end in view. A Boys' department has been instituted with the object of training future members of the Brotherhood, of which about twenty chapters have been enrolled. This association differs from most societies in that it does not strive to increase its membership to any great extent, its work being to build up the Kingdom of Christ, not to enlarge itself. It is like a committee of specialists, which is burdened rather than assisted by a large membership, unless all the men in it are suited to the work and full of real enthusiasm. It numbers about 1,200 in Canada. *The St. Andrew's Cross*, published in New York, is the official organ of the Brotherhood, one page being always devoted to the Canadian part of the Order. The emblem is a red St. Andrew's Cross. At the meeting in Hamilton, Ontario, in September, 1898, Mr. N. Ferrar Davidson was re-elected President. Judge Senkler, of Perth, Ont., and Mr. H. C. Tilley, of St. John, N.B., were chosen Vice-Presidents.

Canadian Scenery—View on the Saguenay River, Province of Quebec.

MISCELLANEOUS RELIGIOUS HISTORY—EDITOR'S NOTES

Statistics of all the Denominations. According to the Canadian Census of 1891 the Church of England in Canada had 19 Bishops and about 1,000 clergymen; the Roman Catholic Church had 1 Cardinal, 5 Archbishops, 23 Bishops and some 1,500 clergy; the Presbyterians had 991 clergy, 164,465 communicants, 2,358 churches, 14,825 Sunday School teachers, 124,310 pupils and an annual expenditure of over $2,000,000; the Methodists had 3,092 churches, 1712 clergy, 241,273 members, 29,705 Sunday School teachers, 233,047 pupils and a Church property valued at $12,000,000; the Congregationalists had 100 clergy, 117 churches, with a seating capacity for 35,469 persons, 122 Sunday Schools, 1,220 teachers, 8,503 pupils, and an annual expenditure of $127,800; the Evangelical Association had 70 clergy, 84 churches, with a seating capacity for 33,600 persons, 88 Sunday Schools, 1,003 teachers and 6,300 pupils; the United Brethren 25 clergy, 41 churches, 30 Sunday Schools, 427 teachers and 1,768 pupils.

The following table gives the figures for the Dominion of the chief religious Denominations in 1891:

Adventists	6,354
Baptists	303,749
Brethren (United)	11,639
Congregationalists	28,155
Roman Catholics	1,990,465
Church of England	644,106
Disciples	12,763
Jews	6,414
Lutherans	63,979
Methodists	847,469
Pagans (Indians)	26,709
Presbyterians	755,199
Protestants	12,216
Quakers	4,638
Salvation Army	13,949
Unitarians	1,772
Universalists	3,196
Other Denominations	33,756
Not specified	33,983
	4,800,511
No particulars from unorganized territories	32,168
Total	4,832,679

Mormonism in Canada. There are a limited number of Latter Day Saints in the Province of Ontario, who claim to be a progressive section of the original Utah Church. They are also stated to be increasing in numbers. On July 16th, 1898, the Toronto *Globe* contained a somewhat elaborate sketch of their position and progress, from which most of the following facts have been taken. It appears that the "Re-organized Church of Jesus Christ of Latter Day Saints", to give it the full official title, claims to be the original body founded in 1830 by Joseph Smith, who gave to the world the "Book of Mormon" from which his followers derive their popular name. The sect increased rapidly until the year 1844, when Joseph Smith was killed at Nauvoo, Ill. After the death of their leader the Church became divided into numerous factions. One of these, headed by Brigham Young, soon obtained the ascendancy, and, in 1847-48, migrated to Utah to the number of about 10,000, and there established polygamy and other peculiar features which have brought Mormonism into disrepute. The remaining membership was scattered and disorganized, but a few years later, in 1852, a remnant effected a re-organization, of which, in 1860, Joseph Smith, the son of the founder, then some twenty-eight years of age, assumed the leadership. They attach much importance to having Joseph Smith at the head of the organization, claiming that he has a hereditary right to the Presidency of the Church, and that his occupancy of that position gives their body an indefeasible status as the true, original and only Church of Latter Day Saints. The Denomination has had a steady growth in membership, and now numbers about 41,000, mainly in the Western States, its headquarters being at Lamoni, Iowa.

It is about twenty-two years since the first missionary efforts were made in Canada, and churches established in Middlesex and Kent Counties. A branch formed in Toronto in the seventies collapsed in 1880, owing to the officials leaving for Missouri, U.S. In 1891 the work in Toronto was resumed by Elder Frederick Gregory, of St. Mary's, who organized a branch which now has a membership of about 110. There is also a branch at Humber Bay about 30 strong. Ontario is the only Province in which any sustained missionary effort has been made or in which there are any organized churches, and the body is only found in the western part of the Province. In London they claim a following of about 250, in St. Thomas of 200, and are also organized in Chatham, Niagara, St. Mary's, and other towns, besides having many branches throughout the rural districts of the western peninsula, and particularly in Dufferin County. The head of the Church in Canada is Elder R. C. Evans, of London, who is one of the twelve apostles constituting the governing body of the sect. There are stated to be altogether some hundred congregations in the Province, with a total membership of about 2,500. Fifteen missionaries are engaged in the work in Ontario, who receive maintenance for themselves and families. There is no paid ministry, the religious exercises being conducted, as among the Quakers, by men who earn their living on week days in ordinary wordly callings.

Elder Gregory in a public statement has explained some of the points of difference between the teachings of the Latter Day Saints and those of the orthodox Churches. While the former accept the Bible in its entirety, they hold that God communicates with his Church by direct revelations from time to time, just as in ancient days. These revelations may come through various channels, either as inspired promptings to action by direct and audible voices, or through angelic messengers. In fact, to put it briefly, they teach that all the miraculous and supernatural manifestations recorded in the Scriptures may at any time be repeated when the direct interposition and counsel of the Almighty is needful for the promotion of His kingdom on earth. This idea of direct revelation appears to constitute the chief difference between the re-organized Latter Day Saints and ordinary Protestant Churches. Their modes of worship and the arrangement of their services are very similar. The ministers of the former preach from Scripture texts, for, though they recognize the Book of Mormon as a later Divine revelation, they do not appear to make much use of it in their sermons or their literature, and they sing the old familiar orthodox hymns. In fact, but for the prominence given to the doctrine of present-day revelation, the attendant upon their worship might well mistake the gathering for a Methodist or Congregational assemblage. It is claimed that the work of the Church is directed by revelation coming through their apostles and prophets. The mere announcement of any one of these that he has received a revelation, however, is not regarded as authoritative, as it is recognized that revelations may be deceptive, and that the "discerning of spirits" is as necessary to distinguish between the true and the false as in Bible times; so that a revelation has to be passed upon and duly approved by the "Twelve Apostles" and other governing bodies of a somewhat extensive and complicated hierarchy before it is carried into effect.

The Ontario adherents of Mormonism are mainly drawn from the working people. Anyone expecting to see anything peculiar or distinctive about them will be greatly disappointed; they seem to be in their congregations simply a body of plain, serious and apparently sincere worshippers, who have embraced a creed which, while not essentially differing in its practical injunctions from more popular faiths, is badly handicapped by its association in the public mind with the anti-Christian practices of the Utah polygamists. Polygamy they do not believe in and assert that it was never a doctrine of the original Church, but an after thought or principle of Brigham Young's. They hold that entire immersion is necessary to constitute baptism.

Progress of the various Denominations. In 1891 there were 10,480 churches in Canada. The Roman Catholics had one for 1,115 of their persuasion, the Church of England one for 386, the Methodists for 251, the Presbyterians for 428. The proportion of Roman Catholics to the whole population was 41.21; of Methodists 17.54; of Presbyterians 15.63; of Anglicans 13.37. The following figures are derived chiefly from the Census Returns of the years mentioned and will illustrate the advance in numbers of the more important Canadian Churches during a term of 40 years:

ONTARIO.

	1851.	1861.	1871.	1881.	1891.
Church of England	223,190	311,559	330,995	366,539	385,999
Methodists	213,365	350,373	462,264	591,503	654,033
Presbyterians...........................	204,148	303,374	356,442	417,749	453,147
Roman Catholics	167,695	258,151	274,166	320,839	358,300
Baptists	45,353	61,559	86,630	106,680	106,047
Total	853,751	1,285,016	1,510,497	1,803,310	1,957,526
Miscellaneous...........................	98,253	111,075	110,358	120,918	156,795
Total	952,004	1,396,091	1,620,855	1,924,228	2,114,321

QUEBEC.

Roman Catholics	746,854	943,253	1,019,850	1,170,718	1,291,709
Church of England	44,682	63,487	62,449	68,797	75,472
Presbyterians	33,470	43,735	46,165	50,287	52,673
Methodists	21,199	30,844	34,100	39,221	39,544
Baptists	4,493	7,751	8,686	8,853	7,991
Total	850,698	1,089,070	1,171,250	1,337,876	1,467,389
Miscellaneous...........................	39,563	22,496	20,266	21,151	21,146
Total	890,261	1,111,566	1,191,516	1,359,027	1,488,535

NOVA SCOTIA.

	1851.	1861.	1871.	1881.	1891.
Roman Catholic	69,131	86,281	102,001	117,487	122,452
Presbyterian	72,924	88,755	103,539	112,488	108,952
Church of England	36,115	47,744	55,143	60,255	64,410
Methodist	23,593	34,167	40,871	50,811	54,195
Baptist....................................	42,643	62,941	73,430	83,761	83,122
	244,406	319,888	374,984	424,802	433,131
Miscellaneous............................	32,448	10,969	12,816	12,264	17,265
Total..............................	276,854	330,857	387,800	437,066	450,396

NEW BRUNSWICK.

	1851.	1861.	1871.	1881.	1891.
Roman Catholic........................	....	85,283	96,016	109,091	115,961
Presbyterian	....	36,632	38,852	42,888	40,639
Church of England	....	42,776	45,481	46,768	43,095
Methodist	....	25,637	29,856	34,514	35,504
Baptist....................................	....	57,730	70,597	81,092	79,649
Total.............................		248,058	280,802	314,353	314,848
Miscellaneous..........................		4,034	4,792	6,716	6,415
Total.............................		252,092	285,594	321,069	321,263

PRINCE EDWARD ISLAND.

	1848.	1861.	1871.	1881.	1891.
Roman Catholics	27,147	35,852	40,442	47,115	47,837
Presbyterians	20,402	25,862	29,579	33,835	33,072
Church of England	6,530	6,785	7,220	7,192	6,646
Methodists	4,934	7,865	11,070	13,485	13,596
Baptists	2,900	3,450	4,371	6,236	6,265
Total	61,913	79,814	92,682	107,863	107,416
Miscellaneous	765	1,043	1,339	1,028	1,662
Total	62,678	80,857	94,021	108,891	109,078

	MANITOBA.		BRITISH COLUMBIA.		THE TERRITORIES.	
	1881.	1891.	1881.	1891.	1881.	1891.
Roman Catholics	12,246	20,571	10,043	20,843	4,443	13,008
Presbyterian	14,292	38,977	4,095	15,284	531	12,507
Church of England	14,297	30,852	7,804	23,619	3,166	14,166
Methodist	9,470	28,427	3,516	14,298	461	7,980
Baptist	9,449	16,112	434	3,098	20	1,555
Total	59,754	134,939	25,892	77,142	8,621	4,9216
Miscellaneous	6,200	17,533	23,567	21,031	47,825	17,583
Total	65,954	152,472	49,459	98,173	56,446	66,799

The Upper Canada Bible Society. This well-known and useful organization has quite an interesting history—one which was well brought out in the Annual Report for 1897. According to this document, the Society on the day of the Queen's accession, June 22nd, 1837, was already nine years old, having been formed in the year 1828, under the name of the York Auxiliary Bible Society. Its first year's operations resulted in the opening of thirteen branch societies, and produced an income of $722. In 1834 the name of the Society was changed to the "City of Toronto Auxiliary Bible Society." The number of branches had then increased to 30, and the income to $1,358. In 1841 the name was again changed to the "Upper Canada Bible Society," which was considered more appropriate for the work. This had been gradually increasing and extending, having in that year 88 branches and an income of $3,673. The following figures illustrate the Society's advancement from 1850 to 1895:

Year.	Branches.	Income.
1850	109	$4,808
1860	245	19,256
1870	256	25,105
1880	402	28,085
1890	517	33,444
1895	572	35,709

In 1870 a few branches withdrew and formed another auxiliary named the "Western Ontario Bible Society", which still exists with headquarters at London. As time rolled on the organization increased in strength and usefulness until its branches and depositories in 1895 numbered 584, which are established throughout the Provinces of Ontario, Manitoba, the North-West Territories and British Columbia. The work of the Bible Society is limited to one object. It issues and circulates only the Bible, and makes no profit on its sales; indeed many of the editions are sold below cost and the prices are the same all over the field. The total issues of Bibles, Testaments, and portions of Scripture by the Society since its beginning to the year mentioned amounted to 1,720,797 volumes. No less than 28,010 Bibles, Testaments, or portions of Scripture were issued and distributed during 1895. Of these there were in German, 746; French, 317; Hebrew, 173; Cree, 113; Ojibiway, 56; Greek, 39; Latin, 33; Spanish, 21; Chinese, 18; Swedish, 18; Italian, 16; Gaelic, 14; Icelandic, 14; Finnish, 13; Norwegian, 11; Hungarian, 10; Russian, 7; Arabic, 4; Danish, 3; Bohemian, 2; Japanese, 2; Polish, 2; Dutch, 1. The President of the Society is the Hon. G. W. Allan, while the Vice-Presidents include leading men of many Denominations.

The Universalists. This sect dates in the U.S. from a sermon by John Murray, on September 30th, 1770, in New Jersey. The first Society was organized on January 1st, 1779, at Gloucester, Mass. The principles of the body were for nearly a century embraced in what was known as the Winchester Confession—a document compiled at a Convention, meeting in 1803. Originally it was believed that all punishments inflicted on sinful man were confined to this life. The principles now accepted were set forth at the meeting of the General Conference in 1897, when the consideration of proposed substitutes for the Winchester Profession of Faith was continued from the previous meeting and articles of creed there approved for submission to this one were rejected and amended articles were adopted in place of them as to the conditions of fellowship in the Convention as follows:

The acceptance of the essential principles of the Universalist Faith, to wit:

1. The Universal Fatherhood of God.
2. The spiritual authority of the leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

The Winchester Profession was "commended as containing these principles, but neither this nor any other precise form of words is required as a condition of fellowship provided always that the principles above stated are professed."

The *Universalist Register* for 1898 states the number of parishes in the United States at 991; the number of ministers as 781, of whom 70 were women; the number of churches, 805, with 48,433 members; and the church edifices as 782, valued at $10,259,963. There were also 13 educational institutions, with 162 Professors and teachers and 1,443 students. In Canada, according to the Census of 1891, there were 9 ministers, 12 churches, 402 communicants, 7 Sunday Schools, 382 pupils, and Church property valued at $123,000.

The Adventists. There are about 6,000 members of this sect in Canada. The body owes its origin to William Miller, from whom comes the frequently used name of "Millerites." About 1833 Miller began to teach in the United States that the "Second Advent" of the Lord would occur in 1843. He soon found disciples and among them was Joshua V. Himes, a member of the Disciples of Christ, who possessed a great deal of energy and proselytizing power. He commenced a journal called *The Signs of the Times*, and later the *Advent Herald*, to disseminate the doctrines of the sect. Multitudes of people, chiefly ignorant, became believers; and at the time appointed it is said that thousands were out all night waiting in anxiety for "the coming of the Lord," according to the prediction of their leaders. They were disappointed, of course, but many still gave credit to new predictions fixing the time at new periods. As these successive times arrived the predictions still failed and many believers fell off. There is yet in existence, however, a sect bearing the name Adventists, who look for the "coming of the Lord," but who do not fix definite dates. They are now supposed to have about 70,000 adherents altogether, with 600 ministers.

In doctrine they differ from the Evangelical Churches generally only in their peculiar belief as to the personal coming of Christ and his bodily reign with the Saints on earth. They have no regular creed or form of discipline. It is a common belief amongst them that the wicked will be annihilated. Alcohol and tobacco are generally forbidden and abstinence from pork, tea and coffee is recommended.

The Tunkers. This sect of American and Canadian Baptists was originally founded by some German emigrants early in the 18th century. They took their name from the German word "Tunken," to dip, and hence "Tunkers" or as sometimes erroneously spelt "Dunkers," simply means "Dippers"—those who baptise by immersion. It is alleged that the sect originated in Germany about 1708, independently of the Mennonites, although both were comprehended in the name. The Tunkers are also called "Tumblers," a piece of American slang signifying the gesture made by the baptized as they kneel in the water and dip their heads in the act of baptism. But the name which they assume for themselves is that of Brethren in Christ.

The Tunkers of the United States were an offshoot from the Baptist community at Schwartzenau on the banks of the River Eder in Germany. Some of the members emigrated to America under the leadership of Conrad Peysel about the year 1719. Peysel afterwards separated from the rest and formed a peculiar settlement at Ephrata in Lancaster County, about fifty miles from Philadelphia. Here, he and his companions built a town in the form of a triangle, having a large orchard in the midst and surrounded by a belt of mulberry and apple trees. They dwelt in wooden houses of three storys high, while each constituted a kind of monastery. They dressed very much in the style of monks and nuns, men and women living under different roofs, using a vegetable diet and practising considerable mortification. Marriage was not forbidden among them, but when couples were married they were required to remove from Ephrata. Settlements were thus formed by the emigration of married Tunkers to other parts of the United States, and they are now found to the number of eight or nine thousand in Virginia, New England, Maryland, Ohio and Indiana, as well as in Pennsylvania.

In Ontario they number between six and eight hundred and were organized by Elder John Winford, who came from Pennsylvania, U.S., about the year 1803 and settled in Welland County near the Niagara River. There are (1898) eight congregations in the Province with eight "Bishops" and sixteen ministers. The organization in Ontario is connected with that in the States, and its Annual General Conference meets sometimes in the one country and sometimes in the other. Conferences are also held in York, Waterloo and Welland Counties. The statistics of this Denomination are not given in the Canadian Census where they are mixed up with the Baptists, and the Editor is indebted for these facts, in part, to Bishop Samuel Baker, of Gormley, Ontario.

The Tunkers still maintain some of their original characteristics, but they have now an organized ministry of unpaid Bishops, teachers and deacons, whereas formerly their religious services were conducted after the style of the Quakers. They dress in a similar way to the Quakers and, like them, refuse to take oaths or to engage in military or naval service. As a rule they hold their religious meetings in private houses, but meeting houses are beginning to appear amongst them. Among their religious observances are "love-feasts" similar to those held by the Methodists; and they also in some places maintain the custom of the ceremonial washing of one another's feet. They anoint their sick with oil as a means to recovery and generally discard the assistance of Medical men and the use of medicine. Some among them are also Sabbatarians in a strict sense, observing the Sabbath, or Saturday, as their day of rest. Like the Quakers they represent those early and rigid sectarians who in England acquired the name of Puritans. But unlike the warlike Puritans the Tunkers have always kept strictly aloof from war and politics and have deserved the name which was given to them at first of "the Harmless People." In Canada they have certainly proved themselves an industrious, frugal, law-abiding and temperate body.

SECTION III.

THE UNIVERSITIES AND HIGHER EDUCATIONAL SYSTEM OF CANADA.

HISTORY OF THE UNIVERSITY OF TORONTO

BY

JAMES LOUDON, M.A., LL.D., President of the University, and W. H. FRASER, B.A., Associate Professor.

THE University of Toronto and University College together constitute the state University of the Province of Ontario. The institution forms a part of the Provincial system of Education and is, like the public and high schools, non-denominational in character. As constituted at present, it is a teaching body in Arts and Medicine, Law, Applied Science, Dentistry, Pharmacy, Agriculture, Music and Pedagogy. The present organization is almost entirely the result of modifications of the University Act of 1853, and the names "University of Toronto" and "University College," as distinctive titles, were brought into existence by that Act. Hence, to understand fully the functions and mutual relations of the various bodies entrusted with the administration, it will be necessary to trace briefly the history of the institution before, and subsequent to, the date mentioned.

The movement which resulted in the establishment of a Provincial University in Ontario (then Upper Canada) dates from the closing years of the past century. With this movement the name of General Simcoe, first Governor of Upper Canada, is notably connected. During his governorship General Simcoe wrote more than once to the British Secretary of State for the Colonies, pressing upon his attention the necessity of establishing a University in Upper Canada, and indicated that the project might be carried out by an appropriation of Crown lands set apart for the purpose. In 1797, the year following the conclusion of his term of office, the Legislative Council and House of Assembly of Upper Canada, proceeding along the lines already traced by General Simcoe, petitioned His Majesty, George III., to appropriate "a certain portion of the waste lands of the Crown as a fund for the establishment and support of a respectable grammar school in each district of the Province, and also of a College or University." The petition was granted and the Executive Council, in conjunction with the judges and law officers of the Crown in the Province, were instructed to report on the manner and extent of the appropriation. Their Report (1798) recommended (1) the immediate establishment of a grammar school at Kingston and another at Newark (now Niagara); (2) the establishment of a grammar school at Cornwall and another at Sandwich as soon as funds should permit; (3) the establishment of a University in York (Toronto); (4) the appropriation of 500,000 acres of Crown lands for the establishment and maintenance of the four schools and the University; and (5) the reservation of at least one-half the whole grant for the purposes of the University. In 1799 the appropriation of lands was made, consisting of 550,274 acres. This amount was subsequently diminished by the appropriation of 190,573 acres for District grammar schools (1823), and 62,996 acres for Upper Canada College (1831).

From 1799, the year in which the land grant was made, to 1819, the University project made no progress whatever. In 1819, however, a Report was drawn up by the Executive Council looking towards a realization of the land endowment, and recommending the obtaining of a Royal charter. In 1820 provision was made by law for the representation of the proposed University by a member in the House of Assembly. In 1825 the exchange of a portion of the original grant of lands for an equal portion of the more valuable "Crown Reserves" was proposed, and was carried into effect in 1828. Meanwhile, in 1826, at the request of the Lieutenant-Governor, Sir Peregrine Maitland, a detailed Report on the whole question, including reasons for the immediate establishment of a University, was prepared by Dr. Strachan. In this Report, the sum of £2,050 was indicated as a minimum annual income. In the same year Dr. Strachan was sent by the Lieutenant-Governor to England to endeavour to secure approval of the plan outlined in his Report, and to obtain a Royal charter.

In 1827 the Charter was granted for a university under the title of the "University of King's College," and the necessary authority was given for the exchange of the original endowment lands above referred to. By this Charter the teaching, examining and management were entrusted to a corporation consisting of the Chancellor, President, and Professors. The granting of the Charter was immediately followed by a violent agitation concerning certain of its provisions, which in effect made the institution a University of the Church of England in Canada. In the Charter it was provided that the Bishop of the Diocese should be *ex officio* Visitor, and the Archdeacon of York (Dr. Strachan at the time) *ex officio* President; all members of the University Council were required to be members of the Church of England, and to have subscribed to the Thirty-nine Articles, and a like obligation was laid upon students of Divinity; which was provided for as one of the Faculties. The controversy occasioned by these provisions, which were in reality distasteful to the majority of the inhabitants of the Province, continued to rage for many years in Parliament and in the Press.

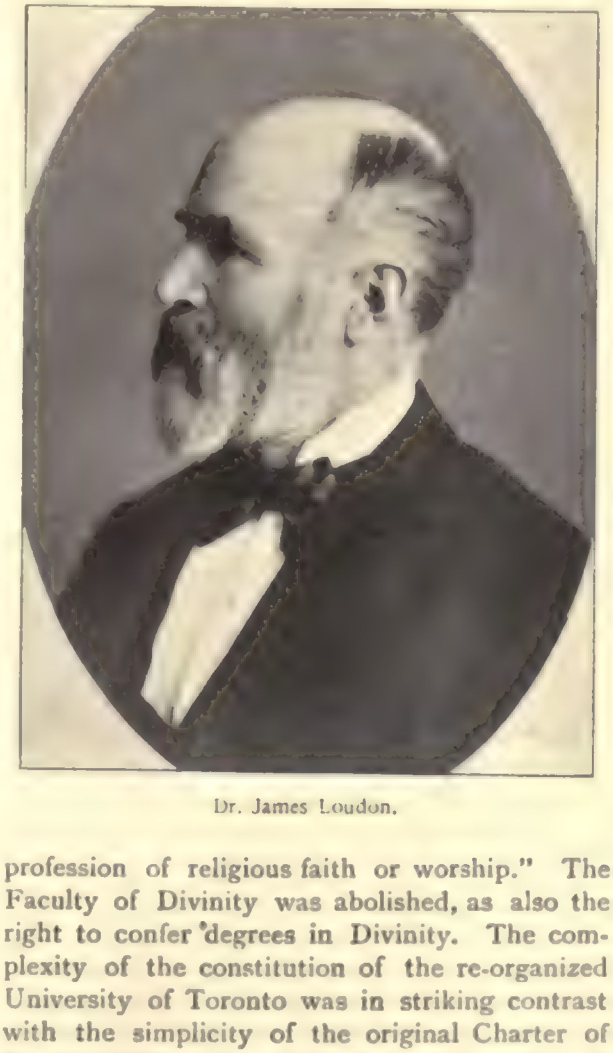
Into the details of the agitation it is unnecessary to enter here. The long delay in the settlement of the matter was the result of the totally divergent attitude assumed respectively by the Legislative Assembly and the Legislative Council. Finally, in 1837, a compromise was agreed upon, a special Committee of each of these bodies was appointed, and from the negotiations of the two Committees resulted a statute providing for the partial secularization of the institution. In substance the repealing clauses were as follows: (a) the Judges of the Court of King's Bench to be Visitors, instead of the Bishop; (b) the President to be appointed by the Crown, and not necessarily the holder of any ecclesiastical office; (c) the College Council to consist of the Chancellor, President, the Speaker of the two Houses, the Attorney-General and Solicitor-General, five Professors and the Principal of Upper Canada College; (d) no religious test to be required of Professors or members of the Council other than a declaration of belief in the Trinity and the Divine inspiration of the Scriptures; (e) and no religious test in qualification to be required of students or graduates.

In consequence of the controversy referred to, and of the prevailing uncertainty with regard to the future of higher education, there were organized or projected during this period various institutions whose history had eventually an important bearing upon that of the Provincial University, and which it is necessary on that account to mention at this point. In 1829, Upper Canada College was founded by an order of the Lieutenant-Governor-in-Council, and received as an endowment 62,996 acres from the original grant of lands, besides a building site and the proceeds of the old Grammar School site. In 1830 the Methodist Conference resolved to establish "a seminary of learning," which was incorporated in 1836 as the "Upper Canada Academy," and was opened to students the following year at Cobourg. Like Upper Canada College it was intended to be a preparatory school to the Provincial University when it should be established. By Act of Parliament in 1841 authority was given to confer degrees, and its name was changed to that of "Victoria College." The Presbyterian Church also after an unsuccessful attempt at organization in 1832, obtained a Charter from the Legislature in 1839 for a University at Kingston, and finally, after procuring a Royal charter of incorporation, established the University of "Queen's College" at Kingston, where the work of teaching was begun in 1842. Regiopolis College had been incorporated, in 1837, as a Roman Catholic Seminary, and carried on higher educational work at Kingston although not granted university powers till much later.

In the same year in which the Charter of King's College was amended, as explained above (1837), steps were taken to put it into effect by re-organizing the Council according to the prescriptions of the Charter and by preparing to erect a university building upon a site acquired some years previously in Toronto. The building contracts were ready to be signed when the Rebellion of 1837 intervened, and further operations were suspended until 1842, when the corner-stone of the building was laid by Sir Charles Bagot, Governor-General of Canada and Chancellor of the new University of King's College. In the next year (8th April, 1843), under the Presidency of Dr. Strachan, inaugural services were held, and the work of teaching was begun in the old Parliament buildings on Front Street, Toronto, where it was arranged that the work should be carried on pending the completion of a wing of the new building. The efforts which had effected the partial secularization of the Charter in 1837 were continued, and in 1843 a Bill was introduced in the Legislative Assembly providing not only for the complete secularization of the institution, but also for a union with it by a species of federation of the Colleges of Regiopolis, Victoria and Queen's. Against this Bill the Council of King's College protested, and it was finally dropped owing to a change of Government, only to be advanced, however, in a somewhat different form in 1845 by Mr. Draper, who had meanwhile become Premier.

The proposed legislation consisted of a Bill to create "The University of Upper Canada," another to transfer to it the endowment of King's College, and a third to amend the original Charter still further. These Bills after passing a second reading were withdrawn. Towards the end of 1845, Lord Cathcart, who had succeeded Lord Metcalfe as Governor of Canada and Chancellor of the University, invited an expression of opinion from the governing bodies of all the Colleges on the University Charter as amended in 1837. Replies were received from all four of the institutions concerned, and they were such as to make it evident that considerable dissatisfaction still prevailed. Again, in 1846, Bills were introduced similar to those of the previous year, but failed to reach a second reading. Finally, in 1849, a Bill providing for the complete secularization of the University was introduced by Mr. Robert Baldwin, carried in the Legislative Assembly by a large majority, and assented to by the Legislative Council. A statute supplementary to and explanatory of this enactment was passed in the next year.

By the Baldwin Act the name of the institution was changed from "King's College" to that of "The University of Toronto." Its secular character was made perfectly clear, for not only were all religious tests abolished as regarded the Faculty, students and graduates, but it was also provided that neither the Chancellor nor any of the Government representatives on the Senate should be "a minister, ecclesiastic or teacher, under or according to any form or profession of religious faith or worship." The Faculty of Divinity was abolished, as also the right to confer degrees in Divinity. The complexity of the constitution of the re-organized University of Toronto was in striking contrast with the simplicity of the original Charter of King's College, even as amended in 1837. It provided for every detail of University administration. Under this Act the Senate consisted of the Chancellor, Vice-Chancellor, all the Professors and twelve representatives—six appointed



Dr. James Loudon.

by Government and six by Divinity Colleges in the Province. The powers of the Senate were very extensive, and affected curriculum, teaching, examinations, degrees, duties of Chancellor, Vice-Chancellor and Professors, salaries, etc., and it nominated also candidates for Professorships from among whom the Government was bound to make an appointment. Its acts were subject to Government veto if exercised within two years.

Under the Senate was the Caput, consisting of the President, Dean of Faculties, and one representative of Convocation. The Caput had delegated powers over all ordinary discipline and government of the University, and control also of the acts of the President and Vice-Chancellor. The President, under the Caput and Senate, exercised general superintendence over students, studies, lectures, examinations and literary pursuits, except certain privileges of Deans of Faculties. The Faculties elected their own Deans and made by-laws not contrary to the statutes of the Senate, and subject to its veto. Lastly, an Endowment Board of five members, appointed severally by Government, Senate, Caput, College Council, and Upper Canada College, managed the property and reported to Senate, the property being vested in the University corporation. A very important feature of this Act was the provision which it made for the incorporation of Colleges on the condition of abandoning their degree-conferring powers. As became evident later, they were unwilling to do this unless admitted to a share in the endowment as teaching colleges. But such an arrangement was precluded by the Act, and Victoria, Queen's and Regiopolis Colleges remained independent as well as Trinity College, established in 1851 largely through the efforts of Bishop Strachan. Hence the Act failed in one of its principal objects.

So disappointing were the results of the Act of 1849, especially as regarded the co-operation of the Denominational Colleges, that in 1853 a new Act was passed which, as its preamble makes clear, was expressly designed as a further attempt to bring about their affiliation. To effect this purpose the institution was re-organized after the model of the University of London, as was said, into two practically independent parts: (1) an examining and degree-conferring body, with the name of "The University of Toronto" and controlled by the Senate, and (2) a teaching body with the name of "University College" controlled by the President and the Professors. All appointments to the staff were henceforth under direct control of the Government, which continued to exercise veto power over legislation of Senate and College Council. At the same time the teaching Faculties of Law and Medicine were abolished. The various Denominational Colleges were by the Act affiliated, and new affiliations were provided for. Moreover, it was provided that all unexpended surplus of the income fund each year should constitute a fund which might be appropriated by Parliament for academical education in Upper Canada, thus constituting for the Denominational Colleges a species of reversionary claim on the endowment. The Act of 1853 derives additional importance from the fact that it left the organization of the University essentially as it now is, the fundamental principle being a division into teaching and non-teaching bodies.

Previous to the Act of 1849, claims to a share in the endowment funds of the Provincial University had been formulated by some of the Denominational Colleges. These claims were revived after the passing of the Act of 1853, being based on the clause relating to the division of unexpended income referred to above. A fair idea of the scope of these claims may be obtained from the petition of the Methodist Conference of 1856, which prayed "that enlarged assistance may be granted to Victoria College and that part of the funds now expended on Toronto University and University College may be annually appropriated to the several Chartered Colleges"; and from a further petition of 1860 which prayed for an enquiry into University expenditures, and that "all Colleges in Upper Canada (Denominational or otherwise) may be placed on the same footing in regard to the University." The matter continued to be agitated for many years by petition, counter-petition, and Legislative enquiry, until in 1869 the Legislature of Ontario finally withdrew the annual grants which had been made to the Denominational Colleges for several years from the public funds.

Apart from some changes of a subordinate nature brought about by the Act of 1873, the constitution of the Provincial University remained practically unaltered until 1887, when an Act was passed known as the Federation Act, the object of which was, as had been that of the two previous Acts, to unite the various Denominational institutions with the University of Toronto. Under this Act Victoria University (Methodist), St. Michael's (Roman Catholic), Knox College (Presbyterian), and Wycliffe College (Anglican), have entered into federation with the University of Toronto, which latter has also under the Act a teaching Faculty in Arts and Medicine. Latin, Greek, Ancient History, English, French, German, Oriental Literature, and Ethics are taught both by University College and Victoria University. Certain optional subjects allowed to theological students are taught by Victoria University and the other colleges mentioned, while St. Michael's co-operates in teaching Modern History and Philosophy. By this arrangement, largely one of convenience, all other subjects in Arts and all subjects in Medicine are left to the teaching Faculty of the University of Toronto. Both the University of Toronto and University College are supported from a common fund derived from the endowments and other sources. Various institutions, such as the School of Practical Science, the Agricultural College, etc., have entered into affiliation with the University and enjoy representation on the Senate, which in turn prescribes their curricula and examines their students. The following paragraphs contain a brief description of the constitution and function of the various bodies entrusted with the management of the institution under the Act of 1887, which, with slight amendments, is still (1898) in force.

Library Building—University of Toronto.

1. *The Crown.* The supreme authority in all matters is vested in the Crown. The Lieutenant-Governor of Ontario is the Visitor of the University and of University College on behalf of the Crown, and his visitatorial powers may be exercised by commission under the Great Seal. All the property of these institutions is vested in the Crown, in trust, and is managed and administered by the Bursar, who is an officer of the

Crown. Annual appropriations are made on the authorization of the Lieutenant-Governor-in-Council. All expenditures of endowment are similarly authorized, subject to ratification by the Legislative Assembly. The Crown exercises also a veto power as to statutes of the Senate and enactments and regulations of the Councils. Appointments in the University and University Colleges are made by the Crown after such examination, enquiry and report as are considered necessary.

2. *The Board of Trustees.* This Board consists of ten members, viz.: the Chancellor, the Vice-Chancellor, the President of University College, *ex-officio*; five members elected by, but not necessarily members of, the Senate of the University of Toronto; and two members elected by, but not members of, the Council of University College. This Board has general advisory powers with regard to the management and disposition of the endowments and income of the University and College, subject to the control of the Crown. In the discharge of its functions the Board makes recommendations regarding investment of the funds, the leasing of University properties, the letting of contracts, and exercises a general superintendence over the University property as to insurance of buildings, etc.

3. *The Senate.* The Senate consists of three classes of members; (1) Ex-officio members; (2). Appointed members; and (3) Elected members. The *ex-officio* members are the Minister of Education, the President of University College, the President or head of each federated University or College, the present Chancellor and Vice Chancellor, and all past Chancellors and Vice-Chancellors. The appointed members consist of three representatives from the Council of the University of Toronto, one from the Council of University College, one from the Law Society of Upper Canada, one from each federated or affiliated institution (subject, however, in the latter case to certain restrictions), and nine members appointed by the Lieutenant-Governor-in-Council. The elected members at present number twenty-five, and represent the graduates of the University of Toronto in Arts (twelve members), in Medicine (four members), in Law (two members); the graduates of the federated University of Victoria (five members), and the High School teachers of the Province (two members), the graduates in Medicine and Law of Victoria University voting along with the graduates of the University of Toronto in the same Faculties. The body thus composed is renewed once in three years, when all except the *ex-officio* members must retire, being eligible, however, for re-appointment or re-election. The Chairman of the Senate is the Chancellor, who is the elected representative of the whole body of graduates, or in his absence, the Vice-Chancellor, who is elected by the Senate from among its members at its inaugural meeting after the triennial dissolution. The functions of the Senate regard the general management of the business of the University, the prescription of curricula in the various Faculties and Schools, the examinations for degrees, scholarships, prizes and certificates of honour, the granting of degrees, the levying of fees for examination and degrees, and the promotion of the welfare of the University in cases not otherwise provided for by law. The Senate is also required to report annually to the Lieutenant-Governor on the general condition and progress of the University, and has power to enquire and report concerning the conduct, teaching, and efficiency of members of the Faculties of the University of Toronto and of University Colleges.

4. *Convocation.* Convocation consists of the whole body of graduates of the University, in all Faculties. Except indirectly through its elected representatives, no part of the management of the University is exercised by it as a whole. It elects the Chancellor, and in divisions, according to Faculty, it elects members of Senate as its representatives in Arts, Medicine and Law. Any question relating to University affairs may be discussed by it, and a vote taken. The result of such discussion is communicated to the Senate, which must consider the representation made, and return to Convocation its conclusion thereon.

5. *The University Council.* This body consists of the President (who is also President of University College) and the Professors of the University in Arts, Medicine and Law. The Council has full powers with reference to all instruction in the Faculties of Arts and Medicine in the

University, the discipline of all students and student societies or associations in these Faculties and the control of all officers and servants. Laboratory fees are also determined by the Lieutenant-Governor-in-Council on report of the University Council.

6. *The Council of University College.* This body is composed of the President, the Professors in University College, and the Dean of the University College residence for the time being. The Council of University College has authority over the students of University College, control of the servants, and power to regulate registration fees and fees for occasional students in University College subjects. Its functions are, however, more extensive than those of the corresponding governing body of the University of Toronto, notably as to its constitution as a corporation with a common seal and with power to hold property. All students in Arts are enrolled in University College, or in a federated University.

Federated and Affiliated Institutions. The following institutions entered into federation or affiliation with the University of Toronto at the date mentioned:

Name.	Date.
Victoria University	1890.
St. Michael's College	1890.
Wycliffe College	1890.
Knox College	1890.
School of Practical Science	1889.
Trinity Medical College	1877.
Medical College for Women	1890.
Ontario Dental College	1888.
Ontario College of Pharmacy	1891.
Ontario Agricultural College	1888.
Toronto College of Music	1890.
Toronto Conservatory of Music	1896.
Ontario Veterinary College	1897.

Buildings and Equipment. When the work of teaching was begun in 1843 the classes, as has already been mentioned, were temporarily accommodated in the old Parliament Buildings, pending the erection of the last wing of the King's College building, which was subsequently occupied. This was the only portion of the projected building ever completed. It stood in Queen's Park on part of the site now occupied by the Legislative Buildings. In 1853 this site was appropriated for the proposed building of the Parliament of Upper and Lower Canada, and the teaching was again transferred to the old Parliament Buildings. When the Legislature returned to Toronto in 1856 the Faculty again occupied the King's College building for a time, and later on a small and incommodious structure which stood on the site of the present Biological building, pending the erection of what is now known as the main building.

The main building was begun in 1856, and was occupied for academic purposes in 1859. It is a massive and handsome edifice built of grey stone in the Norman style, and is one of the finest specimens of University architecture on this continent. The total cost was $355,907. In 1890 a large part of the structure was destroyed by fire. It was, however, rebuilt and much improved in respect of lighting, heating and ventilation, while at the same time considerable extension was effected in the numbers, capacity and equipment of the lecture-rooms and laboratories. For thirty years, dating from 1859, the main building afforded accommodation for the teaching of University College. It contains examination halls, class-rooms and also laboratories for Physics and Psychology. In it are situated the office of the President, Registrar and Bursar. The University College residence occupies the west wing.

To keep pace with the increasing requirements of the department of Natural Science, the Biological building was erected, being completed in 1890. It is a large and solid building of grey stone, in architectural harmony with the main building, and is situated at the south-east of the lawn in close proximity to the Legislative Buildings. The total cost of erection is estimated at $129,745. In this building are laboratories for Physiology, Physiological Chemistry, Morphology, Bacteriology, and Physiological Botany, for students in Arts and Medicine. The laboratories are very completely equipped, and the building contains also the Biological Museum and the Ferrier Collection of Minerals, illustrating the geology of Canada. In 1895 the Chemical building was completed and equipped at a cost of $82,000. It is substantially built of red brick and is situated to the south-west of the lawn, adjoining the School of Practical Science. It contains in addition to lecture-rooms with space for 300 and 100 students respectively, special laboratories for qualitative and quantitative analysis, organic preparations, physical chemistry, gas analysis, combustion and furnace operations, and for the prosecution of original investigation. The total number of working places in these laboratories exceeds 200.

In the re-construction of the University Buildings after the fire of 1890, a separate edifice was provided for at the cost of $100,000, almost wholly derived from private benefaction, and was completed in 1892. It is of grey stone, situated on the east side of the lawn, and forms in its architecture a fitting companion-piece to the main building. It contains, besides a fire-proof book-room with space for 100,000 volumes, a reading-room for 200 readers, a periodical room, several seminary rooms, offices, etc. The Library contains about 60,000 volumes and upwards of 6,000 unbound pamphlets. Besides the General Library there is also a special Biological Library in the Biological building and a special Psychological Library in the Psychological laboratories. For instruction in Medicine, provision is made for holding all the lectures and demonstrations of the first and second years in the Biological, Chemical, Physical, and Anatomical laboratories and lecture-rooms of the University. Lectures and demonstratious in the subjects of the third and fourth years are given in the building of the Medical Faculty, on the corner of Gerrard and Sackville streets, opposite the Toronto General Hospital. The University gymnasium and Students' Union building is a large and commodious edifice to east of the Campus. It was completed in 1894 at a cost of $30,000, and it is fully provided with appliances for physical culture. In this building also is situated a large hall for public meetings and a reading-room and committee rooms for the use of students. The building of the University College Young Men's Christian Association is built of brick, and is situated near the Library. It contains parlours, offices and reading-rooms for the use of the Association, and a hall for public meetings seated for 300 persons.

The Rev. Dr. John McCaul.

Endowments and Income. The principal source of the present endowment of the University of Toronto and University College was the original land grant already mentioned, from the sales of which $1,446,363 had been realized up to 1877, at an average price of $6.57 per acre. In addition to this the funds have benefited in the process of time from unexpended revenues, increased land values, and private donations for specific purposes. The present (1898) financial position of the institution may be seen from the following valuations: Site Lands $475,362; Buildings $798,750; Equipment $180,453; Unproductive land $1,031,552; Leased Lands $424,054; Investments $779,864. As appears from these figures, the total productive endowment at present amounts to $1,203,918. The total estimated income for the current year is $120,204, of which upwards of $44,000 is made up from fees. These figures do not include the income of the Medical Faculty, which is self-supporting and has an annual income from fees of about $20,000.

Standard of Scholarships. The curriculum of study varies of course for each degree. The curriculum in Arts, however, may be taken as indicating in a general way the standard of attainment fixed by the University, since it leads to the various degrees of B.A., M.A., Ph.D., and the Arts matriculation is accepted also as a matriculation standard for most of the other degrees. The requirements for the B.A. degree in what is known as the German course are as follows: Matriculation, Latin, English, History, Mathematics, French or German, and either (1) Greek or (2) the second Modern Language with Physical Science (Physics and Chemistry).

First year. English; Latin; any two of the following languages, viz., Greek, French, German, Hebrew; Ancient History, Mathematics, Physics or Biology.

Second Year. English; Latin; any two of the following languages, viz., Greek, French, German, Hebrew.

Third Year. English; Latin; any two of the following languages, viz., Greek, French, German, Hebrew; Modern History, English Constitutional History, Ethics, Physics.

Fourth Year. English; Latin; any two of the following languages, viz., Greek, French, German, Hebrew; Modern History as for honours; Economics; Canadian Constitutional History; History of Philosophy; Astronomy.

Four annual examinations after matriculation are required at which a minimum standard of thirty-three per cent. is exacted. An important feature of the Arts course is the honour degree, which is granted to candidates who have given evidence of superior attainments in special departments of study. Of these honour departments there are eleven, viz.: I. Classics, II. Modern Languages, III. English and History, IV. Oriental Languages, V. History, VI. Polititical Science, VII. Philosophy, VIII. Mathematics and Physics, IX. Natural Science, X. Chemistry and Mineralogy, XI. Physics and Chemistry. In each of these departments the candidate is assigned supplementary work in other departments in order to prevent undue specialization. For first-class honours seventy-five per cent. of the marks on examination must be obtained; for second class sixty-six per cent.; and for third class fifty per cent. A corresponding arrangement is made for honour courses in Medicine. Candidates taking seventy-five per cent of the aggregate number of marks in the pass and honour papers of the First or Second examinations, or of one or more of the groups of subjects in the Final examination are placed in the honour list, and additional papers on all pass subjects of an examination are set for the honour candidates. The subjects of the Final examination are grouped for honours as follows:

Group I. 1. Medicine and Clinical Medicine.
2. Pathology.
3. Therapeutics.
Group II. 1. Surgery and Clinical Surgery.
2. Pathology.
3. Topographical Anatomy.
Group III. 1. Obstetrics.
2. Gynæcology.
3. Pathology.
Group IV. 1. Medical Jurisprudence and Toxicology.
2. Hygiene.
3. Medical Psychology.

Only those candidates receive their degree with honours who have obtained honours in the First, Second, and Final examinations.

Degrees. The University of Toronto confers the following degrees subject to the regulations laid down by the Senate: Bachelor of Arts, Master of Arts, Doctor of Philosophy, Bachelor of Medicine, Doctor of Medicine, Bachelor of Laws, Doctor of Laws, Bachelor of Applied Science, Civil Engineer, Electrical Engineer, Doctor of Dental Surgery, Bachelor of Pharmacy, Bachelor of the Science of Agriculture, Bachelor of Music, Bachelor of Pedagogy, and Doctor of Pedagogy.

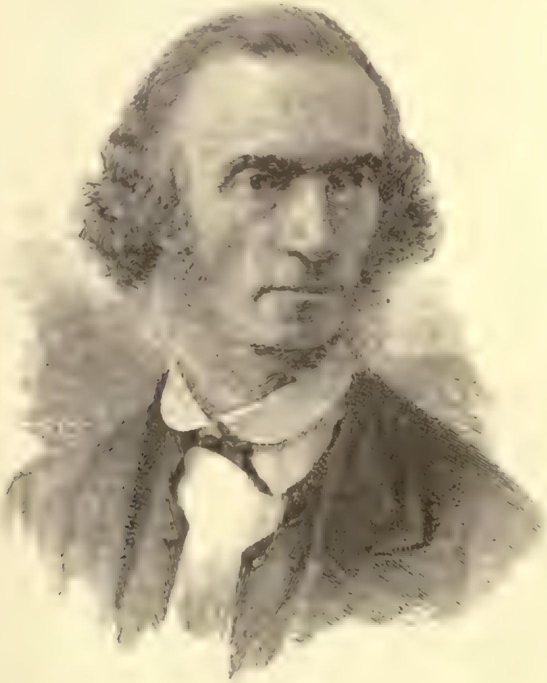
General Statistics. The total teaching staff of the University of Toronto and University College consists of at present 92 members, divided as follows: Arts (University of Toronto), 30; Arts (University College), 15; Medicine (University of Toronto), 47 (including 8 who are members also of the Arts staff). The number of candidates examined in the year ending June, 1897, was as follows: Law, 17; Medicine, 173; Arts, 937; Agriculture, 10; Pedagogy, 3; Dentistry, 104;

Music, 21; Pharmacy, 52; Engineering, 1; Applied Science, 8—Total, 1,326. The number of degrees granted in the same year was as follows: Law, 21; Medicine, 39; Arts, 160; Agriculture, 9; Pedagogy, 3; Dentistry, 35; Pharmacy, 52; Engineering, 1; Applied Science, 8—Total, 328. The number of students attending lectures in Arts was as follows: Mathematics, 376; Physics, 313; Chemistry, 258; Biology, 299; Mineralogy and Geology, 125; Philosophy, 270; Political Science, 160; History, 332; Greek, 149; Latin, 378; English, 496; French, 320; German, 300; Italian, 116; Spanish, 32; Oriental Languages, 56; Ethics, 92; Ancient History, 113. The number of students in Arts in the year 1896-97 was 923; in Medicine, 295; in Applied Science, taking Arts subjects, 135—Total, 1,353. An idea of the expansion of the University, especially in the last ten years, is afforded by the following figures:

	1882	1887	1892	1897
Number of Students in Arts	342	387	679	923
Number of Students in Medicine	...	...	266	295

An important effect of the increased numbers has been to decrease largely the cost of University education on the average. Thus, while in 1854 the cost per student to the endowment was about $650 and in 1881 upwards of $190, it has at the present time fallen to less than $50.

Presidents. The first President of King's College was the Rev. Dr. (afterwards Bishop) Strachan. He became President under the original Charter in 1827 and held the office until 1848. He was succeeded in the Presidency by the Rev. John McCaul, LL.D., who had previously held the office of Vice-President from the inauguration of the teaching Faculty of King's College in 1843. In 1849 he became President of the University of Toronto, into which King's College was merged by the Act of that date, and when the institution was again re-constituted in 1853 he became President of University College, an office which he held until 1880. His successor was Sir Daniel Wilson, LL.D., who held office as President of the University College from 1880 to 1890, and as President of University College and the University of Toronto until his death in 1892. The present incumbent of the joint Presidency of the two institutions was appointed in 1892.



Sir Daniel Wilson.

McGILL UNIVERSITY, MONTREAL.

HISTORICAL SKETCH OF McGILL UNIVERSITY

BY

SIR J. WILLIAM DAWSON, C.M.G., LL.D., D.C.L., F.R.S., F.G.S., F.R.S.C.

IN young and progressive communities the demands which material things make on the capital and labour of the people are too great to permit much to be done for the cause of literary and scientific culture. Hence, in the neighboring States of the American Union, though a few great foundations like those of Harvard and Yale, date from an early period, the tide of financial prosperity has only recently set in the direction of the Colleges, and no previous period can therefore boast so many millions of dollars given to educational institutions. In Canada the stream of this liberality has only begun to flow, and the name of Mr. James McGill is still pre-eminent. It is, on this account, all the more to be honoured, more especially since the McGill bequest can be shown to constitute the real centre and rallying point of English education in the Province of Quebec during the last half century.

James McGill was born on the 6th of October, 1744, in Glasgow, Scotland. He received his early training and education in that country, but of these little is known. He arrived in Canada before the American Revolution, and appears, in the first place, to have engaged in the North-west fur trade, then one of the leading branches of business in Canada. Subsequently he settled in Montreal and, in partnership with his brother, Andrew McGill, became one of the leading merchants in the little town of about nine thousand inhabitants which then represented our commercial metropolis. His settlement in Montreal and his marriage with a lady of French parentage, the widow of a Canadian gentleman, occurred a little before the beginning of this century; and from that time till his death in December, 1813, he continued to be a prominent citizen of Montreal, diligent and prosperous in business, frank and social in his habits, and distinguished for public spirit and exertion for the advancement of the city. His name appears in several commissions relating to city matters—for instance, that for removing the old walls of Montreal. He was Lieutenant-Colonel and subsequently Colonel of the Montreal City Militia; and in his old age, on the breaking out of the American War of 1812, he became Brigadier-General, and was prepared in that capacity to take the field in defence of his country. He represented for many years the West Ward of Montreal in the Provincial Legislature, and was afterwards a member of the Legislative and Executive Councils.

Mr. McGill had long taken a lively interest in the measures before the Government for the establishment of an educational system in the Province of Quebec, and had mentioned many years before his death, his intention to give during his lifetime a sum of twenty thousand dollars in aid of a college—if these measures should be carried out by the Government. But many delays occurred. From 1802, when the act to establish the "Board of Royal Institution for the Advancement of Learning" was passed, until the time of Mr. McGill's death, the persistent opposition on the part of the leaders of one section of the people to any system of governmental education, together with the apathy of some of the members of the Council, had prevented the appointment of the Board, or the completion of the liberal grants of land and money for educational purposes which had been promised. Mr. McGill was apparently weary of these delays, and feared that he might be cut off by death before he could realize his intentions. He had also the sagacity to forsee that a private endowment might force the reluctant or tardy hands of the members of Government to action. Accordingly, in his will, prepared in 1811, more than two years before his death which took place on December 19th, 1813, he bequeathed his property of Burnside, and a sum of ten thousand pounds in money, to found a college in the contemplated Provincial University, under the management of the Board of Royal Institution; but on condition that such college and university should be established within ten years of his decease. Three leading citizens of Montreal, the Honourable James Richardson, James Reid, Esq., and James Dunlop, Esq., and the Rev. John Strachan, afterwards Bishop of Toronto, were appointed trustees under the will.

Sir J. William Dawson.

The wise liberality of a good man is often far more fruitful than he could have anticipated. Mr. McGill merely expressed a wish to found a college in connection with a university already provided by the generosity of the British Government; but governments in those days were as weak-kneed in the cause of true progress as they still are. The grants to found a university and public schools were not given; and, in deference to the claims of the Roman Catholic priesthood to control the education of the country, the English settlers in the Province of Quebec were deprived of the provisions for education made by the liberality of the Crown in other colonies. In the providence of God, Mr. McGill's bequest came in to avert some, at least, of the evils arising from this failure. In consequence of his will, a pressure was brought to bear on the government, which resulted in the appointment of the Board of Royal Institution in 1818; and though, from the ecclesiastical opposition to the plan, the Board was almost entirely English and Protestant in its composition, it proceeded to the establishment of non-denominational schools. These schools were never very numerous—about eight being the maximum number; but they formed the beginning of the present school system. The Royal Institution, being a Government Board, had, on that account, too little of the popular sympathy, especially among the settlers in the Eastern Township; and the Local Legislature practically refused to acknowledge it, and set up in opposition to it the denominational system of "Fabrique schools" in the French parishes; and, finally, its functions were restricted to the McGill College alone, by the new educational act which followed the rebellion of 1837.

In so far as the McGill College was concerned, the Royal Institution at once took action by applying for a Royal Charter, which was granted in 1820, and prepared to take possession of the estate. This, however, owing to litigation as to the will, was not surrendered to them till 1829. They also demanded the grants of land which had been promised, and received fresh assurances and, as an earnest of their fulfilment, the government of the day was authorized to erect a building for McGill College, and to defray the expenses out of the "Jesuits' estates." But the hopes thus held out proved illusory, and the college buildings had to be begun with the money left by Mr. McGill, and were at length completed only by the liberality of another citizen of Montreal, Mr. W. Molson.

In the year of Mr. McGill's death, the population of Montreal was scarcely 15,000; and of these a very small minority were English. One third of the houses were wooden huts, and the extent of the foreign trade may be measured by the nine ships from the sea, of an aggregate of

1589 tons, reported as entered in the year 1813. The whole English population of Lower Canada was very trifling.

There was no school system, and there were no schools, with the exception of the seminaries of the Church of Rome, and a few private adventure schools. It seems strange that in such a condition of affairs, the idea of a university for Montreal should have occurred to a man apparently immersed in business and public affairs. Two circumstances may be mentioned in explanation of this. The first is the long agitation on the part of some of the more enlightened of the English colonists in behalf of the establishment of a University and a system of schools. As early as 1787 the Legislative Council had taken action in the matter, and had prepared a scheme which was, according to the testimony of the Abbe Ferland, in his Life of Bishop Du Plessis, "strangled in its cradle" by the Bishop and Seminary of Quebec, in a remonstrance written by Du Plessis. In 1802, the infant project was revived, and the act for the establishment of the Royal Institution was passed; but the new scheme was for the time foiled by the refusal of the Roman Catholic clergy to act on the Board; so that, as another learned priest, M. Langevin, informs us in his "Cours de Pedagogie," it was without result, "thanks to the energetic vigilance of the Roman Catholic clergy." Mr. McGill was familiar with these movements, and no doubt was equally disgusted with the "energetic vigilance" above referred to, and with the submissiveness of the Government in giving way to such opposition. He knew all that colleges and a school system had done for his native country, and that the absence of such a system from this Province would involve semi-barbarism and lead to poverty, discontent, superstition, irreligion, and a possible war of races. In so far as these evils have been averted from Lower Canada, he has certainly contributed to the result more than any other man of his time.

A second circumstance which may have aided Mr. McGill in his resolve was of a different character. In 1797, General Simcoe, the first Governor of Upper Canada and his Executive Council, had decided to establish a seminary of higher learning in that province. They had invited Mr. Strachan, a graduate of St. Andrew's, to organize this institution. He arrived early in 1799, but only to find that his patron, General Simcoe, had been removed, and that the plan had fallen to the ground. Greatly disappointed by this, Mr. Strachan opened a school in Kingston, and subsequently acted as a clergyman of the Church of England, in Cornwall, and commenced the grammar school at that place where many men subsequently of note in Upper Canada were educated. A year before Mr. McGill's death, Strachan was transferred to Toronto, of which diocese he was afterwards the Bishop. He was an intimate friend of Mr. McGill, and connected with him by marriage, his wife being the widow of Mr. McGill's brother. Besides this the young scholar who had come to Canada with such bright hopes of educational usefulness, destined for the time to be disappointed, and the wealthy citizen meditating how best to disarm the opposition which had so long deprived Lower Canada of the benefits of education, had much in common. It seems at least highly probable that Strachan had a large share in giving to Mr. McGill's wishes the form which they afterwards assumed, and there are some reasons for believing that Mr. McGill had hoped that his college might have attracted to it the abilities of the young teacher who seemed slighted in Upper Canada. It is also known that, in the first attempt to organize McGill University in 1823, Strachan was invited to a professorship; but the career opening to him in Upper Canada was already too tempting to permit him to aid in this way the project of his old friend.

Under its Royal charter, and having obtained possession of the McGill estate, and with large promises of public aid, the College entered on its existence with much apparent vigour and promise of success. The opening ceremony was held in Burnside House the former residence of the founder, in 1829, and was largely attended. The inaugural addresses of the Principal and other officers were characterized by a broad and liberal spirit, and practical good sense, which augured well for the success of the infant institution. The Faculty of Arts, as organized on this occasion, consisted of the principal and two professors; and on the day of the inauguration an important addition was made to the university, by the union with it of the Montreal Medical Institute, as its faculty of medicine. This institution had already four professors and an established reputation.

As might have been anticipated, from the fortunes of similar efforts elsewhere, the prospects of the young University were soon overcast, and it had to struggle through a long period of difficulty and danger. Mr. McGill had given his endowment under the expectation that, in accordance with the provisions of an Act passed several years before his decease, and in the preparation of which he no doubt had a part, large grants of public land would have been placed at the disposal of the Royal Institution to supplement his bequest as well as to provide for the general interests of education. This, however, the Legislature failed to do, and for a long time the McGill endowment constituted the only source of revenue to the University. Nor has this failure been fully remedied up to the present time. While the Legislatures of the neighbouring provinces of Upper Canada and New Brunswick have, without any aid from private benefactors, bestowed large permanent endowments on provincial universities, Lower Canada has allowed McGill College to struggle on unaided save by precarious annual grants, burdened with a large number of government scholarships; and even these grants have, in great part, been given only within the last few years, when the increasing importance of the institution forced its claims on the government.

Probably in no other part of America would a benefaction so munificent have been so little appreciated; and the reason is to be found not in any indifference to education, but in the numerical weakness of the British and Protestant population of the Province, for whom the University was chiefly designed; and in those divisions of race and creed which have hitherto operated as barriers to vigourous and united action in behalf of education in Lower Canada. Left to its own resources the governing body found it necessary to expend a large portion of the available means of the University in buildings, and were unable at that early period to obtain from the landed property any considerable amount of annual income. The charter also had many defects, and was too cumbrous for the management of an infant institution in a colony. These disadvantages, and the errors of judgment and differences of opinion, inevitable in a new educational experiment in untried circumstances, long rendered the efforts of the Royal Institution and the Board of Governors of little avail; and for more than twenty years the University lingered on with little real growth; though, during a part of this period, it was attended by what, for the time, might be regarded as a respectable number of students in Arts; while the Medical Faculty continued to maintain its reputation, and to increase its classes.

The Hon. James McGill.

For a long time the languishing condition of the University was a subject of deep regret and uneasiness to the friends of education in Montreal, many of whom were earnestly desirous for its revival, and fully impressed with the importance of the public benefits which might result from an efficient college. But there appeared to be no practicable means of elevating it under the existing charter and with the want of a sufficient revenue. At length, in 1850, a number of gentlemen, resident in Montreal, determined to grapple with these difficulties. The character and result of their efforts may be learned from the following statement by the Hon. Mr. Justice Day, one of their number, and afterwards President of the Board of Governors, in an address to His Excellency Sir Edmund W. Head, on the occasion of his presiding as Visitor at the inauguration of Burnside Hall:

> "The utterly prostrate condition of the University at length attracted attention, and in 1850, the Provincial government was moved by a number of public spirited gentlemen to aid in an endeavour to place it on a better footing. As a strong antagonism has always existed between the Royal Institution and the majority of the governors of the colleges upon subjects essentially affecting its conduct and prosperity, it was deemed advisable as a first step to reconstruct the Board of the former corporation. New appointments were therefor made to the Royal Institution of persons selected on the score of their interest in the cause of education. Of these, several entered upon the duties of their office with zeal and energy. They drew up an elaborate report on the condition of the University, and the course which they thought should be followed for its amelioration, and their recommendations were made the basis of all that has since been done. A draft of a new charter was prepared, which was finally adopted, and executed by Her Majesty in 1852; and thus the college, by its improved constitution, was placed in a position to be revived, and to enter upon a new and useful career. The new charter was received in August, 1852; its most prominent and important provision was that by which the members of the Royal Institution were made governors ex-officio of the university. This provision, vesting the whole power and control of the two corporations in the same hands, removed all possibility of the recurrence of the difficulties which prevailed under the old system."

It appears from the history of the University, that its present prosperity dates from its reorganization under this new charter in 1852. The contrast between that time and the present is sufficiently striking. In 1851, the committee of the Royal Institution reported that the buildings were unfinished, and threatened to fall into decay; the ground was uninclosed and used as a common. The classes in Arts contained only six students. Even the students in Medicine, owing to the establishment of a rival school, had fallen off to thirty-six. Only one course of law had been delivered in connection with the University. It had no preparatory school. Its total income was estimated at £540 per annum, while the expenditure, even with the small staff then employed, amounted to £792. There was consequently a large and increasing debt. The Medical faculty was self-supporting, and maintained a high reputation. The work of education in the faculty of Arts was sustained almost solely by the exertions of the vice-principal, the Venerable Archdeacon Leach.

I have elsewhere stated, at the time of my retirement, the circumstances under which my own connection with the University commenced. Having obtained some little reputation by papers published under the auspices of the Geological Society of London, I had accepted an invitation to deliver a course of lectures on geology and allied subjects in Dalhousie College, Halifax, in the winter of 1849-50. When in Halifax, I had some conversation with Messrs. Young and Howe, at that time the governors of Dalhousie College and leaders of the Provincial Government, as to a new school law they were preparing for Nova Scotia, and in which important improvements were introduced. I had at that time no thought of being connected with the administration of the Act. In the following spring, however, I was surprised with the offer of the position of Superintendent of Education, established under the new law. I had many reasons for declining the task, but my friends would take no refusal, and I consoled myself with the consideration that the visitation of the school districts throughout the province, which was one of the duties of the office, would give great facilities for making myself acquainted with the geology of the country. For three years I was engaged in this work, and, besides writing educational reports, and administering the new school law, conducting an educational journal, visiting schools, and holding teachers' institutes, had collected the materials for several papers published in England, as well as for my "Acadian Geology," which, however, did not appear till 1885.

In 1852, when on a geological excursion with my friend, Sir Charles Lyell, I was introduced by him to Sir Edmund Head, the Governor of New Brunswick, who was much occupied at the time with the state of education in that province, and in particular with that of its provincial university; and in 1854 he invited me, along with the late Dr. Ryerson, to be a member of a commission which had been appointed to suggest means for the improvement of the provincial university. This work was scarcely finished when Sir Edmund was promoted to be the Governor-General of Canada, and removed to Quebec, where, under the new charter granted to McGill College in 1852, he became Visitor of the University; and as he was known to be a man of pronounced literary and scientific tastes, and an active worker in the reforms then recently carried out in the English universities, the Governors of McGill naturally counted on his aid in the arduous struggle upon which they had entered.

Accordingly, soon after Sir Edmund's arrival, a deputation of the Board waited upon him, and one of the subjects on which they asked his advice was the filling of the office of Principal, which was still vacant. Sir Edmund mentioned my name as that of a suitable person. At first, as one of them afterwards admitted to me, they were somewhat disconcerted. They were very desirous, for the best reasons, to follow Sir Edmund's counsel, but with his knowledge of the available men in England, of some of whom they had already heard, they were somewhat surprised that he should name a comparatively unknown colonist. In the meantime, ignorant of all this, I was prosecuting a candidature for the chair of natural history in my *alma mater*, the University of Edinburgh, vacant by the death of Prof. Edward Forbes, and in which I was strongly supported by the leading geologists of the time. By a strange coincidence, just as I was about to leave Halifax for England in connection with this candidature, intelligence arrived here that the Edinburgh chair had been filled at an earlier date than my friends had anticipated, and at the same time a letter reached me from Judge Day, offering me the Principalship of McGill. I had determined in any case to visit England to attend the meeting of the British Association in Glasgow, and to thank the many friends who had promoted my Edinburgh candidature, but postponed my departure for a week that I might consult my family; and decided to accept the Montreal offer, provided that a professorship of geology or natural history were coupled with the office. Thus it happened that I became connected with McGill in its infancy under its new management, and the story forms a striking illustration of the way in which Providence shapes our ends, rough hew them as we may. Its lesson is that young men should qualify themselves well for some specialty, but should also be sufficiently general in their training to adapt themselves to new and unforeseen pursuits.

When I accepted the principalship of McGill I had not been in Montreal, and knew the college and men connected with it only by reputation. I first saw it in October, 1855. Materially it was represented by two blocks of unfinished and partly ruinous buildings, standing amid a wilderness of excavator's and mason's rubbish, overgrown with weeds and bushes. The grounds were unfenced, and pastured at will by herds of cattle, which not only cropped the grass but browsed on the shrubs, leaving unhurt only one great elm, which still stands as the "founder's tree," and a few old oaks and butternuts, most of which had to give place to our new buildings. The only access from the town was by a circuitous and ungraded cart track, almost impassable at night. The buildings had been abandoned by the new Board, and the classes of the Faculty of Arts were held in the upper story of a brick building in the town, the lower part of which was occupied by the High School. I had been promised a residence, and this I found was to be a portion of one of the detached buildings aforesaid—the present east wing. It had been very imperfectly finished, was destitute of nearly every requisite of civilized life, and in front of it was a bank of rubbish and loose stones, with a swamp below, while the interior was in an indescribable state of dust and disrepair.

On the other hand, I found in the Board of Governors a body of able and earnest men, aware of the difficulties they had to encounter, fully impressed with the importance of the ends to be attained, and having sufficient culture and knowledge of the world to appreciate the best means for attaining these ends. They were greatly hampered by lack of means, but had that courage which enables risks to be run to secure important objects. I may mention here a few of these men. Judge Day was a man of acute legal mind, well educated and well read, a clear and persuasive speaker, and wholly devoted to the interests of education, and especially to the introduction into the college course of studies in science and modern literature. Christopher Dunkin was a graduate of the University of London, educated first in Glasgow, and afterwards in University College, and who had held a tutorial position in Harvard before he came to Canada. He had made college work and management a special study, and was thoroughly equipped to have been himself a college president or principal had he not had before him the greater attractions of legal and political success. Hew Ramsay was an admirable example of an educated Scotsman of literary tastes and business capacity. David Davidson was also a product of Scottish college training, and a warm and zealous friend of education, with great sagacity and sound judgment. James Ferrier should have been mentioned first. He was a member of the old Board of Royal Institution, and senior member of the new, but voluntarily resigned the presidency in favour of Judge Day in the interest, as he believed, of the University. He was longer with us than any of the others, and no man could be a more devoted worker in the cause of education. Such men as these and their colleagues ensured public confidence and a wise and enlightened management.

The University at this time had no library and no museum, and its philosophical apparatus was limited to a few instruments presented to it some time before by the late Mr. Skakel. I had to use my own private collections and specimens borrowed from the Natural History Society to illustrate my lectures. The High School, under the rectorship of Dr. Howe, was an affiliated school, and we could look to it as likely, in a few years, to furnish us with a larger number of students—a hope not disappointed.

But our great difficulty was lack of the sinews of war, and the seat of Government being at the time in Toronto, I was asked to spend my first Christmas vacation in that city with the view of securing some legislative aid. There was as yet no direct railway communication between Montreal and Toronto, and, of course, no Victoria Bridge. I crossed the river in a canoe, amidst floating ice, and had to travel by way of Albany, in New York State, Niagara, and Hamilton. The weather was stormy, and the roads blocked with snow, so that the journey to Toronto occupied five days, giving me a shorter time there than I had anticipated. I received, however, a warm welcome from Sir Edmund Head, saw most of the members of the Government, and obtained some information as to the Hon. Mr. Cartier's contemplated Superior Education Act, passed in the following year, and which secured for the first time the status of the preparatory schools, while giving aid to the universities. I was also encouraged by Sir Edmund and Cartier to confer with the Superintendent of Education and the governors of McGill, on my return to Montreal, with reference to the establishment of a Normal School in connection with the University. This was successfully carried out in the following year. I may here remark in passing that the McGill Normal School has, in my judgment, been one of the most successful institutions of its kind. It has proved indispensable to the growth of our Provincial education of every grade, has indirectly aided the University, has been deservedly popular throughout the country, and has had the good will and support of the successive Superintendents of Education, and of the Provincial governments of both political parties.

The direct aid, however, which could be obtained from the Government was small, and the next movement of the Board of Governors was our first appeal to the citizens of Montreal, resulting in the endowment of the Molson chair of English language and literature, with $20,000 (subsequently augmented to $40,000 by J. H. R. Molson), and $35,000 from other benefactors. This was a great help at the time, and the beginning of a stream of liberality which has floated our University barque up to the present date.

In connection with this should be placed the gift of the Henry Chapman gold medal, the first of our gold medals. The liberality of the citizens in 1857 encouraged the Board of Governors to strengthen and extend the teaching staff in arts by the appointment of Professors Johnston and Cornish and shortly afterwards of Professor Darey. We had proposed that as soon as the students in Arts should exceed fifty we would venture to occupy the old building. This happened in 1860, and we accordingly proceeded to move up and take possession of the centre block, the east wing being used for residences. The movement was a fortunate one, for it suggested to our friend, Mr. William Molson, the erection of a third block, corresponding to the eastern one, to be named the William Molson Hall, and which was to contain the convocation room and library. This was the original limit of Mr. Molson's intention, but driving up one day, in company with Mrs. Molson, to note the progress of the work, she suggested that it would be a pity to leave it unfinished, and that it would be well at once to connect the three blocks of buildings in one pile, according to the original plan.

The hint was taken, plans were prepared, and one of the connecting buildings became our first museum, while the other provided a chemical and natural science class room and laboratory. Both buildings, as well as the library, were seeds of greater things. The library was provided with shelves for 20,000 volumes, while we possessed less than 2,000, and at first it was distressing to see its emptiness. But that time has long passed, and after crowding it with additional bookcases and extending it into an adjoining room, we began to desire larger space, now happily supplied by the magnificent Peter Redpath Library. The museum, equally empty, received in the first instance a portion of my own collections, and others obtained in exchange and by purchase from my own resources. In this way it was possible, almost from the first, to fill it respectably, for a museum without specimens is even more forlorn than a library without books.

Dr. Carpenter's magnificent collection of shells was added in 1869. The whole furnished the nucleus for the Peter Redpath museum, which stands at the head of Canadian educational museums. The other connecting building became the home of our chemistry and assaying, in which Dr. Harrington, with the aid for a time of the late Dr. Sterry Hunt, built up the schools of practical chemistry and of mining and assaying, which have trained so many young men for useful chemical and manufacturing employment, for mining enterprises and for the Geological Survey. and have sustained, indirectly, the honour course in geology in the Faculty of Arts. Thus our resuming possession of the old buildings was successful and fruitful of new enterprise, and Mr. Molson's timely aid laid the foundation of greater successes in the following years.

In 1860 we entered on the new departure of affiliating colleges in arts by the affiliation of St. Francis College, Richmond, and this was followed in a year or two by Morrin College, Quebec. In this matter the President of the Board of Governors, Judge Day, and the Hon. Judge Dunkin were very earnest, believing that these affiliated colleges might form important local centres of the higher education, and might give strength to the University. They have not, it is true, grown in magnitude as we had hoped, but so far they have had a useful existence, and have unquestionably done educational good, and, more especially, have enabled some deserving and able men to obtain an academical education which would otherwise have been denied them. In the circumstances of the Protestant population of the Province of Quebec, this is an end worthy of some sacrifice for its attainment. The only additional college of this class is that of Stanstead, added at a comparatively recent date. In 1865 the Congregational College of British America, an institution for theological education only, was removed to Montreal, and became affiliated to the University, and has been followed by three other theological colleges. The value of these to the University no one can doubt. They not only add to the number of our students in arts, but to their character and standing, and they enable the University to offer a high academical training to the candidates for the Christian ministry in four leading denominations, thus rendering it helpful to the cause of Protestant Christianity, and enabling us to boast that we have aided in providing for the scattered Protestant congregations of this Province a larger number of well educated pastors than they could possibly have obtained in any other way, while the ministers sent out into the country have more than repaid us by sending students to the classes in all our faculties. Our system in this respect, which has been imitated elsewhere, presents, for Colonial communities at least, the best solution of the question of how to combine Christian usefulness with freedom from denominational control.

I have referred to the financial affairs of the University. In this respect we have always been in straitened circumstances, but relief has often come just at our time of greatest need, though there have always been important fields of usefulness open to us, which we had not meant to enter upon. Our last public appeal is thus referred to in a publication of the time: "At the close of the financial year 1880-81 our income had ebbed in a most threatening manner. Being derived mainly from mortgages on real estate, it had run some risks and experienced a few losses in the commercial crisis of the preceding years. But when the tide of commercial prosperity turned, a greater calamity befell us in the fall of the rate of interest, which reduced our revenue by nearly twenty per cent., and this at a time when no decrease of expenditure could be made without actual diminution of efficiency." In these circumstances the Board of Governors found it necessary to insist on most unwelcome retrenchments, injurious to our educational work, and which some of us would have been glad to avert, even by much personal sacrifice and privation.

At length, on the 13th of October, 1881, we convened a meeting, not, happily, of our creditors but of our constituents—the Protestant population of Montreal—and our position and wants were laid before them most ably, and, I may say, even pathetically, by the Chancellor, Judge Day, and the honorary treasurer, Mr. Ramsay. The meeting was a large and influential one, and I shall never cease to bear in grateful remembrance the response which it made. There was no hint of blame for our extravagance, no grudging of the claims of the higher education which we represented, but a hearty and unanimous resolve to sustain the University, and to give it more than the amount which it asked. The result of the meeting was the contribution of $28,500 to the endowment fund, besides $26,335 to special funds, including the endowment of Mr. W. C. McDonald's scholarships, and of $18,445 in annual subscriptions, most of them for five years. But this was not all, for it was followed by two of those large and generous bequests of which this city may well be proud. Major Hiram Mills, an American gentleman, resident for twenty years in Montreal, and familiar with the struggles of the University, left us, by will, the handsome sum of $43,000 to endow a chair in his name, as well as a scholarship and a gold medal. On this endowment the Governors have placed the chair of Classical Literature. More recently our late esteemed friend and fellow-citizen, Mr. David Greenshields, has added to the many kind actions of a noble and generous life the gift of $40,000 for the endowment of a chair to be called by his name (the David J. Greenshield's chair of Chemistry).

It is perhaps unnecessary that I should continue this subject further. The great steps in advance of the last few years are pretty well known. In so far as money is concerned, the gifts include the following: the Thomas Workman endowment for Mechanical Engineering of $117,000, supplemented by $20,000 from Mr. W. C. McDonald; the W. C. McDonald Engineering Building, valued, with its equipment, at $350,000, and an endowment of $45,000 for its maintenance, and also the endowment of the chair of Electrical Engineering with the sum of $40,000; the erection and equipment by the same gentleman of the Physics' Building, valued at $300,000, with two chairs of Physics and endowments amounting to $90,000; the endowment of the Faculty of Law by the same benefactor with $150,000; and the endowment of the Gale chair in the same Faculty with $25,000; the large gifts to the Medical Faculty by Sir Donald A. Smith and Mr. J. H. R. Molson, and other benefactors, amounting to $269,000; the late John Frothingham Principal fund of $40,000, founded by Mrs. J. H. R. Molson and the Rev. Frederick Frothingham; the purchase of land valued at $42,500 by Mr. J.H.R.Molson; the further endowment by the same gentleman of the chair of English Literature with $20,000; the Philip Carpenter Fellowship with endowment of $7,000; the Peter Redpath Library valued at $150,000, with $5,000 annually for its maintenance. In the aggregate, these gifts of citizens of Montreal within the four years, 1890-1894, amount to more than a million and a half of dollars. Many minor gifts also testify to the good will and liberality of the citizens generally. These great benefactions are not only a vast addition to our resources, but an earnest for the future, since it is not to be supposed that such great and useful endowments, attracting so many students, and so highly appreciated by the public, shall ever be left to fall into decay, or fail to be supplemented by additional benefactions. It is to be observed, also, that the greater part of them have been given by men not graduates of the University.

With respect to its religious aspect and its form of government, it is remarkable that the University has, as the result of many controversies and experiences, arrived at a position not precisely identical with that of any similar institution in British North America. Two of our Universities, that of Toronto, and that of King's College, Nova Scotia, are altogether national in their character. The others are all connected with special ecclesiastical bodies. McGill College occupies an intermediate position. Under the control of no particular church, and perfectly open in the offer of its benefits to all, it is recognized as an institution concentrating the support of all the Protestant denominations, and representing their common views as to the nature of the higher education. It is exempt from the contracting influence and limitation of field incident to the former, and from the opposing opinions and interests that are so liable to clash in the latter, and it is especially suited to the present condition of society in Lower Canada, where the Protestant minority is united on this subject by being imbedded in a Roman Catholic population which provides for its own educational wants on its own principles.

The form of government of the University is another result of the long trial of an imperfect system. The Governor-General of Canada is visitor of the University on behalf of the Crown. The management of its financial affairs by a resident body of educated and business men, who have associated with them, in the more purely educational business, representatives of all the faculties and departments and affiliated institutions, and also of the body of graduates, affords a stable and efficient ruling body, exempt on the one hand from the deficiency of business talent often so conspicuous when merely college men rule, and from the injudicious despotism sometimes practised by public boards, when freed from college influence. No better system could be devised, in the present circumstances of the University, for avoiding the evils of a double jurisdiction, and for securing vigourous and harmonious action.

But of all that has grown out of the early struggles of McGill College, its broad character as a University, in the fullest sense of the term, is the most important point. No question can now arise as to whether it should strike deep its roots into society by preparatory schools. The success of its High School and its Normal and Model Schools, gives sufficient practical proof of the value of these departments of its work. No question can arise as to whether it should extend its field of operations into the preparation of young men for special professional pursuits. It had already done this more extensively than any other University in British America, and with large and manifest benefit both to society and to its own interests. Nor, on the other hand, can it any longer be maintained that scholastic and professional studies alone are required in Canada. The increasing number of under-graduates in Arts show that classical, mathematical, scientific and philosophical culture are more and more desired, as preparatory to professional and public life.

If the future may be anticipated from the past, the utility of the University will, in the time to come, go on increasing and widening, growing with the growth of our country, and pervading all departments of useful and honourable occupation. An endowment such as Mr. McGill first gave, is, probably, of all investments of money, that which yields the richest returns and most surely advances the welfare of mankind. The experience of older nations has shown that such endowments survive changes of religion, of dynasty, of social and political systems, and go on bearing fruit from age to age. It will, doubtless, be so here also, and the time has come when the original endowment of McGill appears but as the little germ from which a great tree has sprung—the spring which gives birth to a mighty river.

THE UNIVERSITY OF TRINITY COLLEGE, TORONTO

BY

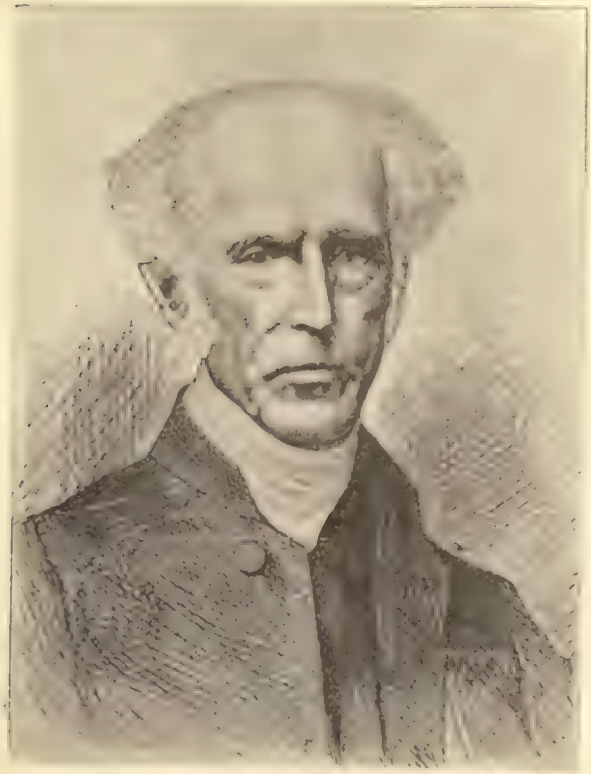
THE REV. PROFESSOR WILLIAM CLARK, M.A., LL.D, D.C.L., F.R.S.C.

In order to explain the origin of Trinity College and University, it is necessary to give a brief sketch of the earlier history of University education in Upper Canada. It was greatly owing to the efforts of Dr. Strachan, the first Anglican Bishop of Toronto, then Archdeacon of York, that Sir Peregrine Maitland, Lieut.-Governor of Upper Canada, applied to the Colonial Secretary, Lord Bathurst, for assistance in the establishment of a University at Toronto, then called York. The particular request made to the Home Government was for permission to exchange certain lands which had been appropriated for this purpose for others more suitable and available. The exchange was permitted and on March 15th, 1827, through the influence of Sir Peregrine, a Royal Charter was obtained.

Accordingly, Lord Bathurst wrote to Sir P. Maitland, March 31st, 1827, informing him that His Majesty had "been pleased to grant a Royal Charter by Letters Patent, under the Great Seal, for establishing at or near the Town of York, in the Province of Upper Canada, one College, with the style and privileges of a University, for the education and instruction of youth in Arts and Faculties, to continue forever to be called King's College." When the land was, at an earlier period, appropriated for this purpose, it had been stated that it was for the instruction of the youth of the Province in sound learning and religion. In accordance with this intention, the preamble of the Charter set forth that "whereas the establishment of a College within our Province of Upper Canada, in North America, for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of science and literature which are taught in our Universities of this Kingdom, would greatly conduce to the welfare of the Province," and so forth.

It was at first proposed that two theological Professors should be appointed, one belonging to the Church of England and the other to the Church of Scotland; and that with respect to the President, Professors and other officials of the University, no religious test should be required, except that those engaged in teaching should sign a declaration that, in adverting to religious subjects, they would distinctly recognize the truth of the Christian religion, and abstain altogether from inculcating particular doctrines. The appointment of a theological professor of the Church of Scotland was rendered unnecessary by that Church obtaining a Royal Charter for the establishment of a University of its own; and the other parts of the proposal were dropped.

It would be useless to follow the controversies which arose with respect to the religious teaching of the University. The corner-stone of King's College was laid April 23, 1842, but the building became a Professor's residence and the work of the College was begun on June 8, 1843, in the old Parliament Buildings in Front Street. The repeated attempts to interfere with the religious character of the College had led Dr. Strachan—consecrated in 1839 as the first Bishop of Toronto—and his friends, to take measures for the instruction of candidates for ordination in the Anglican Communion, pending the establishment of a regular Collegiate Institution. This was also promoted by the Rev. A. N. Bethune, afterwards Dr. Strachan's successor in the See of Toronto; the Rev. H. J. Grasett, afterwards Dean of Toronto, and the Rev. Dr. Scadding, still happily surviving, and known to all as the venerable historian of the city. It is necessary to refer to this work here, as it was the beginning of the Theological Faculty of Trinity College. The clergymen mentioned having reported to the Bishop, it was announced in *The Church* of November 27th, 1841, that the Bishop had appointed the "Rev. A. N. Bethune, Rector of Cobourg and one of His Lordship's chaplains, to be Professor of Theology in this Diocese." Candidates for Holy Orders were required first to pass an examination before one of the Bishop's chaplains and afterwards to submit to a course of instruction from the Professor, and receive his approval, before they could present themselves for ordination. The scheme seems to have prospered, as, during the whole period of Mr. Bethune's work, the average attendance of pupils was about fifteen; and, from its opening in 1842 to its close in 1851, forty-five of them were admitted to Holy Orders.


The Right Rev. Dr. Bethune

King's College, opened, as has been said, June 8th, 1843, was denominational to the extent that it had an Anglican Professor of Divinity, and Chapel services conducted in accordance with the Prayer Book of the Church of England; but no students except those belonging to the English Church were required to attend the service. In spite of this, unceasing attempts were made in the Legislature to alter the religious character of the University. It would be useless here to follow the conflict between the two parties, each of which had a perfectly intelligible point of view. Bishop Strachan was naturally mortified that the work to which he had consecrated many hours of anxious thought and toil should be, in his judgment, undone, whilst his opponents were equally resolute in the endeavour to destroy what they regarded as the sectarian character of the Provincial University. After several unsuccessful efforts an Act was passed, which came into effect on January 1, 1850, abolishing religious teaching in the College, and suppressing the Theological Faculty. King's College came to an end, and the University of Toronto ultimately took its place. All the endowments were vested in the new corporation.

Bishop Strachan was now in his seventy-second year, but he had faith in the principles for which he had contended, and he lost no time in making clear his position in relation to the changed state of things. It has often been discussed whether the Bishop would not have acted more wisely if he had set up a Church of England College in the University of Toronto, instead of establishing a Church University. As the object of this paper is historical and not controversial, it is no part of the writer's business to discuss this question. It may be noted, however, that Dr. Strachan seems to have carried the great majority of English Church people with him in his plans. The Bishop lost no time in addressing a vigourous pastoral letter, February 7, 1850, to the clergy and laity of the Diocese, then embracing the whole of Ontario, urging them to assist in founding a University which should give the highest secular instruction, along with some religious education. After referring to what he considered the ungenerous treatment of the Church of England, especially as contrasted with that of the Church of Rome in the Lower Province, the Bishop proceeds to point out the duties of his people, seconded as it was to be by the Church in England. "We are commencing", he says, "no

Utopian scheme. A very moderate exertion on the part of the true sons of the Church will place us in a commanding position of usefulness. The Church ought to do nothing by halves. The University must comprise an entire system, based on religion. Every branch of knowledge cherished at Oxford and Cambridge must be carefully and substantially taught. We desire a University which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius and enable it to burn with a brighter and purer flame. Thus the Arts and Sciences, with all that adds real embellisnment to life, will be studied with more perseverance and order for moral ends, . . . and all will be bound together by that pure principle of love which the Scriptures tell us is the beginning and ending of our being. For this reason we will have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent arpiration after goodness as will consecrate every movement. Nor are we disposed to overlook academical honours. That nothing may be wanting on my part, it is my intention to proceed to England, should the encouragement I receive be such as I have reason to expect, and urge the prayer of your petitions to the Queen and both Houses of Parliament. . . . I shall have completed my seventy-second year before I can reach London, of which more than fifty years have been spent in Canada; and one of my chief objects, during all that time, was to bring King's College into active operation. . . . I shall not rest satisfied till I have laboured to the utmost to restore the College under a holier and more perfect form. The result is with a higher power, and I may still be doomed to disappointment; but it is God's work, and I feel confident that it will be restored, although I may not be the happy instrument or live to behold it."

There was a very general response to the Bishop's letter. Meetings were held throughout the Diocese and resolutions were passed affirming the Bishop's resolve. A petition to the Queen was drawn up and largely signed, praying for the grant of a Royal Charter for the new University. It was signed by 11,731 persons, mostly heads of families, and among them were the names of Archdeacons Stewart and Bethune, Rev. H. J. (afterwards Dean) Grasett, Chief Justice Sir J. Beverley Robinson, Chief Justice Macaulay, Mr. Justice Draper, J. B. Robinson, afterwards Lieutenant-Governor of Ontario, and many other prominent Churchmen. Previous to the Bishop's departure for England he received addresses from the Anglican congregations of the city to which he made an affectionate response. The time fixed for the Bishop's departure from the wharf was nine o'clock, but the start was delayed until noon. Yet a multitude of people remained to say goodbye to the brave old man who was going forth, at the call of duty, and in his old age, to do what he regarded as needful work for the Church. Most of those who were present have passed away, but one of them has declared that there was hardly a dry eye in the vast assembly which witnessed the Bishop's departure.

Before this a considerable response had been made to his appeal, and soon the sum of $100,000 was subscribed in money, land and stocks. The Bishop's reception in England was most cordial, and he obtained subscriptions amounting to £9,000 from the S.P.C.K., the S.P.G., and private persons, as well as an annual grant of £400 from the S.P.G. and seven acres and a half of land within the limits of the City of Toronto. Meanwhile a Provisional Council was appointed at a general meeting of the friends and supporters of the undertaking, and active measures were adopted to secure the co-operation of Churchmen throughout the Province. The meetings of the Council were held at stated periods, and the progress of their exertions was duly reported to the Bishop during his stay in England.

In the course of this year (1850) Doctors Hodder and Bovell organized a School of Medicine under the title of the "Upper Canada School of Medicine"; and, on the return of the Bishop, a deputation from the School waited upon him and offered their services as the Medical Faculty of the projected University. This offer was gladly accepted, and on the 7th of November the Faculty met at the Hall of the Mechanics' Institute, where a large meeting assembled. Bishop Strachan took the chair and delivered an impressive address to the audience; immediately afterwards the lectures were begun.

The work was carried on with considerable success for some years; but circumstances occurred which, in the opinion of the Faculty, seemed to render desirable the discontinuance of the School. After being in abeyance for several years a Medical Faculty was again formed in 1871, consisting of some of the members of the former Faculty and other well known and successful medical teachers. This new body was then constituted the Medical department of Trinity University on a broader basis than its predecessor; and its subsequent history has given it a high position among the medical schools of this Continent. In 1877 it was considered desirable, in the interests of the University and the Medical Faculty alike, and even necessary in consequence of certain changes in the Provincial legislation with respect to Medical education, that the Medical Faculty should apply to the Legislature of Ontario for a special Act of Incorporation. This was readily granted, and the School thus became the Trinity Medical School, until 1888, when it was raised to the standing of a College, and became Trinity Medical College. The relations between the University and the Medical College have been amicable and cordial; and the interests of the College are a matter of earnest care to the governing body of the University. Under its Act of Incorporation the College is affiliated to several Universities; to Trinity primarily, and also to Toronto, Queen's and Manitoba. It is fully recognized by all Colleges in Canada and Great Britain and Ireland which grant Medical and Surgical diplomas, besides having all the powers required by a Medical College actively and successfully engaged in teaching.

Dr. James Bovell.

Early in January, 1851, the Provisional Council took measures for the erection of suitable College buildings, the estimated cost not to exceed £8,000. The design prepared by Mr. Kivas Tully was adopted, and on March 13th the tender of Messrs. Metcalfe, Wilson and Forbes was accepted for the sum of £7,845, and orders were given for the commencement of the work. The first sod was turned by the Bishop, March 17th, 1851. On April 30th the corner-stone was laid by him in the presence of a large assembly, consisting of about a hundred of the clergy of the Diocese, the College Council, and the newly-appointed Medical Faculty, with others interested in the work. A service was first held in St. George's Church, at which a sermon was preached by the Venerable Archdeacon Bethune, from Romans xiv. 23, "Whatsoever is not of faith is sin." At the end of the service the Bishop, clergy and congregation formed in procession, and marched along Queen Street to the site of the College. A bottle, containing the coins and documents intended to be placed under the stone, was handed to the Bishop by Dr. Burnside, and Chief Justice Robinson read the inscription on the brass plate, an English translation of which was read by Professor Hodder, of the Medical College. It is of interest to remember the names of those who were most intimately connected with this undertaking. The original Trustees were the Rev. H. J. Grasett, G. W. Allan, and Lewis Moffatt. The Treasurers were the Hon. G. Crookshank, the Hon. William Allan, and the Hon. J. Gordon. The members of the College Council, besides the Bishop, were Archdeacon Stuart and Archdeacon

Bethune, Dr. Burnside, Chief Justice J. B. Robinson, the Rev. H. J. Grasett, Chief Justice Macaulay, J. Arnold, L. Moffatt, the Hon. J. Gordon, the Hon. J. G. Spragge, P. M. Vankoughnet, the Hon. R. S. Jameson, E. M. Hodder, M.D., J. M. Strachan, and Sir Allan N. McNab; the Secretary was Mr. Thomas Champion. The stone was laid by the Bishop, after which an address was delivered by Sir Allan N. McNab, congratulating His Lordship on the success which had attended his efforts. A Latin address was read by Master John Bethune, a son of the Archdeacon, in the name of the pupils of St. Paul's Church Grammar School, to which the Bishop made a suitable reply in the same language, after which Prayers were said by the Archdeacon and the Rev. H. J. Grasett, and the Benediction was pronounced by the Bishop.

By the beginning of 1852 the buildings were ready for use, and steps had been taken to secure an efficient teaching staff. The first Provost of the College was the Rev. George Whitaker, M.A., Fellow of Queen's College, Cambridge (6th Classic), who was also Professor of Divinity. The other Professors were the Rev. E. St. John Parry, M.A., Balliol College, Oxford (1st class in Classics), Professor of Classics; the Rev. G. C. Irving, M.A., St. John's College, Cambridge (8th Wrangler), Professor of Mathematics; and H. G. Hind, M.A., Professor of Chemistry. Provost Whitaker was not only a scholar, but a speaker and preacher of eminence, and it is agreed that, as the College entered upon its career with very bright prospects, so it achieved immediate and very remarkable success considering its resources and circumstances. The inauguration of the College took place on Thursday, January 15th, 1852. A service was held at eleven a.m. in the temporary chapel (now the library) of the College. Provost Whitaker said the service, and Professors Parry and Irving read the lessons. After morning prayer the congregation proceeded to the Entrance Hall, which for a good many years served also for Convocation Hall. The Bishop took his seat at the north end of the dais, in his robes, and on either side of him were placed the Council of the College, the Provost and Professors and the clergy, all in their robes. Below the dais were seated the students and matriculants, the rest of the space being occupied by the public. In spite of its being one of the coldest days of the winter, many ladies were present.

The proceedings commenced by the students signing the declaration of obedience to the rules of the College, as follows: "I (A. B.) do hereby promise and declare that I will, with God's help, during my residence in this College, faithfully obey the laws thereof, and diligently attend to the studies required of me." The theological students then signed the Thirty-nine Articles. Each student was presented to the Provost, who admitted him with the words: "Ego anctoritate mihi commissa admitto te in Collegium S. S. Trinitatis: Tu autem Deum timeto, Reginam honorato, virtutem colito. Disciplinis bonis in hoc collegio operam dato." The Bishop, in his speech, congratulated the meeting on the great success which had hitherto attended their endeavours. He had done much in England; but he believed that much more would have been done had he been able to lengthen his sojourn in the Mother Country. It would be possible, however, to renew the appeal, both in Great Britain and in Canada, and they might also lay their case before their fellow-Churchmen in the United States. It may be of interest to quote the Bishop's remarks on the determination of the locality for the University:

"Our first pressing object was to find a suitable site for the University, and in what part of the Diocese it should be placed. A very kind message was sent from Niagara, offering a splendid donation of fifty acres of land close to the town, on which to erect the University buildings. This was a great temptation, for there is not perhaps a more eligible locality for a seat of learning in all Upper Canada. The beauty of the town and district, the central position and comparative retirement were much in its favour. A like offer was made from Cobourg, which also possesses many local advantages, and which had for many years been the seat of our Theological Seminary. Intimations were also made from Hamilton of great encouragement, should it be chosen for the seat of the institution. But, as it could only be placed in one locality, it seemed reasonable that the wishes of the subscribers, so far as it was possible to ascertain them, should be carefully weighed. First, it appeared that the donors in England, though placing full power to determine this and every other matter respecting Trinity

College in the hands of the Bishop, expressed a desire that it should be at or near the Bishop's See, that it might enjoy the benefit of his advice and superintendence. Moreover, Toronto, from its central situation, is more generally convenient for the whole Diocese than any other place, and the greater portion of the amount subscribed within the Diocese was contributed by its inhabitants, much of it in the expectation, if not on the condition, that it should be at or near it. These different grounds decided the question in favour of Toronto, and to the general satisfaction.

Speaking to the students, the Bishop said: "Suffer me to remind you that in this College you will enjoy every facility and incentive to active exertion which you can desire; and do not forget that the spirit of the times in which we live has pronounced knowledge power, and ignorance degradation. Above all, whether you pursue your studies with the view of advancing in the several professions to which you are destined, or merely for the cultivation of your minds, never omit to improve the means of regulating your moral conduct and forming your hearts. Hold fast the conviction that you are following the allotted path of duty under the guidance and protection of One with whom is the result of all your labours, and under a deep responsibility to One with whom is no variableness, neither shadow of turning. To you whose destination is the sacred Ministry I would say: To what nobler aim can you dedicate your faculties and acquirements than to vindicate the great principles of our common faith, and defend them from the assaults of infidelity. Be not content with mediocrity. Aspire to that eminence which has been attained by the great preachers of other ages, the honoured champious of the Protestant faith."

The Rev. Provost Whitaker.

The words of the Bishop were seconded by Chief Justice Robinson, a former pupil of Dr. Strachan's. "I am persuaded," he said, "that I speak what is uppermost in the minds of all who are around me, when I assure Your Lordship of our cordial sympathy with those feelings which must possess your mind when you look upon the building in which we are assembled, and consider the occasion which has called us together within its walls." In concluding he said, "Ours is no new faith. It is not from the Reformation that the Church of England dates her existence. . . It is the Church which from age to age the Sovereign has sworn to support. Centuries have passed since holy martyrs have perished at the stake rather than deny her doctrines; and the soil of England is hallowed by the dust of countless worthies who have sunk to their rest professing her creed and invoking blessings on her labours, after lives illustrated by piety and learning and devoted in the purest spirit to the welfare of mankind. May the honour be conceded to Trinity College, in the progress of time, of having produced men who, by their learning and virtues, may establish as strong a claim to the grateful admiration of posterity." These adddresses were followed by others in the same spirit by Archdeacon Bethune and Provost Whitaker, the Archdeacon handing over to the Provost the work of preparing candidates for ordination, which he had so long conducted with great success.

Among the "provisional statutes" are the following which are still in force; although, as we shall see, the work of the University has, since that time, been greatly enlarged: "1. The Head of Trinity College shall be styled the Provost of Trinity College. 2. The Provost shall be a clergyman, in Holy Orders, of the United Church of England and Ireland. 3. The Provost for the time being shall be the Professor of Divinity in the said College. 4. There shall be also for the present in the said College a Professor of Classics and a Professor of Mathematics. 5. Every Professor of Arts or Faculties in the said College shall be a member of the Established Church of England and Ireland, and shall, upon his admission to office, sign and subscribe the Thirty-nine Articles of Religion as declared and set forth in the Book of Common Prayer and the three Articles of the Thirty-sixth Canon." Among the regulations for students was the following, which is still partially in force: "Students holding Scholarships will in all cases be required to reside in College; but other students, whose parents live in Toronto, may obtain a dispensation from residence after special application made for that purpose to the Provost; provided only that such students are regular in their attendance at morning Chapel and Lectures." The requirement as to Chapel attendance has been reduced in the case of students residing out of the College.

The Corporation of Trinity College now consisted of the Bishop, the Trustees and Treasurers already named, and the Council, of which the following became members; The Provost; Professors Hodder, Vankoughnet, Parry and Irving; Archdeacons Stuart and Bethune; Dr. Burnside; the Hon. Chief Justice Robinson; the Rev. H. J. Grasett, M.A.; the Hon. Chief Justice Macaulay; John Arnold; Lewis Moffatt; the Hon. James Gordon; the Hon. Vice-Chancellor Spragge; the Hon. Robert S. Jameson; James M. Strachan; Sir Allan N. McNab, M.P.P., and the Secretary, Mr. Charles McGrath. The officers of the College were as follows: Provost, Reverend George Whitaker, M.A., Cantab. Professor of Divinity; the Provost, Professor of Classics; Reverend Edward St. John Parry, M.A., Oxon, Professor of Mathematics; Reverend George Clark Irving, B.A., Cantab. Faculty of Medicine. The Professors were as follows: Obstetrics, E. M. Hodder, M.D., M.R.C.S., England; Institutes of Medicine, James Bovell, M.D., M.R.C.S., England; Principles and Practice of Surgery, Henry Melville, M.D., Edinburgh; Anatomy and Physiology, N. Bethune, M.D., M.R.C.S., England; Practice of Medicine, F. Badgley, M.D., M.R.C.S., Edinburgh; Materia Medica and Therapeutics, W. Hallowell, M.D., M.R.C.S., Edinburgh. The Faculty of Law included J. H. Hagarty, Q.C., the Hon. J. Hillyard Cameron, Q.C., and P. M. Vankoughnet, Q.C.

In 1853 Dr. Burnside made to the College the munificent gift of £6,000, a portion of which was used to establish two Burnside Scholarships. The first change in the College staff occurred in 1855 by the resignation of Professor Parry, who had been appointed Head Master of Leamington College. Professor Parry became well known in England not only as a teacher but as the author of an excellent Greek Grammar now in common use in the great English Schools. He was succeeded by the Rev. John Ambery, M.A., of Brasenose College, Oxford. In 1856 Professor Irving resigned, returning to England, and was succeeded by the Rev. E. K. Kendall, M.A., formerly Scholar of St. John's College, Cambridge. In 1859 Professor Ambery received the appointment of Classical Master in a school called the Model Grammar School, set up by Dr. Ryerson, then Chief Superintendent of Education for Canada West. He was succeeded in his Professorship by the Rev. Edwin Hatch, M.A., Oxford. In 1860, Professor Kendall having resigned, Professor Irving returned to his former post, but besides being Professor of Mathematics he became also Vice-Provost of the College.

Professor Hatch resigned in 1862 and, after filling the office of Professor of Classics in Morrin College, Quebec, for a few years, returned to Oxford, where he was appointed Vice-Principal of St. Mary's Hall, and held several posts of importance in the University, being Bampton Lecturer in 1880. He was subsequently Hibbert Lecturer. In 1863 Professor Ambery returned to the Classical Chair. Professor Irving was made Rector of Bishop's College School, Lennoxville, in the place of Dr. Williams, who had been elected Bishop of Quebec. The Mathematical Chair thus left vacant was occupied by the Rev. William Jones, M.A., formerly Scholar of St. John's College, and Wrangler. Professor Hind was also succeeded by Dr. Bovell in the Chair of Physical Science. It should here be noted that several of the changes took place on account of the marriage of the Professors. As the students were required to reside in the College (this has always been one of its distinctive features) it was thought necessary that the Professors should do the same. The number of the staff has so greatly increased that this rule has now been considerably relaxed, and there is some danger in this direction. The Corporation, however, reserve to themselves the power of requiring the resignation of any Professors who may marry. In 1864 an effort was made to increase the endowment, and the Rev. Dr. W. Murray, afterwards Archdeacon of Niagara, consented to visit England for that purpose. Dr. Murray's visit was in every way interesting and gratifying. He was invited to preach in St. Paul's Cathedral; he was called upon to speak at the Lord Mayor's Banquet, and in every position worthily represented the Anglican Communion and the people of Canada. After his return his work was carried on by the Rev. W. S. Darling and resulted in an increase to the endowment of $22,000.

Bishop Strachan was taken away on All Saints' Day, 1867, in the ninetieth year of his age. At his funeral, which took place on the 5th of November, there was a demonstration of universal respect and regret such as is seldom witnessed anywhere. He was buried in the Chancel of St. James' Church. He left, by will, his valuable library to Trinity College, and also, in his own words, "The splendid silver epergne which was presented to me by a large number of my former pupils, to be held by the said College, in perpetuity, and always to be used at the annual dinners, and on other proper occasions." The silver epergne presented to the Bishop by the City Council, in recognition of the Bishop's services during the visitation of cholera in 1842, is still in the possession of Mrs. Strachan, the Bishop's daughter-in-law and a daughter of Chief Justice Robinson. The handsome silver inkstand, which was a gift of the clergy of the Diocese to their Bishop, was presented by Mrs. Strachan to the Bishop of Toronto, to be handed on to the successor in the See. It is now in use at the See House by the present Bishop of the Diocese. The silver trowel used by the Bishop in laying the corner-stone of Trinity College was given by the same lady to Professor Jones on the twenty-fifth anniversary of his appointment to the Mathematical Chair. It was to be retained by him during his life, and at his death given to the College. This trowel was used by the present Bishop of Toronto (the Right Rev. Dr. Sweatman) in November, 1889, in laying the foundation stone of the west wing of the College building; and by His Excellency the Earl of Aberdeen, in laying the foundation stone of the eastern wing in June, 1894.

In 1875 Professor Ambery resigned the Chair of Classics, and was succeeded by the Rev. H. E. Maddock, M.A., Fellow of Clare College, Cambridge. An important addition was made to the College buildings—the first since their opening—in the handsome Convocation Hall of the University. The late Mr. James Henderson had expressed his intention of leaving a sum of money to the College; and, although no provision to that effect had been made in his will, his family generously made over $4,000 to its funds. The Corporation decided to use this gift, together with a legacy of $4,000 from Mr. J. C. Street, of Clark Hill, towards the erection of a Convocation Hall. The Hall was opened in November, 1877, on the occasion of the installation of the Hon. G. W. Allan, D.C.L., as Chancellor of the University, in succession to the Hon. John Hillyard Cameron, Q.C., D.C.L.; and has been in constant use for Convocations and other meetings more or less connected with the University. In 1878 Professor Maddock returned to Cambridge, where he held the post of Tutor in Cavendish College until his appointment to the Rectory of Patrington, Yorkshire, a benefice in the gift of Clare College. In 1895 he was appointed Canon Residentiary of York Minster. His Chair was taken by the Rev. Algernon Boys, M.A., of Jesus College, Cambridge, a man long well known in Toronto circles for his many gifts. He retained the Professorship until his death in 1890.

Provost Whitaker, after a service of nearly thirty years, accepted in 1881 the benefice of Newton Toney in the Diocese of Salisbury. A deputation consisting of the Bishops of Ontario and Toronto, and Mr. John Cartwright, were empowered to obtain a successor to Mr. Whitaker, and they were fortunate enough to secure the acceptance of the office by the Rev. C. W. E. Body, M.A., Fellow of St. John's College, Cambridge. Mr. Body had, after a most distinguished career at College, graduated with the remarkably high standing of 6th Wrangler, and second-class in Theology, besides taking the Bell University Scholarship and the Tyrwhitt University Scholarship in Hebrew. Mr. Body's appointment was particularly opportune, as the curriculum of the University was greatly in need of revision, and the new Provost was intimately acquainted with all the recent educational movements and developments in the Mother Country. His first step was to appeal, in 1882, to the members of the Anglican Communion for an addition of $200,000 to the endowment, for the establishment of new Professorships and Lectureships, and for the enlargement of the building.

The response to this appeal justified the Corporation in establishing a second Professorship in Divinity, the first incumbent of which was the Rev. G. A. Schneider, M.A., of Caius College, second-class in Classics and first-class in Theology. Soon afterwards in the same year a Professorship of Mental and Moral Philosophy was established, to which the Rev. William Clark, M.A., of Hertford College, Oxford, was appointed. For several years after his appointment the writer lectured also on History and Literature, until the appointment of a Professor of History in 1891, and also for some years on Homiletics and Apologetics. In 1884 the beautiful Chapel was erected from plans by Mr. F. Darling. The chancel is a memorial to Miss Millicent Henderson, a member of the family which had already done so much for the College. Her brothers and sisters contributed no less than $10,000 towards the erection of the Chapel. It was opened on St. Luke's Day, and a sermon was preached by the Right Rev. Dr. Lewis, Senior Bishop of the Province, and now Archbishop of Ontario. Since its opening it has been enriched by memorial windows at the east end, and other gifts in memory of the deceased friends or members of the College. The organ was the gift of the undergraduates at the time. In 1885 Professor Schneider resigned and returned to England, where he had received the appointment of Vice-Principal of Ridley Hall, Cambridge. He was succeeded by the Rev. J. C. Roper, M.A., of Brasenose College, Oxford, who held the Professorship up to January, 1889, when he was appointed assistant Rector of St. Thomas's Church in Toronto and from there has recently removed to New York as Professor of Systematic Theology in the General Theological Seminary of the Episcopal Church. He was succeeded by the Rev. Herbert Symonds, M.A., who, after a brilliant course at Trinity, had been appointed Fellow and Lecturer in Divinity, and now became Professor.

The Rev. Provost Body.

In mentioning the Fellowship held by Mr. Symonds, I am reminded of other additions to the teaching staff of the College. In addition to the Lectureship in Chemistry, now held by H. C. Simpson, M.A., of Magdalen College, Oxford, there was established a Lectureship in Natural Science, held by the Rev. George

Haslam, Dr. O'Connor and now by H. Montgomery, M.A., B.SC., University of Toronto. Reference should also be made to the Lectureship on Modern Languages, now held by A. H. Young, M.A., University of Toronto. There also has been founded a Fellowship in Classics, held by the Rev. James Broughall, M.A., Charles McInnes, M.A., now Barrister-at-Law, and at present by the Rev. W. H. White, M.A., Trinity College. The Lectureship in Divinity is now held by the Rev. H. H. Bedford Jones, M.A., of Trinity.

The Rev. Provost Welch.

To return to my chronicle, soon after the death of Professor Boys, in 1890, the Rev. Arthur Lloyd, M.A., Fellow of St. Peter's College, Cambridge, was appointed to the Professorship, which, however, he held for only one year, accepting the Head Mastership of Trinity College School, Port Hope. He was succeeded by the Rev. E. W. Huntingford, M.A., of Merton College, Oxford, first class in Classics, both at moderations and at the final examination. At the same time (1891) a Professorship of History was established, and the Rev. Oswald Rigby, M.A., of St. John's College, Cambridge, was appointed to the new Chair. Mr. Rigby was soon after made Dean of the College. In 1890 the west wing was extended, giving excellent accommodation for two Professors and twenty-five students, also two large lecture-rooms, besides many needed improvements in the Science department. In 1894 the extension of the east wing was successfully carried out, the new building supplying comfortable quarters for three or four Professors and about twenty students, with considerable additions to the lecture-rooms; so that there is now accommodation for eight or ten Professors or Lecturers and from eighty-five to ninety students, with lecture-rooms for about one hundred and twenty students.

In 1894 Dr. Body resigned the Headship of the College, being appointed Professor of Old Testament Exegesis in the General Theological Seminary, New York. After a year's delay the Archbishop of Canterbury and the Bishop of Durham, who, at the request of the Corporation, had undertaken the selection of a Provost, were fortunate enough to secure the services of the Rev. E. A. Welch, M.A., formerly Scholar of King's College, Cambridge, and first-class in Classics. Mr. Welch entered upon the office in October, 1895, and has gained great favour, not merely in the College, but throughout the Diocese and the Dominion. In 1892 Professor Symonds vacated the Professorship of Divinity by accepting the Rectory of Ashburnham, and was succeeded by the Rev. E. C. Cayley, M.A., Trinity College, Toronto—an honour man both in Classics and Divinity. In 1895 Professor Jones resigned the Chair of Mathematics, which he had occupied for thirty-two years. His valuable services, however, have been retained for the University, in the post of Registrar, which he had held with his Professorship. He is also Bursar of the College. He was succeeded in the Mathematical Chair by M. A. McKenzie, M.A., formerly Scholar of Selwyn College, Cambridge, and Wrangler.

It may be well to emphasize several points in the life and work of Trinity College. Generally speaking it is an attempt to reproduce the College and University life, spirit and tone of the great English Universities of Oxford and Cambridge. Nor has this attempt failed of success. Visitors from the Mother Land declare that nowhere do they find so faithful a reproduction of the English Universities. More particularly, two things should be noted as fundamental in Trinity, the basing of the whole education of the College on religious principles, and those the principles of the Church of England. Every student receives lectures on Scripture, Articles, etc., and all are required to attend the College Chapel. The other reqnirement is residence. Some indeed of the students are permitted to live with relatives; but only a small proportion of the undergraduates actually live out of the College; and even these participate in the benefits which accompany residential College life. It is the strong conviction of those who are responsible for the work of the College that the best fruits of an academical training can be secured only in connection with residence.

Reference has already been made to the Medical College which originated with Trinity University; but it is necessary further to refer to other institutions which have sprung into existence under its fostering wing. First comes St. Hilda's College, founded in 1888, with Miss Patteson, now Mrs. Oswald Rigby, as Principal. The work has been carried on under great difficulties, chiefly caused by there being no suitable Residence for the students. Notwithstanding, the success has exceeded expectations; and, of the fifty-four students, who, up to 1896, had entered in the books of St. Hilda's College, twenty-three have taken the degree of B.A., and two of these have also taken M.A. Several of the ladies who have graduated from the College have become distinguished teachers. The Ontario Medical College for Women began its existence about sixteen years ago under the presidency of the late Dr. Michael Barrett. At his death Dr. Alexander McPhedran was chosen to succeed him. On his appointment to a Professorship in the University of Toronto, R. B. Nevitt, B.A., M.D., C.M., was appointed Dean, and under his care the institution has gone forward, happier than St. Hilda's in having a building of its own excellently adapted for its purpose. It is affiliated to Trinity University and the University of Toronto, and is recognized by the Ontario College of Physicians and Surgeons. A number of its graduates are now occupying posts of importance. The Secretary of the College is D. J. Gibb Wishart, B.A., M.D., C.M.

The Toronto Conservatory of Music was organized in 1886, in order to meet the demand for a more complete organization for instruction in Music. Work was begun in 1887, and has gone on with unexpected results. The institution is recognized as one of the first amongst Canadian Schools of Music in capacity, appointments and equipment. It is affiliated to Trinity University since 1888, the Chancellor of the University, the Hon. Senator Allan, is its President; the Hon. Chancellor Boyd and W. Barclay McMurrich, Q.C., are Vice-Presidents; Mr. Edward Fisher, is Musical Director; and Mr. George J. Barclay, Secretary. "The aim of the Conservatory," it is said, "is to afford the best possible facilities for acquiring a sound and liberal training in all branches of Music, developing not only the practical side of the student's progress, but providing also complete instruction in the theory and history of Music as well. Its object is also to educate the public taste for the better class of music by bringing within the reach of all the means to cultivate this delightful and divinely given art."

HISTORICAL SKETCH OF VICTORIA UNIVERSITY

BY

THE REV. N. BURWASH, S.T.D., LL.D., President of the University.

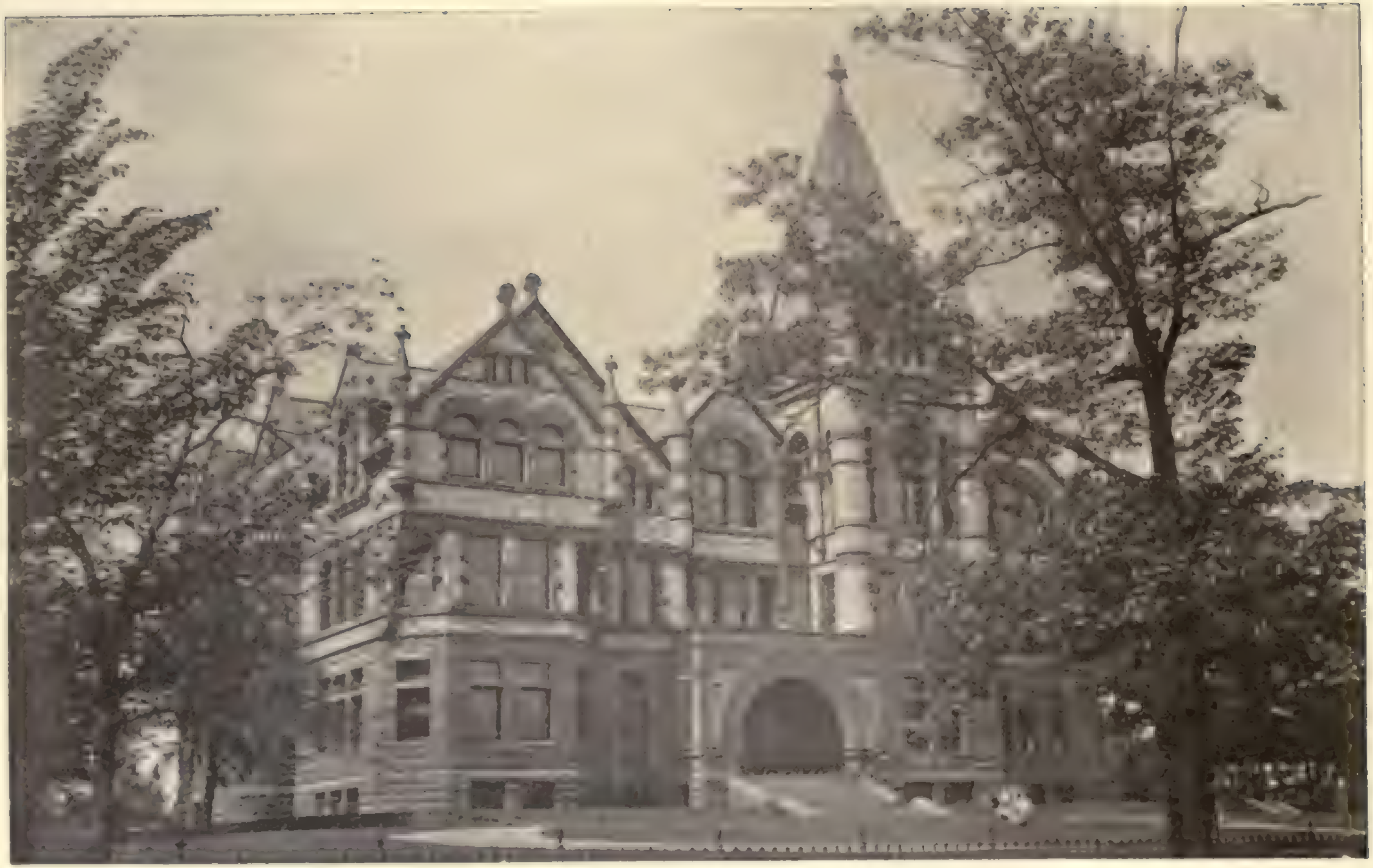
THE independent organization of Canadian Methodism in 1828 was immediately followed by a resolution in 1829 to provide for the higher education of the young people of the Methodist Church, the only existing academic charters being at that time under adverse ecclesiastical control. In the following year a constitution for the projected seminary, to be called Upper Canada Academy, was adopted, and efforts were at once put forth to raise the necessary funds.

The Methodists of that time in Upper Canada numbered few men of wealth, being principally farmers still engaged in the struggle to create productive homesteads out of primitive forests. To raise the $50,000 needed to build and equip their Seminary was, therefore, a more gigantic undertaking than would be the raising of $2,000,000 by the united Canadian Methodism of to-day, or of twenty millions by the wealthy Methodism of the United States. But to the fifty men of faith who took hold of it the task was God's command, and it must be done. If the work placed in their hands by God was to be carried forward, a ministry, so educated as not to be disparaged by the side of the University men supplied to the Anglican and Presbyterian Churches from the old seats of learning in Great Britain, must be secured for Methodism. If, in the councils of the nation and in the great politico-religious questions of the day, they were to make their influence felt, their sons must be educated. Under this supreme sense of duty, as it must then have appeared to those fifty men, the work was undertaken, and in seven years from its first mention in Conference was completed free from debt. Of the effort put forth to bring about such a consummation, some idea may be formed from a few sentences of a letter written by the Chairman of the Board engaged in erecting the building to the Rev. E. Ryerson, who was then in England soliciting funds and a Royal charter for the institution :

" You must stay in England until the money is got. Use every effort ; harden your face to flint, and give eloquence to your tongue. This is your calling. Excel in it. Be not discouraged with a dozen refusals in succession. The money must be had, and it must be begged. My dear brother, work for your life ; and I pray God to give you success. Do not borrow if possible. Beg, beg, beg it all. It must be done."

Such was the spirit of conviction, and such was the effort of those founders of our Church. Nor was this gallant effort supported by the sympathy of those who at the time were the ruling class and supposed to be the educated men of the Province. In 1831 the Conference of the Methodist Church presented a loyal address to His Excellency Sir John Colborne, the Lieutenant-Governor of Upper Canada, in which they appear to have made reference to their exertions for the establishment of a Seminary of learning. To this the Governor replied as follows : " The system of education which has produced the best and ablest men in the United Kingdom will not be abandoned here to suit the limited views of the leaders of societies who have neither experience nor judgment to appreciate the value or advantages of a liberal education." It would appear, however, that a more intimate knowledge of the Methodist people modified this hasty judgment.

The institution thus founded was opened for academic work on June 18th, 1836, with Rev. Matthew Richey as Principal. Mr. Richey was a native of Ireland. Classically educated in his own land, and converted under the ministry of Methodism, about twenty years before this time he



VICTORIA UNIVERSITY, TORONTO

had come to British America, and in the Maritime Provinces consecrated his rare gifts of eloquence to the work of the ministry. He was a master in pulpit eloquence. Splendid in diction, rich and beautiful in thought, luminous in exposition of truth, association with him was in itself an inspiring education to the young men of that day. At the close of the first year the new academy numbered one hundred and twenty students on its roll, and was fully organized under the Royal charter granted October 7th, 1836, by His Majesty King William IV.; and was, by the aid of a Royal grant, freed from debt. During the three years of Mr. Richey's presidency the church already began to reap the fruits of her enterprise in the addition to the ranks of the ministry of such names as G. R. Sanderson, James Spenser, and I. B. Howard, all trained in the Academy, and in after years doing honour to their Alma Mater.

In 1839, Mr. Richey was succeeded by the Rev. Jesse Hurlburt, M.A., a graduate of Wesleyan University, Middletown, U.S.A., a finished scholar and a very able educator. Associated with him was also another gentleman, then just beginning a distinguished career as an educator, the Rev. D. C. Van Norman, M.A. Under their control the Academy continued to increase in popularity and usefulness both to the church and the country. It was during this period that the Rev. H. B. Steinhauer, himself an Indian of pure blood, laid the foundations of that scholarship which served him so well in the translation of the entire Scriptures into the Cree language of our North-West plains, as well as in his long and successful work as a missionary teacher and preacher. The mention of such names as Senator Aikens, Colonel Stoughton Dennis, A. E. Van Norman, and O.W. Powell, with such ladies as Mrs. Nathan Jones, the Misses Adams, Mrs. Youmans, Mrs. Judge McDonald, and Mrs. I. B. Howard, will show to those acquainted with the inner history of Canadian Methodism, as well as with our political and social life, how important was the work of this period, and how widespread its influence.

After five years of successful academic work, during which hundreds of youth of both sexes and various religious denominations, received a substantial education, Upper Canada Academy, by Act of the Provincial Parliament, was endowed with university powers, and became, under its extended Royal charter, Victoria College, on August 27th, 1841. In October of that year the Rev. Egerton Ryerson, D.D., was appointed the first Principal of the college and Professor of Moral Philosophy, and on the 21st of that month opened the session and commenced his duties by a public address to the students. This was the first opening in Ontario of an institution authorized to confer degrees. Queen's College and University (Presbyterian) was opened on the 7th of March, 1842, and King's College, the then Provincial college, under the control of the Church of England, on June 8th, 1843. To the Methodist Church, therefcre, belongs the honour of leading the way in university work in Western Canada.

In commencing his work Dr. Ryerson was supported by a staff of men distinguished for learning, but still more for individual ability as educators. Mr. Hurlburt became Professor of the Natural Sciences. Mr. Van Norman, distinguished as a grammarian, became the Professor of Classics. To these were added Mr. William Kingston, M.A., whose reputation as Professor of Mathematics was well known to some thirty successive classes of students in the halls of Victoria. In addition to these an English master was employed; the second of these, the Rev. James Spencer, M.A., was well known afterwards as a man of mark in Canadian Methodism, and editor of *The Christian Guardian*. Dr. Ryerson evidently understood that the strength of an institution of learning lies not so much in magnificent buildings or expensive equipments as in men of rare ability as teachers, and in the selection of these he was singularly fortunate. Around such a college President and such a faculty there gathered at once the strongest young minds of the country. The names of Rev. S. S. Nelles, D.D., LL.D.; Rev. William Ormiston, D.D., LL.D.; Rev. W. S. Griffin, D.D.; Hon. Senator Brouse, M.D.; Hon. William McDougall, C.B.; Judge Springer, M.A.; J. G. Hodgins, M.A., LL.D., ex-Deputy Minister of Education; J. L. Biggar, M.P., and Mr. Hart A. Massey, will be recognized as men eminent in church and state, and in college life and work. All of these were students of this period. Of Dr. Ryerson's work as college President, Dr. Ormiston has written:

"In the autumn of 1843 I went to Victoria College, doubting much whether I was prepared to matriculate as a freshman. Though my attainments in some of the subjects prescribed for examination were far in advance of the requirements, in other subjects I knew I was sadly deficient. On the evening of my arrival, while my mind was burdened with the importance of the step I had taken and by no means free from anxiety about the issue, Dr. Ryerson, at that time Principal of the College, visited me in my room. I shall never forget that interview. He took me by the hand, and few men could express as much by a mere hand-shake as he. It was a welcome, an encouragement, an inspiration, and an earnest of future fellowship and friendship. It lessened the timid awe I naturally felt toward one in so elevated a position. I had never before seen a Principal of a College; it dissipated all boyish awkwardness and awakened filial confidence. He spoke of Scotland, my native land, and of her noble sons, distinguished in every branch of philosophy and literature; especially of the number, the diligence, the frugality, self-denial and success of her college students. In this way he soon led me to tell him of my parentage, past life and efforts, present hopes and aspirations. His manner was so gracious and paternal, his sympathies so quick and genuine, his counsel so ready and cheering, his assurances so grateful and inspiring, that not only was my heart his from that hour, but my future career seemed brighter and more certain than it had ever appeared before. Dr. Ryerson was at that time in the prime of a magnificent manhood; his mental powers vigourous and well disciplined, his attainments in literature varied and extensive, his experience extended and diversified, his fame as a preacher of great pathos and power widely spread. As a teacher he was earnest and efficient, eloquent and inspiring. His methods of examination furnished the very best of mental discipline. fitted alike to cultivate the memory and strengthen the judgment. All the students revered him, but the best of the class appreciated him most. His counsels were faithful and judicious; his admonitions paternal and discriminating, his rebukes seldom administered, but scathingly severe. No student ever left his presence without resolving to do better, to aim higher, and to win his approval."

The presence of such a man, surrounded and supported by able instructors in various departments of learning, was sufficient to give great popularity to this first Canadian College, and it quickened the spirit of the whole people in the direction of higher learning, until, by 1843, there were three Colleges in active operation in Ontario, besides McGill in Quebec. An effort was made at this early date to combine the three Colleges of the Western Province in a Provincial University. The Hon. Mr. Baldwin introduced a Bill for University Federation, but the defeat of the Ministry prevented its becoming a law. The attempt was renewed in 1846 with no better success, and, when a University measure was finally passed in 1849, it included but one of the three Colleges.

Meantime the first Principal, Dr. Ryerson, was called to the Chief Superintendency of Education for the Province. His place was filled by the Rev. Alexander McNab, D.D., under whose administration the College held a good position for four years, numbering in 1848 one hundred and forty students. During this period Judge Springer, Rev. Dr. Ormiston, Rev. Professor Wright, Dr. Cameron and Mr. Campbell were graduated in Arts. The resignation of Dr. McNab, in 1849, closed the first period of the history of Victoria College, in which the institution was limited to purely College work—that is, to the training of students in the elements of a general and liberal education leading to the B.A. degree.

Disturbing influences connected with the resignation of the Principal, and an interregnum of a year and a half, dispersed the students and seriously interfered with the future prospects of the College. The Methodists were anxious to fall in with the popular movement for a national University. Negotiations were commenced with that in view, and a measure obtained authorizing the removal of the College to Toronto. The Government of the day did not, however, prove to be sufficiently earnest in purpose to carry the matter to completion, and the only result was the abortive Affiliation Bill of 1853. Meantime the leaders of Methodism felt that the position won by such noble and self-sacrificing efforts in the past must not be abandoned, and a young minister, just ordained, a graduate of Wesleyan University, Middletown, U.S.A., and one of the first undergraduates of Victoria under Dr. Ryerson, was called to preside over the destinies of the Canadian Methodist College in September, 1850. This was the Rev. S. S. Nelles, M.A., with whose history the name of Victoria in its growth toward University status is most intimately henceforward associated. The Board were successful in bringing to the support of the Principal three very able members of the former staff, Professor Kingston in Mathematics, Professor John Wilson in Classics and Professor John Beatty in Natural Science. These men were as varied in gifts and scholarship as the departments over which they presided. Professor Kingston was an embodiment of the exactness of mathematical science, and no student could pass through his hands without learning to define and demonstrate. Professor Wilson, of Trinity College, Dublin, was famed for the unfailing accuracy and extent of his scholarship, for his fine literary taste and for the beautiful Christian perfection of his character, which was a constant living lesson to all the boys. Dr. Beatty was a scientist, a politician, a man of the world and a leader in the Church, one of those clear, active, versatile and strong minds that young men delight to follow. When at the head of all these was placed the learning, the philosophical acumen, the brilliant eloquence and the administrative ability of the President, Victoria found a staff which, for the purposes of College discipline, could not easily be excelled.

The Rev. Dr. Samuel S. Nelles.

Under such hands the gathered masses of raw material soon began to organize into a well-defined College life. The number of students rose to nearly three hundred, and the regular under-graduate classes, which had all disappeared save one during the interregnum, were again filled out. At this formative period, when the traditions which so powerfully regulate student-life were being established, it was the blessed fortune of the College to be visited with a great revival. An old student, Rev. G. R. Sanderson, was the pastor. About a dozen faithful, godly young men, the most of whom are prominent leaders in the Church to-day (four have been Conference Presidents), formed a band for prayer and work among their fellow-students. When the great work began not twenty-five per cent. of the students were professing Christians. At the end not five per cent. were left unmoved by the power of saving grace. Out of the fruits of that revival came a score of ministers, a number of Conference Presidents, one of our General Superintendents, and a large number of the leading Christian laymen of our Church to-day. But, better even than that, the ablest and most advanced students being all converted, a high, moral and religious tone became an established tradition of the College, continuously maintained through the forty-five classes that have graduated out of its ranks to this day. There has been very little serious difficulty about the discipline of the College from that time to this. It was about this time that Rev. Dr. Rice became associated with the institution as moral governor and chaplain, and by the great force of his religious character did much to establish and perfect the religious life commenced in the great revival.

The work of Victoria up to this date was that of an Arts College, conferring at the end of a four years curriculum the B.A. degree. Her first step toward a full University status was the establishment of a Faculty of Medicine in the City of Toronto, in 1854. A similar Faculty of

Law was added in 1860, and a Faculty of Theology in closer relation to the College, in 1871. During all this time the Faculty of Arts adhered faithfully to the old College discipline of classics, mathematics and philosophy, with a moderate addition of modern literature and science. The number of undergraduates in Arts at no time exceeded one hundred and fifty, and no Canadian College did more thorough work along this line than Victoria. Her University work in distinct lines gave her the advantage of moral influence and support in the country, as her graduates in Medicine alone now number over fifteen hundred.

Victoria, has, however, shared with all other Canadian institutions the influence of modern ideas and has felt the pressure of the claims of modern science. As early as 1856 the introduction of Dr. Whitlock, formerly of Genesee, U.S., Wesleyan Seminary and College, into the staff, in the department of Natural Philosophy, gave an impulse in that direction. He was a man of rare genius—a philosopher rather than a professor, who thought aloud before his class and suffered them to imbibe the fire of his own spirit. He was followed in 1864 by Dr. Harris, now living in the Province of Nova Scotia, a man who had then just graduated from a German University and who moulded students with a strong hand—leaving on all his men a very decided impress of the culture of physical and chemical science. Meantime other changes favoured this incipient tendency. Prof. Bain succeeded Prof. Kingston in the Chair of Mathematics, bringing from Europe the modern taste for the employment of mathematics as the instrument of scientific investigation. A Chair of English Literature was established in the hands of Prof. Reynar and a new impulse given to that department as well as to modern literature generally.

Finally, in 1873, Dr. Haanel took charge of the department of Science. He brought with him the most accurate scholarship and employed it with an ability and enthusiasm rarely equalled. What was a Chair under his hands soon expanded into a department, presenting a complete curriculum in science, embracing varied work in mathematics and modern literature and rendering necessary the erection of Faraday Hall for the Science department, and the creation of a new Chair, to which Dr. Coleman was appointed.

Dr. Haanel was succeeded by Dr. John Burwash, for many years a Professor of Mount Alison College, New Brunswick, an able teacher of chemistry, and assayer and analyst for the Province of New Brunswick. The next event in the history of Victoria University was a result of Methodist Union. In 1857 the Methodist Episcopal Church in Canada had established the Belleville Seminary, which was subsequently enlarged to Albert College, and in 1871 was endowed with a Charter conferring full University powers. In 1884, the year of the consummation of the Methodist Union, the number of graduates in the various Faculties had reached one hundred, and the institution was doing excellent College work in the B.A. curriculum. This work, with a member of the staff, the Rev. Dr. Badgley, and the University functions, were transferred to Victoria University, strengthening its influence and centering the entire interest of the new Church in Ontario and Quebec in the one University. This change was scarcely completed when the Federation movement originated. In the midst of that movement the man who had for so many years presided over Victoria was removed by sudden death, and with his death we may almost date the closing of the second period in the history of Victoria.

The Federation movement dates from the autumn of 1883. At that time a forward movement was in progress in University work over the entire continent. The University of Toronto shared in its influence and was seeking to extend its work. It soon appeared that its funds were inadequate, and it was proposed to make application to the Ontario Legislature for a larger endowment of the Provincial University. To this the independent Universities, Victoria, Queen's and Trinity, made strong objection as unfair to them and to the large constituency which they represented. The discussion had been conducted with great vigour on both sides for some months, when in December, 1883, Vice-Chancellor Mulock, of Toronto University, addressed a friendly letter which was forwarded through the late Senator Macdonald to Dr. Nelles, Chancellor of Victoria. Dr. Nelles showed this letter to the present writer, the Dean of the Faculty of Theology in

Victoria, when he suggested the main features of the plan of a federation of existing Universities. An outline was prepared and embodied in a reply to Mr. Mulock's letter, and a little later a conference of University men was invited by the Ontario Minister of Education to consider the whole question. At this conference, which continued its work until December, 1884, there were generally present two representatives from each of the Universities or Colleges of Toronto, Victoria, Queen's, Trinity, McMaster, Knox, Wycliffe, and St. Michael's, together with the Minister of Education and the Chancellor of Toronto University at times. Its Vice-Chancellor was nearly always present and took a large part in the discussions. A plan of federation was finally completed and laid before the various University courts concerned on the 9th of January, 1885. It was on the whole approved by Toronto, Knox, Wycliffe, St. Michael's and Victoria, and rejected by Queen's, Trinity and McMaster.

The Rev. Dr. Burwash.

The scheme thus completed was laid before the General Conference of the Methodist Church in September, 1886, and after the fullest discussion the principle was adopted. The minority carried the matter to the Courts for a legal decision, which was finally obtained in the autumn of 1889. The following year the General Conference by a large majority re-affirmed the principle and Victoria was formally federated by proclamation of the Lieutenant-Governor-in-Council on the 12th of November, 1890. New buildings were immediately erected and the College formally opened in Toronto in October, 1892. At the date of the removal and completion of Federation the University body was constituted with a Board of Regents of thirty-five members, a Faculty of Arts of twelve members, and a Faculty of Theology of six members. There had been up to this date the following number of graduates:

In Arts,	B.A.	603
"	M.A.	232
In Medicine,	M.D.	1660
In Law,	LL.B.	125
"	LL.D.	40
In Divinity,	B.D.	44
"	D.D.	53
In Science,	B.SC.	17
Total degrees conferred		2774

The total number of under-graduates in Arts matriculated in Victoria at the date of Federation was ten hundred and seventy-two. During the first year under Federation 152 students in Arts were enrolled and attending lectures, while eighty-two students in Theology passed the annual examinations in that department. These numbers have steadily increased until, in 1897, the number of students in Arts is 225, and in Theology 158, or, deducting double registrations, a net total of 283. Since Federation one hundred and two students of Victoria have been admitted to the degree of B.A. by the University of Toronto, and the class going up for the final examination in 1897 numbered thirty-four. The Faculty of Arts of Victoria has thus taken its place as a strong factor in the Provincial University and it is the aim of its friends by loyal united effort to build up for our Province a common University second to none on the continent.

The original building and furnishing of Victoria

University cost about £8,000 currency ($32,000). Of this one-half was contributed by the subscriptions of Canadian Methodists. The most notable of these were the contributions of the fifty or sixty preachers of the Methodist Conference, who each taxed himself to the extent of one hundred dollars. Many of them sold their horses to pay this amount. It is not practicable to give a complete list of the men who made this noble offering, but it included such names as Ryerson, Jones, Evans, Philander Smith, Richardson, Wilkinson, Carroll, Black, Messmore, David Wright—in fact almost the entire Methodist Conference of that time. Large lay contributions included Mr. (afterwards Senator) Bella Flint, of Brockville, and Mr. J. P. Rollins, M.L.C., of Picton. Mr. George Spenser, of Cobourg, contributed the site. Subsequent efforts were made for endowment and support in 1851, 1857, 1868 and 1874. In these efforts about two hundred thousand dollars in all were raised for endowment, extinction of debt, and buildings and equipment—the largest single donation being $2,000. The late Edward and Lydia A. Jackson opened the way for the larger endowments of recent years by contributing $30,000 for the endowment of a Chair in Theology. Mr. Dennis Moore, of Hamilton, followed with $25,000 for the endowment of a Chair in Science, made an investment for that purpose, and maintained the Chair until his death. It was then found, however, that the investment had been unfortunate and the endowment lapsed.

At the date of Federation large efforts were put forth for the establishment of the new institution in Toronto on a secure financial basis, and the Rev. Dr. Potts was appointed for that purpose. The late Senator Macdonald contributed $25,000, Senator George A. Cox, $30,000, and Mr. William Gooderham $30,000, which was crowned by the provisions of his will increasing the amount to $200,000. His decease shortly after made this entire amount available. Besides these large gifts many other liberal subscriptions were given at this time—that of Vice-Chancellor Mulock for $5,000 being notable, as coming from a friend outside of Methodism. The entire amount raised in connection with the Federation movement approached $500,000, of which nearly one-half was expended on the new buildings in Queen's Park. Shortly afterwards Mr. H. A. Massey presented $40,000 for the endowment of a Chair, to which in his will he added $200,000. Of this, $5,000 is to be devoted to the erection of a residence for the women students of Victoria. Mr. Massey's bequests will make the present assets of Victoria in lands, buildings, equipment and endowment about $800,000. Thus was the position of the University assured.

HISTORICAL SKETCH OF KNOX COLLEGE, TORONTO

BY

The REV. WILLIAM CAVEN, D.D., LL.D., Principal of the College.

KNOX COLLEGE is a Divinity School in connexion with, and under the authority of, the Presbyterian Church in Canada. It was instituted in the year 1844, though the name "Knox College" was not given it till 1846.

Presbyterianism was planted in Canada mainly by the Presbyterian Churches in Scotland and Ireland. The Disruption of the Church of Scotland in 1843 was followed, in July, 1844, by the Disruption of the Presbyterian Church of Canada. Twenty-three ministers withdrew from the Presbyterian Church of Canada in connexion with the Church of Scotland and organized the Presbyterian Church of Canada, usually called the Free Church. Queen's University at Kingston, which had been opened in 1842, possessed a Divinity Faculty, in which several candidates for the ministry were enrolled; but the formation of the Free Church naturally led that Body to take steps for the training of its own ministers. At a meeting of Synod held in Toronto, in 1844, the following resolutions were adopted: "1. That an *interim* Professor of Divinity be appointed, and that the Rev. Andrew King, M.A., hold the appointment for the ensuing session. 2. That there shall be a Professor of Literature and Science for conducting the Arts' studies of young men aiming at the ministry, and that the Rev. Henry Esson, M.A., be appointed to this office. 3. That the Professors be for the present stationed at Toronto. 4. That the Synod undertake to provide a suitable maintenance for the Professors, and to make arrangements for boarding the students. 5. That it be recommended to congregations in which there are young men of decided and approved piety, who are giving themselves to the ministry, to assist and encourage them in their studies, as their circumstances may require." The work of training candidates for the ministry was commenced on the 8th of November, 1844, by the two able and scholarly men named in these resolutions. The plan of a permanent theological college was not yet fully considered, but a Committee was appointed to report on this subject to the next meeting of Synod. There was as yet no College building, and for the first session the classes were held in the house of Professor Esson. Fourteen students were enrolled during the session; some in Arts, some in Divinity and some in both. The Presbyterian Church in all its branches and at all times has aimed, as is well known, at a high standard of Ministerial education. The general rule has been that a complete University course should precede the study of Theology. At the present time, in Canada and elsewhere, the great majority of students in the Presbyterian Church take a full course in Arts in some University or College. But when the Free Church in Canada began to provide its ministry it was deemed advisable, if not necessary, that the Church should give instruction in Arts as well as in Theology.

Before admission to the Arts' course students were required to pass examinations in Arithmetic and Mathematics, English Grammar, the elements of Civil History, and the elements of Latin and Greek. The course in Arts, which extended over three years, embraced Classics, Mathematics, Logic, Mental and Moral Philosophy, English Composition, History and Literature, Physical Science and Hebrew. The Theological course embraced Evidences of Natural and Revealed Religion, Church History, Systematic Theology, Biblical Criticism and Hermeneutics, Exegesis of Old and New Testaments (in original languages) and Pastoral Theology.

The Theological curriculum here set down was formally sanctioned after the College had been fourteen years in operation, but in substance it corresponds with that which was taught from the beginning. As the College Faculty became stronger it became possible, of course, to deal more thoroughly with certain parts of the course, but at no time in the history of the College were any of the above subjects neglected.

No one will contend that the literary course at first established in Knox College, and which, with modifications, has continued—with a brief interruption—to the present time, is quite equal in compass to a full University course. But it may, nevertheless, be confidently stated that many students of this course became highly respectable scholars, and in the work of the ministry have shown no inferiority to their brethren who were University graduates. For many years the Arts teaching in Knox College has been limited to English, Classics, and Mathematics of the first year; and students of the Literary or Preparatory course have received instruction in Philosophy and Science in the University of Toronto. But the great majority of those who now study Theology in Knox College take a complete University course. The question of abolishing the Literary course has frequently engaged the attention of the Church, and for two or three years (as we shall afterwards note) it was abolished; but the way has never appeared open to require a degree in Arts. Not a few who are evidently called to preach the Gospel would, owing to their age or defective early training, or limited means, find the way closed against them were a degree in Arts made indispensable. Whether such persons might not now receive the necessary literary training wholly in the University, leaving Knox College free to devote its resources entirely to Theology, is a matter at present under consideration by the College Senate, but which we are not called to discuss in this historical sketch. When Knox College was established the Presbyterian Church of Canada can scarcely be said to have had an option in the matter.*

The Rev. Dr. Michael Willis.

It may here be stated that the students of Knox College have from its inception been largely employed during summer in the Home Mission. It is not doubted that the experience thus acquired has been of real service to them in after years; it has made them acquainted with the details of pastoral work, and has been to them very much what his hospital practice is to the student of Medicine. Quite certainly the Presbyterian Church in Canada could not without the help of its students have developed its Home Mission as it has done. But, apart from this consideration, large benefit has accrued to the students from their inter-sessional labour in new and destitute parts of the Home Mission field. In some instances imperfect habits of preparation for the pulpit may indeed have resulted, but any injury of this kind has been more than compensated by the pastoral experience gained and the sympathy with the real work of the Church thus maintained in the student during his Academic course. Mr. King, who had come to Canada as a delegate from the Free Church of Scotland, taught in Knox College during its first session only. Afterwards this able man was, till his death, honourably connected with the Educational work of the Presbyterian Church in the Maritime Provinces. Professor Esson remained in Knox College till his death in 1853. He was possessed of much acuteness of mind, and was an enthusiastic teacher. His students who are still spared to us, speak of him with affectionate admiration.

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*NOTE. The Preparatory course was abolished by the General Assembly of the present year (1898) since the above was written, and a three years course to be taken wholly in the University substituted for it.

At the same meeting of Synod at which Mr. King was temporarily appointed as Divinity Professor, the Rev. Robert Burns, D.D., of Paisley, Scotland, who was about to assume the pastorate of Knox Church, Toronto, was invited to become also Professor of Theology in Knox College. This position he would fill "subject to any contingency which might arise from the Synod's resolving, at any future time, to separate the office of Professor from that of Pastor." Dr. Burns accepted appointment in the College, and in its second session entered upon his professorial duties with the marvellous zeal and energy which characterized the man. He had been empowered by the Synod to collect books, funds and philosophical apparatus for the College among the friends of the Presbyterian Church of Canada in the old world. This commission, so far at least as relates to books, he executed with success; and he brought with him to Toronto a large proportion of the volumes which formed the early library of Knox College. While he lived, indeed, the Doctor never forgot the interests of the College Library, and during his many preaching tours, which extended over Ontario and far beyond, many a minister's library did he closely inspect, with the view of discovering something which might suitably be transferred to the College.

Dr. Burns continued to discharge his duties as Professor in conjunction with his pastorate for two sessions. On his resignation of his Chair in 1847 the Synod adopted the following minute: "The Synod having respect to the many services rendered to the Presbyterian Church of Canada by Dr. Burns, especially by his zeal and diligence in collecting books for the Library of the College, his valuable prelections to the students of Theology and his watchfulness over their spiritual interests for two successive sessions, record their sense of the great obligation to him under which the whole Church has been brought, and tender him their grateful acknowledgments, etc." Nine years later Dr. Burns was separated from his pastoral charge and was appointed a second time in the College, as a Professor in full service. During the Session, 1845-6, Systematic Theology was taught by the Rev. Dr. Willis, who was visiting Canada as a deputy from the Free Church of Scotland. In the following session Systematic Theology was under the care of the Rev. Mr. McCorkle, M.A., another deputy from the Free Church. Still another deputy from Scotland, the Rev. William Lyall, M.A., gave assistance for a short period in the teaching of Classics and Philosophy. In 1850 he went to Nova Scotia, and was for many years a Professor in the Free Church Divinity School and in Dalhousie College. Mr. Lyall's reputation as a scholar and teacher stood high.

One of the ablest ministers that the Presbyterianism of Canada has ever had, Dr. Bayne, of Galt, received a commission to proceed to Britain and confer with the Colonial Committee of the Free Church of Scotland respecting the appointment of a Professor to succeed Dr. Burns. The Rev. Michael Willis, D.D., of Glasgow, was selected, and began his labours in Knox College, in October, 1847. For twenty-three years this eminent man filled the Chair of Systematic Theology. He was an accomplished scholar and an able and learned theologian. Of Patristics he had large knowledge, and in the theology of the Reformed Church he was deeply versed. This theology he earnestly believed and taught. On its great doctrine no doubtful utterance ever came from his lips; and his influence as a teacher is attested by the fact that his students were thoroughly imbued with the sentiments of their Professor. Nor was the decisive faith of Dr. Willis associated with narrowness, for his acquaintance with the history of Theology and of the Christian Church was large, and his appreciation of good men whose doctrinal position was not entirely his own was hearty and sincere. Dr. Willis was possessed of much acumen, he was master of a rapid and nervous eloquence, and during his long connection with Knox College, from chair and pulpit, he was the able expounder of Evangelical truth. In the history of Canadian Presbyterianism Dr. Willis will be always associated with Dr. Burns as eminent among those who have been honoured to lay foundations.

In the same year in which Dr. Willis was chosen to fill the chair of Systematic Theology, the Rev. William Rintoul, M.A., became Professor of Hebrew. In making this appointment the Synod resolved as follows: "That the appointment of the Reverend William Rintoul, M.A., be sanctioned as an *ad interim* appointment, but that the final arrangement as to the department of Hebrew be deferred until it becomes apparent what provision is to be made for the Chair of Oriental Literature in King's College, and how far the liberality of the people will sustain the Synod in increasing the permanent staff of Professors." Mr. Rintoul had been the first Minister of St. Andrew's Church, Toronto (then York), having been inducted to that charge in 1831. He was transferred to Streetsville in 1835, and laboured there until his appointment to Knox College in 1847. Shortly afterwards provision was made in King's College for instruction in the Oriental Languages, when Mr. Rintoul accepted a call to St. Gabriel St. Church, Montreal. He died suddenly in 1851, when on a missionary journey. "He was a man of genuine worth; faithful, conscientious and indefatigable; and as pastor, missionary and professor was honoured to render valuable service to the Church."*

In 1846 the Synod had resolved to "establish an Academy or High School and to appoint a master for the same." Effect was immediately given to this resolution in the establishment of the Toronto Academy and the appointment of the Rev. Alexander Gale, M.A., as its Principal. Mr. John Laing, now Dr. Laing, of Dundas, ably assisted in the Academy for several sessions. The Academy was intended as a feeder to the College, but was open to students of all classes: and not a few who rose to eminence in professional and mercantile life were numbered among its Alumni. Mr. Gale, at the same time, was made Professor of Classical Literature in Knox College. After a few years the opening of King's College to all Denominations, and the diffusion of grammar schools, rendered the continued maintenance of the Toronto Academy unnecessary, and its brief, but honourable course terminated. Mr. Gale died in 1854. He was a man eminent for wisdom and piety, a good scholar and a faithful and successful teacher.

The College was doing its work satisfactorily in all departments. An average of nine or ten students completed their preparation for the ministry each session. In every part of its field of operation the Church was reaping benefit from the College. A good many congregations were already supplied with pastors from among its graduates, and the Home Mission, especially in its more remote parts, was largely indebted to the labour of the students in summer. The question of obtaining a Charter of Incorporation for the College had engaged the attention of the Synod for several years. A draft of charter had been prepared and criticized; but in 1852 the Synod passed the following motion: "Considering the variety of opinion on the subject of the charter, and considering further that one great benefit contemplated by the proposed charter has been practically gained by the admission of a representative of the Church and College into the Senate of the University of Toronto, it is resolved to delay, in the meantime, any application for such charter." The representative referred to was the Rev. Dr. Willis. From this time forward more intimate relations have existed between Knox College and the University of Toronto. The tendency of things is further seen in this resolution adopted by the Synod in the same year; "Considering the increased facilities throughout the Province for the preliminary training of applicants for admission to Knox College, no permanent provision for this object requires to be made in connection with the College; but, as some *interim* arrangement is necessary, the Professors' Court is empowered, after conference with the College Committee, to make such arrangements as they shall see fit."

Professor Esson, as already stated, died in 1853. At a *pro re nata* meeting of the Synod, held in Kingston in the same year, the Rev. George Paxton Young, M.A., Minister of Knox Church, Hamilton, was chosen to succeed Professor

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*NOTE. Dr. Gregg's "History of the Presbyterian Church in Canada."

Esson. The departments of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion were assigned to his Chair. Exegetics was afterwards entrusted to Professor Young, while the Evidences and Church History were committed to a third Chair. Among Canadian teachers no name stands higher than that of Professor Young. Whatever he undertook to teach he taught thoroughly. He made himself master of everything related to his subjects, and his vigour and enthusiasm in imparting instruction were simply marvellous. The dullest student was aroused, and, if in any case Professor Young failed to communicate his idea, such case might be pronounced hopeless. The subtlety of Professor Young's mind was equal to its energy, and in the province of Philosophy he was seen at his best. His genius was constructive as well as analytic, and the system of Philosophy which he taught, while in close affinity with Kant, had, in all its details, been thought out by himself. Any criticism of his philosophy would be here entirely out of place. By all competent judges, whether they were his admiring students or not, he was regarded as one of the most remarkable Dialecticians of the age.

Professor Young remained in Knox College till 1864. For three years afterwards he held the position of Inspector of Grammar Schools in Ontario. Of the great services rendered by him to the Province in that office it is not necessary here to speak. In 1868 he again became connected with Knox College; not in its theological work, but as having full charge of its Preparatory department. This second connection with the College was only brief, for in 1871 he was appointed to the Chair of Philosophy in the University of Toronto; in which institution he taught, with undiminished enthusiasm and renown till his death in 1889. In 1856, the Rev. Dr. Burns was released from his charge as Minister of Knox Church, Toronto, and became again a member of the teaching staff in Knox College. He was appointed Professor of Church History and Christian Evidences. Though now sixty-eight years of age the jubilant energy of Dr. Burns was not abated, whether he sat in the Professorial Chair or discharged missionary work in the most remote and roughest parts of the country. He continued his labour in the College till 1868, and, after a lengthened visit to Scotland, died in the following year, in the very room of the College where he had so often met his classes. In 1855, the Synod had purchased Elmsley Villa on Grosvenor Street; which building, after a large addition was made to it, was the home of the College for twenty years. Elmsley Villa had been the residence of Lord Elgin, Governor-General of Canada, while that eminent statesman lived in Toronto. The Central Presbyterian Church now stands on part of the site which the College occupied.

The subject of incorporation of the College, as already stated, had been under consideration for a good many years. But after the College was admitted to representation on the Senate of the University of Toronto nothing further was done in the matter of a charter till 1856. In 1858 an Act of Incorporation was passed by the Legislative Council and Assembly of Canada. By this Act the ministers and members of the Presbyterian Church of Canada were erected into a body corporate, under the name of Knox College, with perpetual succession, and with power to acquire, hold, and dispose of property for the promotion of theological learning and the education of youth for the holy ministry, under the authority of the Church and in accordance with its principles and standards. It was made lawful for the Synod at its next ordinary meeting to declare the principles and doctrines which shall be taught in the College, and such declaration was to be irrevocably binding in relation to College property. The Synod received power to appoint and remove Professors and Tutors, to constitute a Senate and Board of Management and to make rules and by-laws for the government of the College. In case of the Presbyterian Church of Canada at any future time uniting with any other body of Presbyterians adhering to the same principles, this Act was to apply to such united Body; and, in case the Church should form a General Assembly, the General Assembly was invested with all the rights and powers now appertaining to the Synod. Such were the main provisions of this Act.

In accordance with the terms of the Act of Incorporation the Synod, at its next session, declared that the doctrines and principles to be taught in Knox College were such and such only as are consistent with the "Westminster Standards"; with such further directions or rules touching Church Government, Discipline, or Worship as the Synod may from time to time ordain. It was enacted that there should be a Board of Management composed of thirty-five persons, who should have full control in all matters of finance and property, and should "take general cognizance of everything pertaining to the interests of the College." A Senate was appointed, with authority in matters of academical superintendence and discipline. The Senate should consist of the Principal and Professors of the College and of seven other persons. (The numbers have since been much enlarged and there are at present thirty-four members of Senate, in addition to the Faculty.) All Professors of Theology must be ordained ministers of the Presbyterian Church of Canada, and must be appointed by the Synod at its annual Session, or at a special meeting called for the purpose. The Academic year should commence on the first Wednesday of October and end on the first Wednesday of April. Every person admitted as a student must be certified to the Senate by a Presbytery of the Church. Before any student can be taken on trial for license he must be certified by the Principal as having attended all the classes and performed all the duties required by the Church. A curriculum of studies, corresponding in substance with that already given, is prescribed. Such were the main regulations adopted by the Synod for the government and discipline of the College.

Knox College, Toronto.

It is interesting to notice that as early as 1851, when the draft of a Bill for the Incorporation of the College was under consideration, the Synod agreed to the following clause; "The College shall be a Theological College, and shall have power to confer degrees in Divinity, and no other." No provision of this kind is contained in the Act of 1858, nor was the degree-conferring power then sought from the Legislature; but after considerable discussion in the Church the General Assembly of 1880 authorized the College Board to seek from the Legislature of Ontario the power of conferring degrees in Divinity. By an Act of that Body passed in the following year, in amendment of the Act of Incorporation, the College received the power of conferring the degree of B.D. on Examination, and the degree of D.D. either as

Honourary or on Examination. It seems entirely appropriate that degrees in Divinity should emanate from a Divinity College; but, so far as the writer knows, there was no merely Theological School on the continent which conferred degrees when Knox College was invested with this power. The precedent has since been followed in the case of several Theological Colleges in Canada. That Knox College has been aided in promoting Theological scholarship by the establishment of its B.D. course is quite certain; and due care has been taken that none but persons possessing good literary attainments can become candidates for this degree.

The Presbyterian Church of Canada (Free Church) and the United Presbyterian Church became one Church in the year 1861. The Theological School of the latter was in consequence amalgamated with Knox College. Till his death, in 1851, the Rev. William Proudfoot, of London, assisted by the Rev. Alexander McKenzie, of Goderich, conducted the Theological classes of the United Presbyterian Church. Mr. Proudfoot was a man of accurate scholarship, high ability and great force and dignity of character. Except during his last session—when the United Presbyterian Hall was removed to Toronto—he taught his students in London, where his congregation was. The whole curriculum, except Hebrew, was in Mr. Proudfoot's hands. Hebrew was entrusted to Mr. McKenzie, an excellent man and painstaking teacher, who had studied under the famous Dr. McCulloch, of Pictou, Nova Scotia; from which Province he came at the beginning of his ministry. On invitation of the United Presbyterian Synod the Rev. John Taylor, D.D., M.D., of Auchtermuchty, Scotland, became successor to Mr. Proudfoot. For seven years Dr. Taylor presided over the United Presbyterian Hall—uniting to his professorial duties the care of a congregation in Toronto. Dr. Taylor was an accomplished scholar, of large scientific as well as theological attainments, and a successful teacher. To the regret of all he returned to Scotland in 1860, so that when the Union of 1861 took place the United Presbyterian Church had no Professor of Theology. The teaching Faculty of Knox College, therefore, remained as before the Union. No change occurred in the Professoriate till the resignation of Professor Young, already referred to. This was followed by the appointment, in 1866, of the Rev. William Caven to the Chair of Exegetics and Biblical Criticism. On the retirement of Dr. Willis, in 1870, Mr. Caven became Chairman of Senate and in 1873 he was appointed Principal. The subjects committed to Dr. Caven's Chair remained unchanged till 1896, when a separate Chair was instituted for the Old Testament. The present designation of his Chair is that of New Testament Literature and Exegesis.

In 1867 the Rev. J. J. A. Proudfoot, D.D., was appointed Lecturer in Homiletics, Pastoral Theology and Church Government. For several years the appointment was annually renewed, but the General Assembly at length made it permanent. Dr. Proudfoot is still of the Faculty, and prelects in alternate session on Homiletics and on the other two subjects. In his hands these subjects have been made very attractive. In 1871 the Rev. David Inglis, D.D., LL.D., was elected to succeed Dr. Willis in the Chair of Systematic Theology. He resigned in the following year and accepted a call to a congregation in Brooklyn, N. Y. He had lectured in Knox College on Systematic Theology and Apologetics for three months of the session preceding his election by the General Assembly. His brief connection with the College endeared him to his colleagues and his students. He died in 1878. In 1872 the Rev. William Gregg, M.A., was chosen to fill the Chair of Apologetics and Church History. For twenty-three years Dr. Gregg discharged the duties of his Chair to the great satisfaction of the Church and the College, till the pressure of advancing years led him to retire in 1895.

It is proper here to mention that Apologetics was taught by the Rev. Dr. Ure, of Goderich, for three months of each of the sessions 1867-8 and 1868-9; Apologetics and Systematic Theology by the Rev. Drs. Gregg and Inglis, three months each, during the session 1870-1; Church History by the Rev. John Campbell, M.A. (now Professor Campbell of Montreal Presbyterian College), for three months of each of the sessions 1870-1 and 1871-2; and Systematic Theology by the Rev. Dr. Topp during the session 1872-3.

All of these gentlemen rendered valuable service, under temporary appointment, and their work is held in grateful remembrance by the College. In 1873 the Rev. William MacLaren was elected Professor of Systematic Theology. This great department he continues ably to conduct. The Union of the Presbyterian Churches in Canada in 1875 placed the College under the care of the United Church, but made no change in it in any other respect. The College could not but partake, however, of the fresh energy infused into Canadian Presbyterianism by this historic event. No increase of the teaching staff took place till 1886, when the Rev. R. Y. Thomson, M.A., B.D., became Lecturer in Old Testament Introduction and Analysis. Having filled this position for three sessions with marked ability the General Assembly appointed him Professor of Old Testament Literature and Apologetics—Dr. Gregg being relieved of this latter subject. In both subjects assigned to his Chair Professor Thomson proved himself a master, and notwithstanding much physical weakness conducted his classes with admirable success till December, 1894, when his earthly labour ceased. Professor Thomson's course both as a student and a Professor was very distinguished, and the expectations entertained regarding him would doubtless have been fulfilled had his life been prolonged. His great talents were equalled by his gentleness and modesty.

The Rev. Principal Caven.

For two sessions after Professor Thomson's death the Old Testament classes were under the care of the Rev. D. M. Ramsay, M.A., B.D., and the classes in Apologetics were taught by the Rev. J. McD. Duncan, B.A. In the session of 1895-6, Church History was taught by the Rev. Dr. Somerville. The services rendered by these gentlemen were of much value to the College, and were highly appreciated by the classes which they taught. Brief courses of Lectures, which had high merit, and are well entitled to be mentioned, were delivered to all the students of the College by the Rev. Dr. Laing in 1886, and by the Rev. Professor Warfield, of Princeton (N.J.) Theological Seminary, in 1895. My reference to theological teachers in Knox College is completed by stating that in 1896 the Rev. George L. Robinson, Ph. D., of Boston, Mass., was appointed Professor of Old Testament Literature and Exegesis, and the Rev. James Ballantyne, B.A., of Ottawa, Professor of Apologetics and Church History. The Theological Faculty thus consists at present (1898) of Reverend William Caven, D.D., LL.D., Professor of New Testament Literature and Exegesis; William MacLaren, D.D., Professor of Systematic Theology; George L. Robinson, Ph. D., Professor of Old Testament Literature and Exegesis;* James Ballantyne, B.A., Professor of Apologetics and Church History; and J. J. A. Proudfoot, D.D., Lecturer on Homiletics, Pastoral Theology and Church Government. For six years the Preparatory department in Greek, Latin and English has been conducted with ability and success by the Rev. George Logie, B.A., B.D. During the greater part of the previous history of the College the Preparatory classes were taught by

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*NOTE. Since the above was written the services of Professor Robinson, to the regret of all, have been transferred to McCormick Theological Seminary, Chicago, U.S. The Rev. John E. McFadyen, M.A., B.D., of Glasgow, Scotland, has been appointed to succeed him in the Chair of O. T. Literature and Exegesis.

Tutors who were Theological students. Elocution is at present taught by Mr. J. Fraser Evans, B.A.

Knox College has a Library of considerable value. It consists of about 13,000 volumes, in addition to pamphlets. Shortly after the College was instituted, Dr. Burns collected in Scotland and elsewhere over 2,000 books; these were almost the beginning of the Library. Many more volumes were contributed or bequeathed by ministers in Canada. But a library could hardly be symmetrically developed by books thus obtained; it would be sure to lack in certain classes of works, whilst redundant, perhaps, in other classes. From the sources indicated, however, it pretty well represented English Theology and the Latin Theology of the Reformation and Post-Reformation periods; but it was seriously deficient in Patristic Theology and in recent general literature. Of late years, and especially since the Library has received its endowment, a more equal development has been possible, and the deficiencies mentioned have to some extent been remedied. Through the generosity of Mr. William Mortimer Clark, Q.C., the Chairman of the College Board of Management (to whose unwearied interest the College owes so much), the Library possesses the *Fac-Similes* of the Codex Alexandrina and the Codex Sinaiticus splendidly bound, and of the Constitution of Athens. A good copy of the Paris Polyglott stands on the shelves—the gift of the late Dr. Black, of the New College, Edinburgh. The Library contains many other rare and valuable books.

From an early date in the history of the College there has been a nucleus of a Museum. There was a small collection of minerals and geological specimens, some Indian articles and objects ef various kinds from foreign mission fields. Recently the Museum has been very greatly improved. A large collection of interesting objects from Formosa has been presented by the eminent missionary of the Presbyterian Church in that beautiful island, the Rev. Dr. McKay. There are many interesting things from the New Hebrides, presented by the Rev. Mr. Robertson, missionary from Nova Scotia. A small grant from College funds, supplemented by the kindness of the friends of the College, permitted the purchase of a fine collection of characteristic articles from India, China, Japan, Corea and Africa. As a missionary Museum there is probably nothing of equal extent and value in Canada. The Students' Missionary Society began operations in 1849. At first its attention was directed exclusively to the home field. Student missionaries were sent chiefly to new and remote parts of Canada which the Church by its ordinary agencies could least easily undertake. For some years past its work has extended to the most distant parts of the Dominion. Last summer it had thirty-three missionaries employed in Canada. For the past ten years it has had an admirable representative, the Rev. Jonathan Goforth, in Honan, China.

The College has also a Literary and Theological Society, which is maintained with much vigour, and which has proved very useful as auxiliary to the proper work of the College. The object of the Society is indicated by its designation. Attention is given by its members to the composition of essays and to Elocution, as well as to the discussion of important questions of a literary and theological character. Knox College has of late held its fifty-fourth session. It has 630 graduates, in addition to whom as many, perhaps, as 150 students have taken part of their course for the ministry either in its Theological or its Preparatory classes. Of its graduates about one hundred are dead, about fifty are ministering in the United States, a few are in congregations in Great Britain, thirteen are in the foreign field, and nearly four hundred are exercising their ministry in the Presbyterian Church in Canada.

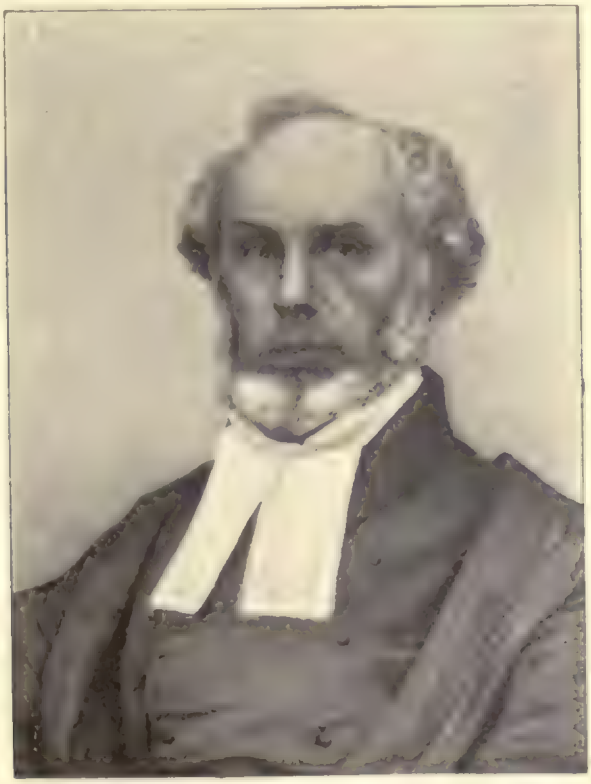
The present handsome and commodious College building was erected in 1874-5, and opened in October of the latter year. Its site, which was part of the Estate of the late Hon. Robert Baldwin, is very fine, and commands an excellent view of the City and Lake. It was purchased by the College for $10,000, and the building and furniture cost about $120,000. It has good class rooms and its residence accommodates seventy-five students. Its public hall and its Library are already found to be too small. The proximity of the College to the University of Toronto is a matter of convenience to students who are taking courses in both institutions. The endowments of the College amount altogether to nearly $280,000. Of this sum $20,000 endows the Library and $16,000 endows Scholarships. The revenue arising from endowments is, of course, inadequate to the maintenance of the College and requires to be supplemented by congregational contributions. The annual revenue for its work is at present about $20,000. In the department of Scholarships the revenue from investments is increased by contributions from congregations and individuals to the extent of $500 yearly.

The endowments are small compared with those of the principal theological schools in Great Britain and the United States—especially the latter—but Canada is a new country and not yet wealthy. The endowments of Knox College and of other Theological Colleges in Canada, moderate as they are, testify to a considerable measure of interest in theological education, and are creditable to the Churches; but if we are worthily to equip our theological schools, according to the demands of the time, a large increase of liberality in their support will be necessary. Many who are willing to contribute freely for missions, Home and Foreign, forget the claims of the establishments in which ministers and missionaries are educated; though it is abundantly evident that the prosperity of every branch of the Church work depends not a little on the training of the persons by whom the work is carried on. The true minister is first of all a partaker of the grace of God; but the possession of good natural abilities and of adequate attainments in knowledge must not be undervalued. Every consecrated talent or attainment becomes a Divine gift.

Of the endowments of Knox College $70,000 comes from the generosity of the late Mr. James McLaren, of Buckingham, Quebec, and $40,000 was bequeathed by the late Mr. Hall, of Peterborough. By Mr. McLaren's splendid liberality the Chair of Systematic Theology is endowed with $50,000 and the Library with $20,000. Mrs. Nichol, of Peterborough, bequeathed $20,000 to the College. Property left to it by Mr. Bowman, of Toronto, realized over $19,000, and property left by Mr. McBain, of Toronto, was sold for $5,500. Several small legacies increased the endowment for general purposes, but more than half the entire amount was raised by the canvass of congregations. The following Scholarships, ranging in value from $80 to $30, bear the names of the benefactors who endowed them, or in memory of whom they were established: viz., Eastman, Gillies (2), Goldie, Dunbar, Elizabeth Scott, Loghrin, Heron, Boyd, Bonar-Burns, Fisher (2), R. H. Thornton, Jane Mortimer, Cheyne, Smith, Brydon.

It will thus be seen that Knox College has borne some considerable part in the development of Canadian Presbyterianism. Its graduates are found in every section of the Dominion. Some of them—as the late Dr. Black, of Kildonan, and the late Mr. Nisbet, of Prince Albert—have been honoured to lay foundations in the great North-West. The Canadian Mission in India was commenced by Knox College men. A majority of the ordained missionaries in China are graduates of Knox College. The Principal and other two members of the Faculty of the Presbyterian College of Montreal, two of the Professors of Manitoba College and one of the Seminary of the Presbyterian Church (U.S.) in Louisville, are graduates of Knox. Since the power of conferring degrees in Divinity was received twenty-one candidates for B.D. have completed their examinations, while several are reading for this degree at the present time. Knox College is not indifferent to any distinction conferred upon it by the eminence in the pulpit or in the Professor's Chair to which not a few of its graduates have attained, but its greatest honour is that the body of its students have proved faithful ministers of the Gospel and have been instrumental not merely in giving strength and expansion to Canadian Presbyterianism, but by true service to their Master, in gathering fruit unto eternal life.

The College is far from having reached in its Faculty, Buildings, Library or Scholarships the mark which it wishes to keep in view. The statement here given as to equipment and resources abundantly shows that much remains to be done on its behalf. But what has been achieved furnishes reason for gratitude to God, and for confidence that the Church which Knox College serves will not allow its development to be arrested for want of means. Before long its Faculty will, I trust, be enlarged, and its revenue so augmented that increased efficiency in every part of its work and outfit shall be made possible. It is vital to all the Churches that the very best should be done in training their ministry. For a series of years a Scholarship for proficiency in the Gaelic Language was awarded on examination, but no instruction in this venerable tongue was provided. Through the generosity of the Gaelic Society of Toronto prizes amounting to $100 were, last session, awarded for knowledge of Gaelic, and Messrs. Fraser and Spence laid the College under much obligation by conducting gratuitously a Gaelic class. The kindness of these gentlemen and of the Society is continued during the present session. The service thus rendered is of real value; for there are still a good many congregations in the Presbyterian Church of our Canadian Provinces in which acquaintance with the Gaelic language is highly useful to the minister, and a smaller number of congregations in which the ability to speak Gaelic is absolutely necessary.



The Rev. Dr. John Bayne.

HISTORY OF WYCLIFFE COLLEGE

BY

The REV. JAMES PATERSON SHERATON, D.D., LL.D., Principal of the College.

IT is well known that the influence of what is termed the Oxford or Tractarian school of Theology created in Canada, as elsewhere in the Church of England, a marked divergence and antagonism between those who were identified with its teachings and those who have been known as Evangelical Churchmen and who claimed to stand upon the Reformation position as to doctrine and ritual.

In the Diocese of Toronto the divergence between these two sections culminated at the session of the Diocesan Synod in 1873 in the exclusion of Evangelical Churchmen from all offices and committees. This incident excited much feeling and led forthwith to the formation of "The Church Association of the Diocese of Toronto." The names of 235 prominent Churchmen were attached to the declaration under which the Association was organized. Among these were the Hon. Chief Justice Draper, C.B., the first President of the Association and Sir C. S. Gzowski, K.C.M.G., who became its second President; B. Homer Dixon and the Rev. John Gillespie, who were the Honourary Secretaries; Rev. Canon Sanson, Rev. Canon O'Meara, LL.D.; and Hon. James Patton, Q.C.; Sir Daniel Wilson, President of the University of Toronto; Charles Gamble, Q.C.; the Hon. Edward Blake, the Hon. S. H. Blake, Mr. Sheriff Jarvis, Samuel Platt, M.P.; the Hon. Mr. Justice Gault, Canon Baldwin, M.A.; Robert Baldwin, A. H. Campbell, Henry Pellatt, Judge Benson, Lt.-Col. R. B. Denison, Col. R. L. Denison, Frederick Wyld, A. B. Lee, Walter S. Lee, F. W. Kingstone, J. K. Kerr, Q.C.; Thomas Hodgins, Q.C. and Dr. J. George Hodgins. Among the signatures outside of the Diocese of Toronto we find the names of Dean Bond, now Bishop of Montreal; Canon Baldwin, now Bishop of Huron; Col. Farrell and Judge Stevenson, of Cayuga; Judge Ardagh, of Barrie; D. Creighton of Owen Sound; Rev. F. W. Dobbs and the Hon. Charles Shannon, of Kingston; F. W. Gates, of Hamilton; Judge Ritchie and Thomas A. Ritchie, Q.C., of Halifax, and others.

The chief objects of the Association, as set forth in the constitution, were "to secure united action of the members of the Church of England within the Diocese of Toronto in order to maintain the principles and doctrines of our Church as established at the Reformation and to preserve the simplicity of her Protestant worship and the purity of her Scriptural teaching; to oppose the dissemination of doctrines contrary to the authoritative standards of the Church of England and to resist all unauthorized changes or innovations in her services as prescribed in the Prayer Book; to cultivate an earnest spirit of brotherly union, and so to foster hearty co-operation in all efforts for the spread of the Gospel, the extension of the Church, the enkindling of a devoted missionary spirit amongst its members and the maintenance of the doctrines for which so many noble martyrs of our Church witnessed a good confession."

In furtherance of these objects one of the first steps taken was the establishment of a students' and mission fund to provide for the education and training of theological students and also to aid in the support of these students when ordained. It was, however, soon found that the establishment of bursaries and scholarships for students must prove ineffective for the purpose for which they were given, unless at the same time some adequate and sufficient provision was made to secure thorough and systematic training in theology based upon the principles of Evangelical Churchmanship. Out of this conviction, deepened by thought and prayer, originated Wycliffe College.

The initiation of the work evoked, as is well known, strong opposition. It was alleged that it was opposed to the law and order of our Church, and the authority of the Bishop was invoked to arrest it. Charges of disloyalty and lawlessness were persistently alleged. Now, the Church in Canada had no corporate connection with the work of theological education, and no control over theological colleges. Even the Provincial Synod had not dealt with the matter. So late as in 1883 a Committee of that Synod declined to recommend any action therein, a decision which has, however, been reconsidered so far as relates to theological examinations and degrees.

The Rev. Dr. J. P. Sheraton.

All educational work, including the training of theological students, has ever been carried on in the Church of England by the voluntary action of her members, as distinguished from the corporate action of the Church. In the elasticity of this voluntaryism she has found her chief counter action to the inflexibility of an Establishment and her most reliable safe-guard against the disintegration of parties, which thus found scope and liberty of action within its bounds. The promoters of Wycliffe College were contending for this freedom of voluntary action within legal limits, which both laity and clergy have ever deemed an inalienable right and necessity. Moreover, that which they sought to do was no innovation. Individually, they had the right, as was admitted at the time, to prepare men for the Bishop's examinations, and it was urged that this should content them. But what had been done before in a desultory and unsatisfactory way, they proposed now to do by methods more thorough and systematic; surely, as they contended, their liberty extended to the better doing of that which they were already doing less completely and satisfactorily.

In the spring of 1877 the present Principal was appointed, and in October the work of theological instruction was begun in a very unassuming form in one of the Bible Class rooms of the School House belonging to St. James' Cathedral, under whose fostering wing the infant institution was sheltered and to the co-operation of whose members under the late lamented Dean Grasett the work was deeply indebted. There, in what was then known as the Protestant Episcopal Divinity School, a little band of students assembled and several of the city clergy gave their valuable and gratuitous assistance to the Principal in the work of instruction. Among these were the Ven. Archdeacon Boddy, M.A., the Rev. Canon Sanson, and the Rev. Septimus Jones, M.A.

During June, 1879, on the election of the Right Rev. Dr. Sweatman as Bishop of Toronto, the Church Association was dissolved in pursuance of an agreement made during the election, but provision was made for the continuance and maintenance of the Divinity School. In the same year the College was incorporated and given self-governing powers under a Board of Trustees. The Bishops of Toronto, Huron, Montreal and Rupert's Land accepted the office of Visitors. In 1882 a small building was erected on the southern portion of the University grounds, near College Street. This gave the work a local habitation and supplied the accommodation and appliances without which it could not be efficiently conducted. The institution was still in the weakness of infancy, however, and at times the most resolute were tempted to despond. But the work of building was taken in hand and the contracts signed by the then Chairman and Treasurer, the Hon. S. H. Blake and Mr. W. H. Howland, who became personally responsible for the funds required. To their courageous faith was due in a large measure the determination to build, and the successful completion of the undertaking.

The original building soon proved inadequate, and in 1885 an addition was completed which almost doubled its capacity, giving additional dormitories, a refectory, and a library. The chief financial basis of the extension was furnished by the Hon. Edward Blake's munificent gift of $10,000 for this purpose. Notwithstanding these additions the building proved inadequate for the growing work, and while the College Council was contemplating further extensions an opportunity was given to dispose of the building. The foundations of the present building were laid in the spring of 1890, and in the autumn of 1891 the work of the College was begun in its new and commodious quarters. The building of a Convocation Hall is contemplated as soon as the necessary means for its erection are forthcoming.

The connection of Wycliffe College with the University of Toronto was at first merely a local one, resulting from the convenient proximity and access to its lecture rooms and appliances. In 1885 the College, was by statute of the University Senate, confirmed by the Governor-in-Council, affiliated to the University. In 1889 the College, by Act of the Ontario Legislature, was confederated and made a constituent part of the University of Toronto. From this close and intimate relationship with our Provincial University the College derives great advantages. First, it has representation upon the University Senate, and a due share in the government of the University. Secondly, the teaching of the entire curriculum in Arts, including the Classics, Hebrew and the other Oriental languages, Philosophy, Ethics and History, being provided by the University, all the resources of Wycliffe College can be devoted to the advancement of theological learning, while for the general literary training the unrivalled resources of the University can also be utilized. Thirdly, certain subjects taught in Wycliffe College are made optional subjects in the course required to be taken for the B.A. degree. By this provision great advantage is given to theological students proceeding to their degree in Arts. Every inducement is offered to the students of Wycliffe College to take a complete University course; but, in cases where this is impossible, they can still avail themselves of the opportunities which the University furnishes for instruction in Philosophy and Mental Science, Ethics and History, and the other departments.

Moreover, by its connection with the University, the College is preserved from that tendency to narrowness of which an isolated theological school stands in great danger. Its students commingle with those among whom their life work is to be carried on. They come into contact with men of different communions and destined for various professions, have their sympathies broadened, and learn to take larger and juster views of life. Great stress is laid upon the influence of a common university life and the relations of the theological students with the fellow-students with whom they are associated in the pursuits of learning, and in the religious work which is carried on by the University Young Men's Christian Association and in other ways.

The University of Toronto, being a non-denominational institution, does not confer degrees in Divinity. It was felt by the Council of Wycliffe College that it would both furnish a stimulus to theological education, and give the College an equality with similar institutions, if it secured the power to confer degrees in Divinity. In 1887 the Government of Ontario had under consideration the Act of University Federation, by which the University of Toronto was re-organized, and Wycliffe College as a federated institution constituted an integral portion of the University. It seemed most opportune to give the Theological Colleges affiliated with the University degree-conferring powers in Divinity upon a University basis, and upon conditions which would secure the highest literary standard, provide against all possibility of abuse, and remove every just ground of objection. It was held by the learned Chancellor of the University, the Hon. Edward Blake, that the powers and rights of the Divinity Faculty, bestowed in the original Royal Charter upon King's College, were inherent in the University of Toronto, although held in abeyance, and that it would be wise to revive them in a form adapted to the new and changed conditions of the University—in which the federated Theological Colleges constituted *de facto* the Faculty of Divinity. Consequently a clause was introduced into the Federation Act giving the degree-conferring power in Divinity to the federated Theological Colleges and making the possession of the B.A. degree the necessary qualification for proceeding to a degree in Divinity. Subsequently another clause was added, providing that no theological college could avail itself of the powers conferred by the Act without the consent of the authorities of the Church with which it was connected.

The Hon. S. H. Blake, Q.C.

At the same time the Provincial Synod had under consideration a scheme for examinations and degrees in Divinity, and finally in 1889 it was embodied in a canon. This scheme was adopted in consultation with the theological colleges, and is chiefly based, with some modifications, upon the lines developed by Lightfoot and Westcott in connection with the University of Cambridge, and with what is known in England as the Preliminary Examination for Holy Orders. By this canon Wycliffe College is recognized as one of the six institutions devoted to theological teaching in this Ecclesiastical Province, and a Board of Examiners is constituted, upon which Wycliffe is represented equally with the other institutions.

Under this canon an examination preliminary to ordination, and accepted *pro tanto* by the Bishops in lieu of a portion of their own ordination examinations, is held annually in Wycliffe College. Those who pass this examination receive the certificate of the Board of Examiners. Also, under this canon, the Metropolitan of Canada is constituted by an Act of the Legislature a corporation sole for the conferring of degrees in Divinity. The necessary examinations for these degrees are held annually in Wycliffe College, and candidates who have successfuly passed them have their degrees conferred upon them by the Principal under the authority of the Metropolitan.

While, then, Wycliffe College preserves its autonomy unimpaired and carries on its work upon its own lines, it is intimately and organically connected, on the one hand, with the Provincial system of education, which has its crown and completion in the University of Toronto, and, on the other hand, with the special work and methods of theological education in the Canadian Church. The student of Wycliffe can, at the close of his course, go forth with his degree in Arts, the certificate and guarantee of his literary attainments, bearing the *imprimatur* of the University of Toronto, and with the certificate of the Board of Examiners of the Provincial Synod, bearing the *imprimatur* of the highest ecclesiastical authority of the Church of England in Canada.

A point of great interest in connection with the history of Wycliffe College is the part it has taken in the development of a missionary spirit in the Canadian Church and in the initiation of foreign missionary work. In 1887 a Missionary Association was formed by the Alumni of the College, and in 1888 they sent forth their first foreign missionary, the Rev. J. Cooper Robinson, of Japan. There had previously existed an almost universal apathy in regard to foreign missions. A few isolated parishes and individuals had done good work in gathering funds for and creating an interest in the work of the Church Missionary Society. But there was no foreign missionary work carried on by the Church of England in Canada and no missionary had been sent to foreign lands. The privilege of first entering upon this work was given to Wycliffe College. The first foreign missionary ot the Church of England in Canada went forth from the College. The work has grown beyond the expectation of those who began it. Already Wycliffe College has six of its graduates, besides their wives and helpers, in the foreign field, and six among the Indians and Esquimaux in the North-West Territories of Canada.

Moreover, two educational enterprises at home can trace their origin to Wycliffe College. In 1889 Bishop Ridley College was founded at St. Catharines as a high-class school for boys, which should combine the highest educational efficiency with an earnest religious evangelical spirit. In 1894 Havergal Hall, a high-class school for the education of young ladies, was opened upon the same lines as Ridley College. Both of these institutions owe their inception to the friends and supporters of Wycliffe College.

Wycliffe College possesses an admirable equipment. It began with one paid Professor, assisted by the voluntary services of earnest clergymen in Toronto. Its permanent staff was gradually enlarged, until in 1893 it reached its present strength of four Professors, who are devoted entirely to the work of theological education. It must be borne in mind that all other instruction, not only in the ordinary Arts' subjects, but in Ethics, Philosophy, Hebrew, and Old Testament history, is given in University College. The work of the College Staff is supplemented by the appointment from time to time of honourary lecturers.

The new College building, completed and furnished in October, 1891, is conveniently and healthily situated in open ground on the edge of the Queen's Park, and about 500 feet to the north-east of the main building of the University of Toronto. It is built of stone and pressed brick, in a chaste collegiate style, and in the form of an "L," the main building running 178 feet from east to west, and the east wing extending 142 feet from north to south. It contains rooms for forty-four students, lecture-rooms, library, chapel, dining-hall, housekeeper's quarters, and residences for the Principal and the Dean, and is in every way well equipped for its work. The rooms of the students are suitably furnished, and every provision has been made for their health and comfort.

The Library contains at present over 8,000 volumes, nearly all of which are theological and historical. The University Library of 60,000 volumes is open to all students. In 1880, the first four graduates of the College completed their theological course. There are now, in 1897, 100 graduates, chiefly labouring in Canada. The buildings and equipment have cost $75,000. The amount of endowment in permanent investments is now nearly $100,000. This furnishes barely one-third of the annual cost of maintenance, the remainder being provided for by voluntary offerings and donations.

HISTORY OF McMASTER UNIVERSITY, TORONTO

BY

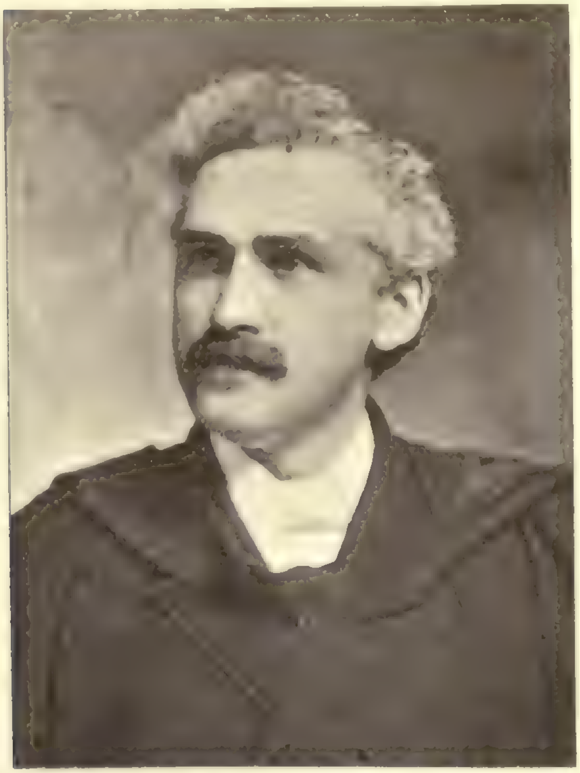
The REV. O. C. S. WALLACE, D.D., LL.D., Chancellor of the University.

IN 1887 there was passed by the Ontario Legislature "An Act to unite Toronto Baptist College and Woodstock College under the name of McMaster University." This Act was assented to on April 23rd, 1887, and came into effect on November 1st following. By it permission was given to the Baptists of Ontario and Quebec to organize, develop and sustain an independent University.

According to the terms of this Act the management and administration of the University was committed to a Board of Governors consisting of sixteen representatives of the regular Baptist churches of Ontario and Quebec, to be chosen in annual convention, and each representative so chosen to hold office four years; and the Chancellor, who should be elected by the Board of Governors and be *ex officio* a member of that Board. To the Senate of the University was given, by the Act, "the control of the system and course of education pursued in the said University, and of all matters pertaining to the management and discipline thereof, and of the examinations of all departments thereof; the power to confer degrees in Theology (new) vested in the Toronto Baptist College, together with the power to confer the degrees of Bachelor, Master and Doctor, in the several Arts, Sciences and Faculties, and any and all other degrees which might properly be conferred by a University"; and "the right to determine the courses of study and the qualification for degrees, and the granting of the same." By the Act of 1887 the Senate was constituted as follows: "(a) The members of the Board of Governors; (b) the Principal for the time being of the Faculty of the Toronto Baptist College, and two of the Professors thereof, to be elected by the said Faculty annually; (c) the Principal for the time being of the Faculty of Arts, and two of the Professors thereof, to be elected by the said Faculty annually; (d) five representatives of the graduates in Theology to be elected by the Alumni Association of such graduates in Theology for a term of five years; (e) five representatives of the graduates in Arts, to be elected by the Alumni Association of such graduates in Arts for a term of five years; (f) two representatives of the teachers of Woodstock College to be elected by such teachers annually."

The Senate, as above constituted, had responsible charge in all matters except those pertaining solely to the department of Theology in Toronto Baptist College. In the management of the courses of study of Toronto Baptist College (it being the Baptist Theological School of the Dominion) representatives of the Baptists of the East and West were given a share. Therefore for the work of the Senate, so far as it was related to the department of Theology, the following members were added: "(a) Eight members to be elected by the Baptist Convention of the Maritime Provinces; (b) the President of Acadia College and two of the Professors of said College; (c) two members to be elected by the Baptist Convention of Manitoba and the North-West Territories." For the general purposes of the University the Senate numbered thirty-five, made up of seventeen members of the Board of Governors, eight representatives of the different Faculties and ten representatives of the Alumni. For the purposes of the department of Theology the Senate numbered forty-eight, made up of the thirty-five as above, ten members of the Baptist Convention east and west, and three members of the Faculty of Acadia College, Nova Scotia. In 1893, by an amendment to the Act of 1887, Moulton College, which was established subsequent to the date of the original Act, was given representation on the Senate on equal terms with Woodstock College, and, the separate Faculties of Arts and Theology having been united to form one Faculty, the University Faculty was given six representatives in lieu of three each for the two Faculties as originally constituted.

The Board of Governors was made a body corporate with authority to hold lands and buildings necessary for all the work of the University, including its preparatory departments, and other properties of an annual value not exceeding ten thousand dollars. To the Senate was given authority to confer degrees, as set forth above "provided the course of study prescribed for matriculation into the said University should in no essential sense differ or vary from that prescribed for matriculation into the University of Toronto, and in respect to any degree which the said Senate has power to confer, the course of instruction and the scope of the examination for such degree shall be as thorough and comprehensive as the course and examinations for corresponding degrees in the University of Toronto."



The Rev. Dr. O. C. S. Wallace.

It was provided also that the Senate should confer no degrees in the Faculty of Arts until five Professorships had been permanently established and until it had been made to appear to the satisfaction of the Lieutenant-Governor-in-Council that the sum of at least seven hundred thousand dollars was in hand for the purposes of the University, "including any preparatory or academic department."

In the preamble of the Act of 1887 it is stated "that Woodstock College was incorporated under the name of the Canadian Literary Institute in the twentieth year of the same (Victoria's) reign; that, by an Act passed in the forty-sixth year of the same reign, the name thereof was changed to Woodstock College, and that the work of education had been carried on in such institution at the town of Woodstock for the last twenty-eight years." As early as 1836 the Baptists of that part of the Dominion of Canada, which is now known as the Provinces of Ontario and Quebec, started a School. This was the Montreal Baptist College which after a history of storm and struggle ended its career in 1850. In 1849, and for some years following, unsuccessful efforts were made in Canada West (Ontario) to establish a School. In 1860 the Canadian Literary Institute began its work in Woodstock, under the Principalship of Robert Alexander Fyfe, one of the strongest, wisest and greatest characters which the Baptists of Canada have produced. "The Institute, as planned by him and afterwards constituted and worked, differed radically in its essential features from the College previously projected or attempted. According to the views of the promoters of those institutions, it was the duty of the Baptists of Canada to provide for the training of their future ministers in Theology and kindred subjects, but no part of their duty to engage in the work of secular education."*

Dr. Fyfe from the beginning of his connection with the Educational work of Canada took a different and a broader view. He distinguished between ministerial and theological education, holding that it was right for Baptists to train their ministers in other subjects than those which belong technically to a theological course. He saw the value, too, of education given to others than ministerial students under conditions favourable to moral and spiritual progress, and the educational principle which is now being wrought out in McMaster University, under circumstances more promising and cheering than those which prevailed during the early days of struggle and privation, was taught and lived by this great man during the twenty years of his devotion to educational work. The Canadian Literary Institute was co-educational. In addition to the literary courses, there was instruction in theology for students for the Baptist ministry. Its literary work carried students through one or two years of the undergraduate University course. In 1875 it became affiliated to the University of Toronto. On the establishment of Toronto Baptist College, theological work was discontinued at Woodstock; on the establishment of Moulton Ladies' College, Woodstock College (the name given to the school by Act of Legislature in 1883) ceased to be co-educational; and on the establishment of McMaster University, affiliation to the University of Toronto came to an end. The history of Woodstock College from 1860 to the day when it became an academic department of McMaster University, with a share in the large endowment given by Senator McMaster, is a history of heroic struggle, of unremitting toil, of great difficulties, of great triumphs, of incalculable usefulness.

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*Life and Labours of Reverend R A. Fyfe, D.D., p. 295.

The second School mentioned in the preamble to the Act authorizing the organization of McMaster University was the Toronto Baptist College. This was incorporated by an Act of the Ontario Legislature in 1881, for the training of students preparing for the Baptist ministry, and entered immediately upon its work, graduating its first class in 1882. The founding of Toronto Baptist College was due to the munificence of Senator McMaster, for in 1881 the Baptists were not of sufficient numbers or wealth to warrant them in undertaking on so large a scale the theological work which his gift of McMaster Hall and his sympathetic support made possible. The control of the Toronto Baptist College was, at the first, vested in a Board of Trustees, who were named by the Act of Incorporation. These Trustees were given power to make such changes in the membership of the Board as in their discretion seemed good, and to fill all vacancies which were made by death or any other cause. To these Trustees was given "full and exclusive power and authority as to the appointment and dismissal of all professors, tutors, and teachers, and all officers and servants of the said College, and for and in respect of every matter and thing connected with the control, maintenance and regulation." In 1885 an Act of Legislature modified the organization of the College by the creation of a Senate, to which was given full "control and management of the system and course of education" and a share with the Board of Trustees in the appointment and dismissal of members of the teaching staff. This Senate was composed of representatives of: (a) the Board of Trustees; (b) the Faculty of the College; (c) the Faculty of Acadia College; (d) the Faculty of Woodstock College; (e) the Alumni of the Toronto Baptist College; (f) and each of the Baptist Conventions of Canada.

Prior to the passing of this Act uniting Toronto Baptist College and Woodstock College, the two Schools named in the Act were recognized as distinctively the Schools of the Baptists, especially of Ontario and Quebec. Yet the sole control of the one and the chief control of the other were vested in Boards of Trustees, in the appointment of which the churches as such had no voice—the Board of Trustees of Woodstock College being appointed by the subscribers to its funds and the Board of Trustees of Toronto Baptist College being self-perpetuating. The Act of 1887 made a radical departure from this in providing that the management and control of the University, and of its preparatory departments, should be vested in a Board of Governors chosen by the representatives of the churches in annual Convention assembled.

Woodstock College was opened in 1860, Toronto Baptist College in 1881, and Moulton Ladies' College in 1888. Early in this later year Sarah Moulton McMaster, the widow of Senator McMaster (who died in September, 1887) had offered to found a College for young women, which was to be an academic department of McMaster University and to be under the full control of the Senate and Board of Governors of the University.

This offer was accepted and the commodious McMaster residence at 34 Bloor Street East, Toronto, greatly enlarged, and adapted to its new use, was put into the possession of the Board of Governors of the University. The College perpetuates the family name of the founder. The addition, which was built at this time, contains dormitories for fifty students, with several class-rooms and a spacious dining-room. The main building, which faces Bloor Street, contains the chapel, reception-rooms, library and reading-rooms, class-rooms, music-rooms, dormitories and the Principal's rooms. Prior to 1888 Woodstock College had been a co-educational institution, but at the Educational Convention held in Guelph in March of that year—a Convention which had been called for the consideration of an educational plan which should make the best use of the great bequest of Senator McMaster and of the liberal gift of Mrs. McMaster—it was decided that "the education of ladies be discontinued at Woodstock College, and that a Ladies' College be established in the City of Toronto, and opened for the reception of students, September, 1888." At the date named in this resolution the College was opened under favourable auspices, and in June, 1889, its first class was graduated.

Moulton College is a Christian school. The Bible is a required subject of the curriculum and no pains are spared to raise the aspirations of the students to the higher things of life and to lead them to fashion their conduct according to Christian principles. It is the aim of the School to impart such instruction as will develop strength of mind and character and teach gentleness and self-reliance; and to qualify and dispose the young ladies to be faithful to their homes, the Church of Christ and the communities in which their lot may be cast. This principle having obtained in the School from the first a proper balance is sought to be maintained between the various subjects of study in the departments of Music and Art and the Literary courses. The Arts work of McMaster University was begun in October, 1890, and the first class in Arts was graduated in the spring of 1894. This class numbered sixteen, thirteen young men and three young women, for McMaster University has been co-educational from the first, and its classes in Arts and Theology are open to women. The numbers receiving the degree of B.A. in course in the different years have been: 1894, sixteen; 1895, thirteen; 1896, sixteen; 1897, twenty-five; 1898, fifteen. The degree of M.A., in course, has been conferred during these years upon nineteen persons.

In April, 1887, the charter was given by the Ontario Legislature, it being provided that the Act should go into effect on the first day of November of the same year, and that the first meeting of the Board of Governors should be held on the eighth of that month at two o'clock in the afternoon in McMaster Hall, Toronto. When this charter was applied for it was known that the Hon. William McMaster, a Senator of the Dominion of Canada, had made a will devising a large portion of his estate to provide a foundation for a Christian University which should be the possession and under the full control of the Baptists of Ontario and Quebec. In less than six months after the date of the Act authorizing the establishment of McMaster University Senator McMaster died, leaving about nine hundred thousand dollars as an endowment for the University bearing his name. Besides this sum the Board of Governors had, for the purposes of the University in its various departments, as they should be organized and developed, the property of the Toronto Baptist College, the extensive buildings and lands of Woodstock College, and the old Woodstock College endowment. When, therefore, the Board of Governors met in McMaster Hall on the eighth day of November, 1887, to enter upon their duties as set forth in the charter granted a few months earlier, they were in a condition to take steps at once for the organization of the University.

In March, 1888, at the special meeting of the representatives of the regular Baptist churches of Ontario and Quebec, held in the City of Guelph, Ontario, it was decided that McMaster University should be organized, that it should be located in Toronto, and that it should be an independent institution. There were, however, some members of the Convention who felt that these decisions were unwise, believing that the Baptists as a religious Denomination should leave Arts training to the Provincial University, and there were many who, though in favour of the organization of the University, believed that it should be located in Woodstock rather than in Toronto. Pursuant to the decision of the Convention the work of organization was carried forward vigourously, and at a meeting of the Senate held March nineteenth, 1889, a resolution was passed to the effect that the Arts work should be entered upon at the beginning of the College year, 1890-1. From the beginning this department has made steady and strong progress.

The literary standard of the University has its minimum fixed by the charter, as stated earlier in this sketch. In respect to the subjects of matriculation, and the course of study for degrees, McMaster University is required to make demands equal to those of the Provincial University. This requirement of the charter is adhered to as much from a high educational ideal as from the constraint of the Act, it being the policy of those who have to do with the management of the courses of study to raise rather than lower the standard, their desire being to give McMaster degrees to well-educated rather than to many persons. The work in Arts has the following features to which attention may be specially directed: I. Emphasis is put upon breadth of culture as a preliminary to specialization. Not until the Third year are students permitted to substitute electives for subjects of the general course and then only to a limited extent. The curriculum is so arranged that every student is required to have considerable knowledge of those subjects which have been regarded as belonging to a liberal education, while facilities are given for special work in any one department in which a student shows proficiency. This special work is begun in the Second year, when it is additional, not substitutional, and is continued in the Third and Fourth years under advantageous conditions. As a result a student, who has been graduated as a specialist in any department, has a breadth of knowledge and training which will serve him well whether he desires to go forward into a graduate course of study or turn at once to teaching.

McMaster University, Toronto.

II. Emphasis is put upon Christian character. The study of the English Bible is required of all students, special attention being given to the revelation of God as the Creator of the Universe and as the Guide of history; and of Jesus Christ as the Son of God and the Teacher and Lord of men. Once a month all lectures are suspended and students are invited, but not required, to spend several hours of the day in such religious exercises as are adapted to deepen the spiritual life and to form correct ideas concerning the proper attitude of educated men towards the ignorance, superstition and moral degradation which are found in the world. The students are also encouraged, and so far as possible aided, to engage in such Christian services, devotional, philanthropic and evangelistic, as their surroundings and other duties make possible. In respect to matters of religion it is believed that a proper attention to the spiritual nature will make better scholars as well as better men.

Though McMaster is a Christian University it is in no sense sectarian. Only such teachers and professors are engaged as are members of Evangelical Churches, but except in the department of Theology it is not required that a teacher or professor should be a Baptist, and, as a matter of fact, members of other Denominations have always been found on one or more of the Faculties. Educational work is being done as follows under the charter given in April, 1887, by Act of the Ontario Legislature:

Arts. There is a four years course leading to B.A., with opportunities for those qualified to specialize in the departments of English, History, Mathematics, Classics, Moderns, Natural Science and Philosophy. The degree of M.A. is given on the completion of an additional year of study, but attendance is not required for this degree.

Theology. There is a three years (English) course, without degree, a four years course, without degree, and courses leading to B. Th. and B.D.—the latter degree being given to those who, after taking the degree of B.Th., have spent at least one year in advanced study and have passed the examinations prescribed by the Senate for candidates for this degree.

Academic for Young Men. Woodstock College, located in Woodstock, Ontario, eighty miles west of Toronto, has a Matriculate course, a Teachers' course and an English Scientific course. Students are prepared for the various Universities of Canada, for technological institutes, medical schools, etc. There is a large and admirably equipped manual training department in connection with the College.

Academic for Young Women. Moulton College has Matriculation, Classical, Modern Language and English Scientific courses in the literary department, extended Vocal and Instrumental courses in the department of Music, and in the department of Art instruction is given of a most broad and thorough character.

The registration of students in these Schools for 1897-8 was as follows: At the University, 131 in Arts and 53 in Theology; at Woodstock College 137; at Moulton College 157—a total of (478 less four counted twice) 474. The teaching staff of the University numbers 18; of Woodstock College 7; and of Moulton College 14. Besides these there are assistants in the department of Arts at Moulton College and assistants in Music at Moulton and Woodstock Colleges. The Principals of the Toronto Baptist College, it may be added, were the Rev. Dr. John Harvard Castle from 1881 to 1889, and the Rev. Daniel A. McGregor for a short time in the latter year. The Chancellors of McMaster University have been as follows:

Malcolm MacVicar, Ph.D., LL.D.	1887-1890.
Theodore H. Rand, M.A., D.C.L., and Principal *ex-officio*	1892-1895.
Oates C. S. Wallace, M.A., D.D., LL.D., and Principal *ex-officio*	1895.

HISTORICAL SKETCH OF THE UNIVERSITY OF OTTAWA.

BY

VERY REV. J. M. McGUCKIN, D.D., O.M.I.

THE history of the College of Ottawa is, more than that of any similar institution in the city, intimately interwoven with the history of the Canadian capital. Properly to trace its origin, one must go back to the beginning not of Ottawa only, but of the humbler Bytown, the original nucleus of the proud city of to-day.

In 1826, Colonel By, an English officer, was commissioned to construct the Rideau Canal in order to open military and commercial relations between Quebec and Kingston. Choosing for his headquarters the site of the present city, he laid the foundations of its future prosperity, having the honour of lending his own name to the infant settlement. The importance of the work he had undertaken sufficed to insure for Bytown a solid and permanent existence. It became a centre of active engineering operations, with the result of a sudden and steadily increasing influx of population. The works on the canal, the wealth of the surrounding lumber district, and the exceptional agricultural facilities of the land were incentives enough for new settlers, so that in the year 1848 the population numbered over 5,000 souls. Of these the greater proportion, being Irish and French, professed the Catholic religion, to which, like their compatriots elsewhere, they remained faithfully attached, though well nigh deprived of all its outward forms and consolations. During fourteen years, they were visited only at long intervals by priests who had to travel all the way from Kingston. A Mass was celebrated for the first time in 1827 in the poor hut of a good Irishman. His Lordship Bishop Phelan, Coadjutor of the Bishop of Kingston, was the sole pastor of the Catholic population along the Ottawa, but his allotted task of visiting the faithful scattered throughout his extensive territory was, as might readily be supposed, greater than any one man could possibly achieve. Realising this, the Bishops of Kingston and Montreal, by mutual agreement, invited the congregation of the Oblates of Mary Immaculate to take spiritual charge of the Catholic population of Bytown and the Ottawa river region.

The Oblate Fathers, already so favourably known by their works in the diocese of Montreal, whither they had been brought by Bishop Bourget, accepted the call, and in 1844, Fathers Telmon and Dandurand were sent to open the mission. They were joined in the following year by the Rev. Father Molloy. Resolutely did these valiant sons of Mgr. de Mazenod, founder of the Congregation of the Oblates, enter into their difficult labours. Parishes were formed, the Catholic population was organized, instructions were regularly delivered, and with the help of new missionaries the best results were soon visible. Encouraged by the success of the Mission, the Bishops of Canada resolved to found a new diocese of which Bytown would be the Episcopal See. Accordingly in 1847, Apostolic Bulls were issued, erecting the new diocese of Bytown and appointing Father Eugene Guigues, Provincial of the Oblates of Canada, to the Episcopacy. In July of the same year Mgr. Guigues was consecrated at the hands of Bishop Gaulin of Kingston, Bishop Phelan, his Coadjutor, and Bishop Bourget of Montreal. The good results that flowed from the establishment in this newly opened region can be scarcely over-estimated. A fresh impulse was given to all the enterprises of the people by the intelligent sympathy and ready assistance of their new spiritual Father, and the missionaries, cheered by their rapid success, redoubled their ardour in the good cause. It was well they did, for the work yet to be accomplished called for uncommon energy and perseverance, not to speak of an unlimited capacity for both physical and moral endurance.

Numerous and untiring were the efforts of the new Pastor to create and organize the institutions needful to his diocese. To his lasting praise be it remembered that, great as were the obstacles he had to surmount, and limited the resources he had to command, he failed not in a single instance to endow the works of his hands with a solidity and vitality which are the true corner stone of their strength to-day, as well as an enduring monument to this noble and courageous worker.

Very Rev. J. M. McGuckin.

Many of the most useful institutions of the city owe their origin to this most indefatigable Bishop, but his greatest title to renown lies in his character of founder of the College. As soon as he became invested with Episcopal powers, he conceived the idea of opening a College where young men might be prepared, not only for the sacred calling of the priesthood, but for the positions of public trust from which they were in a great measure excluded, through lack of fortune or education. With this view of furthering the material and intellectual as well as the spiritual interests of his flock, Mgr. Guigues gave form and life to his admirable project, and in the very first year of his Episcopacy erected the College of Bytown.

Humble indeed was the beginning; small and unpretending were the proportions of the first building. All great works have had small beginnings and this is especially true of great universities, many of which grew out of plain monastery schools. The simplicity of the new College need not therefore surprise us. It was a temporary structure which Mgr. Guigues, with remarkable energy, caused to be erected in the first month of his residence in Bytown. This building which remained standing until a few years ago, was erected in the neighborhood of the present Cathedral, with the front on Church Street, and may justly be considered the cradle of the University of to-day. It was here that such men as the Most. Rev. J. T. Duhamel, Archbishop of Ottawa; the Hon. J. J. Curran, L.L.D., Judge of the Superior Court, Montreal; Dr. St. Jean; Dr. Robillard; H. Robillard, ex-M.P.; and others who have since rendered valuable services in Church and State, had first instilled into their minds the love of science and letters. That young men of such promise should have been among the first to seek instruction in the new College, speaks loudly for the need its establishment supplied, and their subsequent usefulness in society confirms the esteem in which it early came to be held.

The care of the new College was entrusted to the Rev. Father Chevallier, O.M.I., a man eminently fitted for his difficult post. Under his direction the various courses were opened on the 26th October, 1848, with an attendance of sixty-five students in the commercial and classical departments. On May 30th, of the following year, the new College was incorporated by an Act of Parliament (XII. Vic. Cap. CVII.) under the title of "College of Bytown." The Act granted the usual rights attributed to a Corporation, and specified the members who were to compose it; these were the Bishop of Bytown as President, the Superior of the College, the Rector of the parish of Bytown, the Professors of Philosophy and Belles Lettres; the Bursar and any others whom the Corporation might see fit to name. The Government granted a small allowance with the provision that at the opening of each session a report stating the financial and administrative condition of the new institution should be laid before both branches of the Legislature. The first allowance was received in 1852, although application had been made for it some years previously.

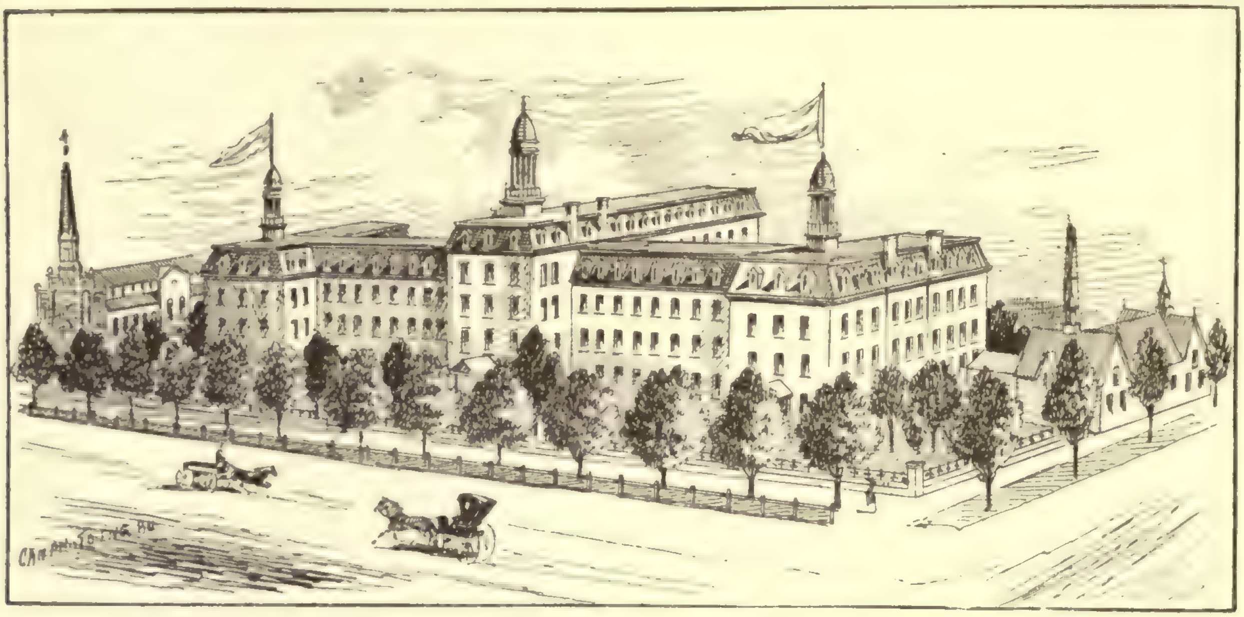
In 1850, Rev. Father Mignault O.M.I., succeeded Rev. Father Chevallier, in the directorship of the College and was replaced in 1851 by Rev. Father A. Gaudet, who held the position until September 1853, sharing the labours of his assistants by teaching. Inseparably connected with the history of those early days are the names of Fathers Allard, O'Boyle, Brunet, and Corbett, who conducted the various classes with untiring zeal and energy. The temporary wooden edifice which had hitherto done good service, now proved inadequate to the growing demands of the College. Consequently, in 1853, it was transferred to what in those days was looked upon as an elegant and commodious structure, but was in fact no other than the building on the corner of Sussex and Church streets, lately occupied by the Christian Brothers.

It was at this period, 1853, when obstacles seemed rather to multiply than disappear, that Mgr. Guigues was inspired to entrust the doubtful fortunes of the College to the management of a young Oblate priest, the Rev. Father Joseph Tabaret. He began his administration by acts of wisdom, kindness, and unselfishness which finally established his popularity, and created that confidence in his ability which was instinctively felt by all who had to deal with him. In the meantime, the rapidly growing population of Bytown and its increasing importance as a centre of industry, won for it the right of incorporation as a city, and in 1854 the old name was changed for that of the beautiful river upon which it is built. In the same year we find that Father Tabaret, Superior of the College of Bytown, was appointed a member of the Senate of the University of Toronto by His Excellency the Governor-General. This was an unlooked-for distinction, though no more than a just recognition of the qualities of the nominee, and a suitable compliment to the dignity of the new Catholic seat of learning. On the whole, the Government seemed favourably disposed towards the Catholic portion of the population, and even kindled their hope that the property previously set apart for the Toronto University would be distributed among all the colleges of Upper Canada, but this intention, if it existed at all, was never carried into effect.

In the autumn of 1855 the teaching staff having been strengthened by the addition of two able members, Father Soulerin and Father Mauroit, it was found necessary to still further extend the dimensions of the College. An effort was made to secure possession of the present site of the Parliament Buildings, but failing in this, Mgr. Guigues and Father Tabaret elected to build the new College on lots which had been set apart for that purpose by the Episcopal corporation of Bytown. These lots, situated on Wilbrod and Cumberland streets, in the south-east end of the city, had been donated in 1846 to the Episcopal corporation of Kingston by a well known and highly respected resident of Bytown, Mr. Louis Theodore Besserer. When the latter place became the See of a new diocese the property was handed over to the new Episcopal corporation, on condition that a college should be erected thereon. The site was a favourable one, and Mgr. Guigues enhanced its desirability by purchasing the adjacent lots, thus securing the entire block enclosed by Theodore, Cumberland, Wilbrod, and Walter streets. The work of building was then begun, and in a year the walls of a solid stone structure, four stories high, measuring 84 x 40 feet, were completed. This was the nucleus of the large edifice which constitutes the present University.

As soon as the new house was opened, the seminary hitherto conducted in the Bishop's Palace was transferred to it, bringing likewise an addition to the teaching staff, in the persons of Rev. Father Burtin, O.M.I., and Rev. Father Trudem, O.M.I., as professors of Divinity. In this same year, 1858, Father Tabaret went to France and returned accompanied by three Oblate Fathers—Tortel, Dedebant, and Pian. The first of these, an old and dear friend of Father Tabaret, and a devoted, zealous, learned and pious priest, was placed at the head of the Theological department. It was also about this time that Rev. Father Francis Cook and Rev. Father James McGrath, O.M.I., were attached to the College staff—the latter of whom retained his professorship for several years. In 1859, all things having prospered, it was found necessary to extend the dimensions of the College. Consequently preparation was made for building a wing on the east side facing Cumberland street. This, when completed, was actually larger than the main building. In the summer of 1861 it was ready for occupation and for the opening of the autumn session.

As the directors were anxious to have the title of "College of Bytown" changed to that of "College of Ottawa," and as some modifications in the composition of the corporation were necessary, a petition to that effect was laid before Parliament in 1861, and an Act passed granting all that was asked for. The reports contained in this petition mentioned that up to date, that is, during the comparatively short period of thirteen years, a most satisfactory amount of work had been achieved. Thirty-six priests had been ordained out of its seminary. Of its other alumni many were devoted to the noble professions of law and medicine, while others were profitably engaged in developing the material resources of the country. According to the official statistics of that year the total number of students was 135, of whom 54 were boarders. The professors and instructors were twenty in number, showing a decided and important advance over the earlier years when all the labour devolved on a few necessarily overworked professors. In addition to those previously named, there were now Fathers Lefebvre, O.M.I., Derbuel, O.M.I., Barrett, O.M.I., Collins, Ralph, Long, McCarthy, Keleen, Genin, Kenly, Dusserre, Boucher, and Th. Duhamel. The junior classes were conducted by ecclesiastics who had nearly finished their theological course.



The University of Ottawa.

Having thus seen the College pass from the humbler and precarious existence of its earlier years to the permanent solidity of a great national institution, it is time to examine the system of education, and the prescribed course of studies, which were destined to mould the men of the future who sought instruction within its walls.

The course of theology followed by young men aspiring to the dignity of the priesthood included all the branches prescribed in Grand Seminaries, and was entrusted only to the ablest professors. The Collegiate or classical course was designed to equip young men for the study of divinity, law, and medicine, or the pursuit of a purely literary career.

The study of mathematics included arithmetic, algebra, geometry, and trigonometry, while all the natural sciences were taught, though physics and chemistry could scarcely be more than elementary in the absence of the facilities and appliances of later days. Philosophy was naturally the crown of the classical course, and the care with which its principles were inculcated in the minds of students was measured by its prime importance as a safe conductor through life, and as a powerful motor of human thought and action. In forming the commercial course Father Tabaret made an innovation on the system which generally prevails in Catholic colleges. Instead of permitting the students to study Latin and Greek before acquiring a certain proficiency in their own tongue, and in the ordinary branches taught in grammar schools, he made a knowledge of these studies obligatory for those desiring to enter the classical course. Through this excellent arrangement young men, who by some untoward circumstance were prevented from entering upon or completing their collegiate course, found themselves equipped, at least for positions of trust in the industrial and mercantile world, while those who enjoyed the uninterrupted privilege of study were formed beforehand to intelligently appreciate the importance and value of the classics, a fact which too many college students fail to grasp until they have irretrievably wasted the first years of their collegiate course. The discipline of the College was never severe—moral suasion was the chief weapon of the masters, and an individual sense of honour the chief safeguard of the students. In maintaining authority Father Tabaret was as firm as a rock, but in dealing privately with offenders he was as gentle as a mother, and thus rarely failed to vanquish the most obdurate heart.

The importance of games and of athletic exercises as a wholesome relaxation from discipline and mental application was early recognized by the Directors of the College, and facilities for indulgence in various kinds of sports were gradually enlarged and extended. It is interesting to read in the College annals of matches won and lost on the cricket field, just as victories are being won to-day on the football grounds. In 1863 an important addition was made to the teaching staff of the College by the arrival from Ireland of the Rev. Timothy Ryan, O.M.I. Father Ryan's reputation as an orator had preceded him to Canada, and he was given a most cordial reception at Ottawa. He soon became deservedly popular, and when Father Tabaret was nominated Provincial of the Oblates in Canada the choice of Father Ryan as his successor in the College gave universal satisfaction. This change of presidents did not materially affect the conduct of affairs in the College. In the same year which witnessed these changes Father Lavoie, O.M.I., was sent to the College to replace Father Lefebvre. He was appointed prefect of studies, an office which he filled most successfully.

The most ambitious scheme yet formed for the advancement of the College was now unfolded by Bishop Guigues and Father Tabaret. It was to apply for a government charter erecting the College into a University, with power to grant degrees, such as was already possessed by similar institutions in the country. The conception was a bold one. The College was yet far from being fully equipped for such a great enterprise. Catholic representation in Parliament was a minority, and violent opposition was expected. Nothing daunted, Father Tabaret set to work, or rather, set others to work. The time was propitious, and he suffered not a moment to be lost. The government had been transferred to Ottawa in 1865. The Parliament buildings had been erected, and Lord Monck, the Governor-General, had taken up his residence at Rideau Hall in the spring of 1866. That year he opened the first session of Parliament in the new capital. A favourable occasion for carrying on the project spoken of now offered itself. Father Ryan, President of the College; Father Lavoie, Dr. John O'Connor, editor of the *Tribune;* D'Arcy McGee, and the Hon. R. W. Scott rendered valuable assistance in the good cause. Indeed it is, in a great measure, to the zeal, activity, and perseverance of these gentlemen that the ultimate success of the movement may be ascribed. By their tireless efforts they won over to their side the sympathy of enough members of Parliament to assure a majority in favour of their Bill. On the 4th of

July it was read before the Legislative Assembly, and on the following day, in spite of violent opposition, it passed a second reading. After a third reading, on the 27th July, it was passed and sent to the Legislative Council. Here it was again made the subject of serious discussion, but was finally accepted on the 4th of August. On the 15th of the same month Lord Monck gave it vice-regal sanction, and the College of Ottawa was empowered to confer University degrees.

The space for this sketch being limited, and having entered into so many details of the first eighteen years of the College, it is now necessary to omit much interesting matter concerning both the *personnel* and progress of the institution. After three years presidency of the College Father Ryan was recalled to Ireland, and Father Tabaret was re-appointed to fill the vacancy. University powers being secured, no effort was spared to establish the different faculties. Progress on all lines was rapid, and in 1883 Ottawa University counted 200 resident and over 100 non-resident students. In 1884 a spacious and beautiful scholasticate was built at the Rideau farm for the students of the congregation of the Oblates, whose departure from the College was necessary to make room for the increasing influx. Still further accommodation being required the buildings were enlarged to their present ample proportions—a frontage of 375 feet, and three wings having a depth of 110, 170, and 140 feet respectively. The centre wing rises five storeys above the basement, the other buildings four storeys. The university chapel, a gem of Mosarabic architecture unequalled in Canada, occupies three storeys of the original building; the academic hall two storeys of the western wing. The students' campus, originally quite spacious, had been occupied to a great extent by new buildings, so that it became necessary to purchase a new playing field. This field has become famous for the long succession of brilliant victories the Ottawa College football team has won on it against competitors from all parts of Canada.

The College of Ottawa had long been the leading educational institution of Canada for English speaking Catholics, when by Brief, dated February 5th, 1889, His Holiness Leo XIII. was pleased to raise it to the rank of a Catholic University, thereby giving it the same canonical status as Laval, Washington, and Freiburg. The inaugural ceremonies took place in October of that year, and were the occasion of a grand gathering of the alumni. At the same time a bronze statue of Father Tabaret, who had died in 1886, was unveiled on the lawn between the central and western wings. A full account of these ceremonies was given in the commemoration number of *The Owl*, the university magazine, which, making its first appearance in January, 1888, has won its way to the first rank in College periodicals. As now constituted the University of Ottawa has powers to confer degrees in theology, philosophy, law, medicine, arts, science, and civil engineering, and all these courses, except law, medicine, and civil engineering are in regular running order. In virtue of its powers the degrees of Ottawa University are officially recognized throughout the British dominions, and entitle the holders to all the privileges and exemptions attached to a degree from any University in the Empire. Lately, Ottawa degrees were accepted by the French Universities from some of her graduates who wished to pursue post-graduate studies in their favourite branches. It may be remarked that the general tendency of the various courses in Ottawa University is to discourage the pursuit of special studies until there has been first laid a thorough and comprehensive foundation in all those studies which are rightly considered to be essential to a liberal education. That an university course should never make specialists, is the principle enunciated and acted upon, and that the results are satisfactory both as regards intellectual development and general culture is best proved by the high rank Ottawa graduates take in the church, and in the different professions.

The theological course covers four years, during which the Ottawa divinity student is taught all the branches of ecclesiastical science, moral and dogmatic theology, sacred Scripture, canon law, ecclesiastical history, and sacred eloquence, and may at the end of his second year compete for the degree of Bachelor of Divinity, go up for his licentiate the following year, and stand for his doctor's degree at the completion of his course. The course of philosophy is of two years' duration, in the first of which intellectual philosophy, political economy, mechanics, physics, and mathematics engage the student's attention, while in his second year he continues several of his previous studies in higher grades, and becomes acquainted with the history of ancient and modern, scholastic and contemporaneous philosophy, besides listening, in both years, to frequent lectures on philosophical and literary subjects. For degrees, special examinations must be passed, and a percentage of at least eighty is required to win for the competitor a degree. The law course covers three years, during which contracts, common law, real property, Roman and statute law, constitutional history, jurisprudence, criminal law, equity, evidence, international law, construction of statutes, torts, and commercial law are thoroughly studied, with regular examinations thereupon, and the successful student is rewarded at the completion of his course with the degree of Bachelor of Laws. The degree of LL.D. is conferred *honoris causa* only, and must be authorized by a resolution of the University Senate passed at a regular meeting of that body by a majority vote of all its members.

The scientific course is completed in three years, and includes the study of practical chemistry, quantative and qualitive analysis, mineralogy, and physics. There is a commercial course in which book-keeping is studied for two years, and during the last year the students attend a business class, in which they acquire a practical knowledge of banking, commercial law, and all other mercantile requirements. The course of classics extends over five years. At the end of the third is passed the matriculation, and at this point matriculants of any recognized institution are allowed to enter, so that for them the course is the regular four years University training, or as it is called, the Arts' Course. In this course the freshman studies in Greek, the grammar and principles of prose composition with Arnold for his text book; and reads portions of Demosthenes, Homer, Euripides, and St. Gregory, being also exercised in translations from English into Greek. In Latin he studies prose and poetic composition, translates from Livy, Cicero, Virgil, Horace, and the fathers of the Church, and renders English into Latin. He also listens to lectures on the history of Latin literature. His English studies embrace the principles and practice of essays, the history of English literature from the Saxon period down to 1743, rhetoric, versification, and poetry, with critical examinations of some of the works of Shakespeare, Pope, Macaulay, and Newman, and elocutionary exercises. In French he reads from Hardouin, Joinville, Froissart, Commins, Montaigne, Bossuet, Corneille, Racine, LaBruyère, and other classical authors; recites and explains selections from the best prose and poetic writers of the sixteenth and subsequent centuries; writes French compositions, with literary analyses; and listens to conferences on the history of French literature down to the time of the death of Henry IV. His historical studies comprise modern and contemporaneous history, together with the history of the United States, and also gives attention to physical geography, algebra as far as the theory of equations, solid geometry, trigonometry, mineralogy, and analytical chemistry.

In his sophomore, or second year, the Ottawa Arts' student adds to his previous Greek authors Sophocles, Aristophanes, and St. Basil, continuing meanwhile, his readings from Demosthenes, and his exercises in Greek composition. He also listens to lectures on the history of Greek literature. In Latin his authors are Cicero, Pliny, Horace, Juvenal, Lucian, and the Fathers. In English his study of English literature takes him down to his own day, and he analyzes famous orations, writes original discourses, and continues his critical studies of the masterpieces of English prose and poetic writers. His studies in French literature lead him forward from the time of Louis XIII., and he pushes in advance of his translations from French authors, as well as in his practice of speaking and writing French. His historical course consists of forty-five lectures on the philosophy of history, and he also devotes considerable time to higher geographical, mathematical, and natural history studies. In his junior year he begins the study of intellectual philosophy, taking up logic, dialectics and criticism, ontology, cosmology, psychology, and reading some of the philosophical works of Cicero and Plato. He also studies political economy, listens to lectures wherein are reviewed the religious, philosophical, and literary characteristics of English, French, German, and American contemporary writers, and takes up the study of mechanics and physics, while advancing in mathematics to the intricacies of integral and differential calculus. In his senior year his philosophical studies embrace natural theology, ethics, and natural rights, with Cicero and Aristotle, and he listens to lectures on the history of various philosophical systems. In English he makes a comparative examination of the great epics, hears the principles of esthetics explained; in physics he gives his time to the study of optics, magnetism, and electricity; and in mathematics descriptive and physical astronomy monopolize his attention. This University also offers three courses in music, to wit: vocal music, plain chant, and harmony.

That this splendid Canadian Catholic University and the noble opportunities which it offers are appreciated by Catholic parents and students is made plain from an examination of the catalogue of students who attended its several courses during the last scholastic year (1896). Its theological school in that year had eighty-three students, the larger number of these being scholastics of the Oblate Order, which justly celebrated society has had charge of the University from its outset, and upwards of 400 students in other departments. These students come from a great number of different localities, the Canadian Dominion naturally furnishing the most of them. Others hail from the Eastern States, Massachusetts furnishing a notable quota, and New York, Pennsylvania, Michigan, Vermont, New Hampshire, the District of Columbia, and Montana, in the American republic, with British Columbia, the Northwest, Manitoba, and Prince Edward Island in Canada, and Ireland, France, Lorraine, and Germany are also represented.

The Chancellor of the University is Archbishop Duhamel, of Ottawa. Its administrative council consists of the Very Rev. J. M. McGuckin, O.M.I., D.D., the first rector of the University, and five other prominent priests of the same Order, and in several faculties, all of which are strong in numbers, are found the names of men who have won high eminence and distinction in their various professions. The discipline and regulation of this University are practically identical with those which obtain at all Catholic institutions of higher learning, and its excellent character can not, perhaps, be better expressed than in the words which Leo XIII. employed eight years ago, when that illustrious Pontiff declared that he willingly granted its Faculty's petition for its elevation to the dignity and rights of a Catholic University because "We know what advantages for the pursuit of the most advanced studies this great College has established in the most distinguished city of Ottawa, which, besides being the seat of the civil Government, has been elevated to the honour of an Archiepiscopal see, and which by its central position amidst the cities of Canada possesses easy communication with every part of the country, and which, moreover, receives additional splendour from the presence of those distinguished men who preside over the supreme councils of the land, and conduct the administration of public affairs. We also know with what zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate have devoted themselves, since the year 1848, to the proper education of the young, having willingly bestowed upon this noble work and its advancement their possessions as well as their zealous care; and how much the Superiors of the same Congregation have always taken it to heart to preserve and nurture, in a becoming manner, among their subjects, a devotedness towards the Holy See and the rulers of the Church, and to promote to the professorships of Ottawa College the prominent disciples of their Congregation—of whom several have been honoured with the doctorate of the Gregorian College of the Society of Jesus in this august city—and, at the same time to watch that philosophy and theology should be taught in accordance with the doctrines of St. Thomas Aquinas. These things being so, we can understand how many illustrious scholars, formed by the learned professors of the College of Ottawa, have gained for their teachers wide esteem and honour."

SKETCH OF LAVAL UNIVERSITY, QUEBEC AND MONTREAL

BY

MGR. THOMAS ETIENNE HAMEL, D.D., F.R.S.C., Vicar-General of Quebec.

THE Laval University was created in 1852 and granted a Royal Charter under express conditions urged by Lord Elgin, then Governor-General of Canada, that it would be sufficient for all the Catholics of Lower and Upper Canada, and that no other Catholic University would be erected in the Province. The Quebec Seminary (founded in 1668), which accepted the burden of establishing the University, would never have consented to this enterprise if it had been forseen that this condition would not be kept. One, in fact, cannot imagine that a private institution like the Quebec Seminary could be able to support such an establishment without the encouragement of all the Catholics of the Province. This is the reason why the Quebec Seminary asked the written adhesion of all the Bishops of both Provinces, before beginning the work.

But, less than a year after the establishment of the Laval University, through a misunderstanding of what property constitutes a University, some amongst the Catholic Colleges, especially in the district of Montreal, thought that what was called the "Laval University" was nothing more than an extension of powers granted to the Quebec Seminary, and hence that this extension could be granted, if not to all, at least to the most prominent amongst the other Colleges of the Province. This they thought would relieve them from co-operating with Laval. In reality they looked upon this co-operation as if it were an acknowledgment of inferiority with respect to the Quebec Seminary. At the same time the School of Medicine and Surgery, Montreal, asked for an affiliation which would have granted to the School all the privileges of the Quebec institution, while keeping its then inferior standard, and with such easier conditions that it would have at once attracted all the Medical students to Montreal. Of course the Laval University could not grant such an affiliation, and the School never offered better terms.

The celebrated Dr. Ignace Bourget, then Bishop of Montreal, never seemed to understand the position of Laval and finally asked for an independent Catholic University in Montreal. This was the beginning of a long protracted series of pleas presented in Rome by the Catholics of Montreal and the friends of Laval University. After many decisions, all in favour of Laval, the Holy See, to meet what were earnestly claimed to be the wants of the district of Montreal, and, at the same time, to maintain the unity of University direction, thought fit to permit that a branch of Laval be erected in Montreal. The conditions were that the Montreal Branch would not be independent of the mother institution, and that its teaching body should be a mere extension of the Quebec Faculties—that is to say, that the number of Professors in each Faculty would be doubled and a part of them teach in Quebec and the other part in Montreal. These Professors were to be on exactly the same footing, and, to prevent any special inducement for the students to go from Quebec to Montreal, the latter Professors were not to be paid more than in Quebec, while the Montreal students were not to pay less than those in Quebec. Although this concession of a Branch was a severe blow to the finances of the Quebec Seminary, it was nevertheless accepted as what might be called a lesser evil.

The Roman Delegate (the late Right Rev. Dr. George Conroy), who was then in Canada, succeeded in starting the Branch, and even obtained the co-operation of the members of the Medical School. But, alas ! all this was done very rapidly, and the School, which had accepted reluctantly, seemed to misunderstand the situation to such an extent as to allow its members to oppose as much as they could the success, and even the operation, of the Branch Faculty of Medicine. This the School continued, raising constantly new obstacles. One of the most trying of these was the alleged illegality of the Montreal Branch of Laval. Though quite sure of its rights; the Laval University, in order to remove all fears from the students' mind, asked from the Provincial Legislature, in 1881, a Bill giving to the Montreal Branch students the same legal privileges as were enjoyed by the Quebec students. There was a long and acute struggle in the Quebec Parliament, but it ended in favour of Laval.

The School nevertheless did not keep quiet. New discussions arose, new petitions were made in Rome, and lastly, for the sake of peace, a new enactment of Pope Leo XIII. granted, in 1889, a sort of independence to the Montreal Branch. Through this, and through the apparent re-union of the Laval Branch with the Medical School, the latter obtained a new charter asserting its absolute independence from Laval University, Quebec, though giving it the title of the Medical Faculty of the Laval University in Montreal. In reality it was the end of the Montreal section of the Laval Faculty of Medicine, which was thus replaced by the School. In a somewhat similar manner the Montreal Law Branch obtained also a distinct Act of Incorporation, though keeping closer ties with the mother institution.

Since that time, the only connection between the two establishments of Quebec and Montreal is the obligation of the Montreal Branch to take its diplomas from the mother institution of Quebec. After nearly half a century's standing, the Laval University, though often embarrassed in its progress, has produced very fair results. The standard of legal and medical studies has been raised. The Catholic Colleges, which at first, through misunderstandings, did not cooperate with the University, finished, some sooner, some later, by affiliating themselves, and as a consequence, in all the Province the classical studies being more encouraged by the attraction of degrees in the Faculty of Arts, have resulted in a higher standard. The great bulk of the Legal and Medical practitioners in the Province of Quebec are graduates, or have been students, of Laval University. The same thing can be said of many Judges, Bishops, and Ministers, both Federal and Provincial.

By virtue of its Royal Charter, the Visitor of the Laval University is the Catholic Archbishop of Quebec, who has the right of veto over all the rules and nominations. The Superior of the Quebec Seminary is *de jure* the Rector (Principal) of the University. The Council of the University is composed of the Directors of the Quebec Seminary and of the three senior titular ordinary Professors of each of the Faculties. There are four Faculties, viz., Theology, Law, Medicine, and Arts. The Professors of the Faculty of Theology are named by the Visitor. All the others are named by the Council, and they can be deposed at will. The degrees which the students may obtain in each of the Faculties are those of Bachelor, Master or Licentiate, and Doctor. Good conduct is an essential condition for obtaining degrees. The Laval University, in order to be ranked as a Catholic institution, was bound to be acknowledged and canonically erected by the Holy See. This solemn and final erection was granted by Pope Pius IX. in a Bull dated April 15, 1876. By virtue of this Bull, the University has for Protector at the Holy See, His Eminence the Cardinal Prefect of the Propaganda. The supreme direction of faith and morals is vested in a Superior Council, composed of the Most Reverend and Right Reverend Archbishops and Bishops of the civil Province of Quebec, under the Presidency of His Grace the Archbishop of Quebec, who is also Apostolic Chancellor of the University. In consequence of the disagreements between the Catholics of Montreal and Quebec, referred to above, a decision of the Propaganda, dated February 1st, 1876, authorized the establishment in Montreal of a Branch of the Laval University. Another decision of the same Congregation granted to the Montreal Branch, in 1889, what may be called a practical independence. Therefore, in the following pages I shall speak only of the Quebec establishment which alone is the Laval University properly called.

Organization of the Teaching. The academical year comprises nine months and is divided into three terms—the first ending at Christmas, the second at Easter, and the third about the end of June. The teaching is given by titular Professors (who are divided into *ordinary* and *extraordinary*); by Fellows and by Tutors. The ordinary titular Professors are alone properly speaking professors according to the meaning of the Royal Charter and only these can be members of the University Council. A titular Professor in any one Faculty cannot be appointed titular Professor in another; but he can be a Fellow or a Tutor. The lectures in the Faculties of Theology, Law and Medicine are private. Nevertheless any priest can be admitted to the lectures on Theology. The same rule exists for lawyers with regard to the lectures on Law and for physicians and surgeons with regard to the lectures on Medicine. In the Faculty of Arts there are public and private lectures, the latter being for the students of this Faculty only.

Once a week, or rather, for every five or six lectures, the Professor may devote the time of one lecture to examining his pupils on the matters studied during the week. Three times during the academical year, that is, at the end of each term, all the students undergo an examination on the different matters taught during the term. This examination, which is oral, is made by a jury of three Professors. The result is inscribed in the records and is qualified by one of the six following notes: *Very good*, *Good*, *Sufficiently good*, *Medium*, *Bad*, *Very bad*, as the case may require. The deserving by a pupil of one of the last three notes, in any special examination, prevents his obtaining any degree until this obstacle be removed at a future time by a satisfactory examination.

Faculty of Theology. The theological course lasts four years. The first year is devoted to the Preliminaries (Prolegomena), and consists in lectures on the following subjects:

The Laval University, Quebec.

In Dogma: True Religion, Tradition and Scripture, Church and the Roman Pontiff.

In Morals: Human acts, Conscience, Laws, Sins, Virtues, Sacraments in general, Censures and Irregularities.

In Canonical Law: The Institutions.

These lectures are repeated every year for the first-year students. The remaining of the Theological course is divided into three simultaneous series of three years each—two series in Dogma and one in Morals—which are followed by all the students, except those of the first year. No student is admitted in the Faculty of Theology unless he can show testimonial letters from his Bishop. The lectures in the Faculty of Theology are given in Latin, and the examinations are also made in this language. Philosophy (intellectual and moral) is also taught in Latin, but the examinations may be answered in French or English. There are several theological institutions called Grand Seminaries, throughout the country, which are affiliated to the Laval University. This affiliation is granted to any Grand Seminary which the Diocesan Bishop approves as teaching certain fundamental points which are the necessary basis for obtaining the degrees in Divinity. The following are the Grand Seminaries already (1897) affiliated:

The Quebec Grand Seminary.
The St. Anne's College Grand Seminary.
The Rimouski Grand Seminary.
The Sulpicians' Grand Seminary, Montreal.
The Chicoutimi Grand Seminary.

The Faculty of Law. The Law course of instruction lasts three years, and comprises the following matters:

Roman law, 210 lectures.
Civil law, 630 lectures.
Civil Procedure, 144 lectures.
Commercial and Maritime law, 108 lectures.
Criminal law, 108 lectures.
Adminstrative law, 150 lectures.
International laws, 30 lectures.

For the degrees of Bachelor and Licentiate in Laws (LL.B., LL.L.), besides the three term examinations of each year's standing, which must be satisfactory, two special and final examinations are required—one written and the other oral. Eight hours are allowed for the written composition, which may be divided in two sittings of four hours each. The oral examination must last at least one hour and is conducted by a jury of three Professors. The questions of both the written and the oral examination may be taken from any part of the whole course. If the result is satisfactory the candidates receive the title of LL.L. or LL.B. according to their degree of success. The degree of LL.D. cannot be obtained until one year at least after that of Licentiate. A printed thesis must be presented by the candidate and discussed publicly during three hours by a jury of four or five Doctors and Professors of the Faculty. The lectures and examinations are conducted in French, but the student may answer in English if he prefers.

The Faculty of Medicine. The whole course of Medicine covers four years and nine months each, and is divided into two sections—the Primary and Final. The Primary courses of lectures are the following:

Chemistry (general, medical, and biological).
Descriptive anatomy.
Practical anatomy.
Microscopical anatomy or histology.
Physiology.
General pathology.
Hygiene or sanitary sciences.

The Final courses are:

Materia Medica.
Medical Jurisprudence.
Toxicology.
Theory and practice of Medicine.
Principles and practice of Surgery.
Midwifery and diseases of women and children.
Rhinology and laryngology.
Nervous and mental diseases.
Oculistics.
Bacteriology.
History of Medicine.
Medical standing.

Numerous clinical lectures are given on every department of Medical science. Regular attendance at all the lectures and successful examinations at the end of each term are preliminary conditions to being admitted to any degree in Medicine. The degree of M.B. can be obtained by the mere fact of undergoing satisfactorily the term examinations during three years. It can also be obtained after two years only, provided that the last term examination be replaced by the first Primary special examination for M.D. The special examinations for the degree of M.D. are two-fold—the Primary and the Final. Each of these consists in a written and in an oral examination. Six hours are alloted for the written composition, and at least one hour for the *viva voce* examination. The Primary examination may take place at the close of the second year;

the Final at the end of the whole course. Besides these the candidate is further required to examine a number of patients at the Hospital, and to determine successfully the diagnostic, prognostic and proper treatment in each case. As in the Faculty of Law, the training of the Faculty of Medicine is in French, but the student is always allowed to answer in English.

The Faculty of Arts. The proceedings of the Faculty of Arts in Laval University are somewhat different from those followed in English Universities, and therefore require some special remarks. Candidates for the degree of Bachelor in this Faculty (B.A., B.L., B.SC.) must show that they are proficient in the usual branches of a Collegiate education. In the French-Canadian Colleges (modelled on the similar institutions of the European continent) the full course of classical studies, ending with the class of Rhetoric, extends over seven or eight years. After the Rhetoric class, two years are devoted to intellectual philosophy and natural sciences. For the degree of Bachelor, the candidates are bound to undergo two special examinations, one generally at the end of the Rhetoric year, and the second after the two years of philosophy. The first examination is literary, and the second scientific. The subjects of the first examination are French and English, Latin and Greek, History, Geography, principles and history of Literature and Rhetoric, Literary Composition. The subjects of the second examination are Intellectual and Moral Philosophy, Physics and Chemistry, Mathematics, Astronomy, Natural History.

Candidates who gain two-thirds of the points in both examinations are entitled to the degree of Bachelor of Arts, or B.A.; those who gain two-thirds in the first and one-third in the second are Bachelor in Letters, or B.L.; those who gain one-third in the first and two-thirds in the second are Bachelor in Sciences, or B.SC.; those who gain only one-third in both examinations are merely matriculated. As the matters of these examinations are taught in all the Catholic Colleges which are affiliated to the University, there is no necessity for the latter to teach them. The effect of affiliation is to allow the students to undergo the two examinations in their own College, according to the regulations of the University. I subjoin here a list of the Canadian Colleges affiliated to the Laval University:

The Quebec Minor Seminary.
The College of Ste. Anne.
The Seminary of Nicolet.
The Minor Seminary of Ste. Therese.
The Seminary of Three Rivers.
The Minor Seminary of Rimouski.
The Minor Seminary of Chicoutimi.
The Minor Seminary of Sherbrooke.
The College of Levis.
The Minor College of St. Hyacinthe.

The Very Rev. Louis J Casault.

The Minor Seminary of Ste. Marie de Monnoir.
The College of L'Assomption.
The College of Joliette.
The St. Laurent College.
The Bourget College, Rigaud.
The College of Montreal (Sulpicians).
The College of Valleyfield.

There is also the St. Dunstan's College, Charlottetown, P.E.I., which, being outside of the Province of Quebec, could not be affiliated in the same way as the above Colleges. As the University Professors in Arts are mostly taken from amongst the Professors of the Quebec Seminary, the lectures on Philosophy and Sciences have been transferred from the Seminary to the University, where the Seminary pupils attend for these matters. Therefore the following courses are given at the University in the Faculty of Arts:

Philosophy (Lectures in Latin).
Mathematics.
Natural Philosophy.
Chemistry.
Botany.
Mineralogy.
Geology.
Zoology.
Architecture.
Astronomy.

These lectures do not extend beyond what is wanted for the B.A. examinations. Unfortunately, amongst the French population, there are no inducements nor encouragements to undergo the M.A. examinations; so that almost no students present themselves to prepare for them. Generally, during the winter terms, there are public lectures given weekly and gratuitously for the advantage of those who wish to attend. These lectures do not follow any special programme. The subjects treated are varying, and chosen amongst those which may likely be more useful or agreeable to the attending public.

Museums of Laval University. To help in the demonstration of Natural Sciences, the Laval University possesses a well-equipped series of Museums. The cabinet of natural philosophy instruments is one of the most complete in the Dominion. It contains over six hundred apparatus, which, with their supplementary parts, make about one thousand different instruments, on all the branches of Physics. It cost over $14,000. These instruments have been made mostly in France and England; a few come from the United States; and some very interesting electrical instruments have lately been made by a very intelligent and skilful workman, named Fortin, attached to the Quebec Seminary as electrical engineer. The Mineralogical Museum is composed of several collections from different sources, which, with considerable additions including a large number of rare specimens, have been systematically arranged as one complete collection by the late Dr. Thomas Sterry Hunt. Besides this, various smaller collections, complete in themselves, assist in showing special properties, such as hardness, optical, electrical and organoleptic qualities of minerals and their various forms of composition and structure. Separate glass cases are filled with Canadian collections. In these can be seen rich specimens of the auriferous quartz of Nova Scotia and Beauce; iron ores of Leeds, St. Urbain and Saguenay; slates of Melbourne, P.Q.; asbestos of Thetford and Coleraine, natural and manufactured; also a complete collection of the Ottawa phosphates. There are, in all, over 4,000 specimens.

The Geological Museum contains about 2,000 specimens, comprising: 1st. A fine collection of rocks representing all the strata which are distinguished by any remarkable characteristic of composition or structure; 2nd. A considerable collection of fossils from all the geological epochs, and especially from the Silurian and Devonian of Canada. The latter came from the Geological Survey of the Dominion, and the specimens classified have been named through the care of Dr. Billings. This Museum contains, moreover, numbers of fossils given by private parties; amongst them, a fine collection of tertiary fossils from the basin of Paris, given by Rev. M. Baret, a member of the Geological Society of France; and a series of fossils from St. John's group, N.B., given and named by Dr. Mathew, F.R.S.C. Separate cases are partly occupied by the famous foot-prints found on secondary sandstones. These were brought by Dr. Laflamme from the place where they are found, at Turner's Falls. There is also a collection of plaster casts reproducing the curious prints of the *Protichnites* on the sandstone of the Canadian Potsdam, given by the Geological Survey of Canada. Two other collections have been lately added: one by Mr. C. C. Grant, from Hamilton, who gave over one hundred fossils of the Niagara group; the other by Dr. J. M. Ahern, Professor Laval University, who gave a still more numerous and very interesting series of fossils from the much discussed Quebec group.

The Botanical Museum contains: 1st. A collection of Canadian woods of commercial value and importance. Each tree of the Canadian forest is represented by two samples of a large size, and disposed in a methodical order. One of the two is only planed, whilst the other is polished and varnished. This collection is a duplicate of one which has obtained the first medal at the Dublin Universal Exposition. 2nd. A collection prepared for the students, showing not only the bark but the inmost part of the trunk. 3rd. Several other collections, amongst them a classified one of European woods given by Mr. Lavallé, from Paris; a very complete collection of New Zealand woods, given by Dr. Marsden, of Quebec; a fine collection of artificial fruits, presenting the different types to which can be referred the numberless forms produced by the diversity of cultivation and climate; a very complete collection of artificial mushrooms, consisting of 112 specimens most nicely modelled in *carton-pierre*, and allowing one to distinguish the eatable, the suspected and the poisonous species. 4th. The Herbarium, which contains over 10,000 plants, all named and systematically arranged, is divided into two distinct parts: the American herbarium (Canada and the United States), and the general herbarium. The American herbarium is composed of the collections of C. C. Parry, E. Hall, J. B. Harbour, C. S. Geyer, N. Rield, M. Vincent, besides many samples obtained from Moser, Smith and Durand. Many plants bear labels written by Nuttall and Rufinesque's own hand. The Canadian plants have been collected mostly by the Professors of the University. Many have been given by friends, amongst whom must be noted Mr. Saint-Cyr, Curator of the Quebec Provincial Museum, and Dr. Macoun, of the Geological Survey. Some of the specimens have been compared with those of Michaux, of Paris, and of Sir W. Hooker at Kew. Others have been named by Mr. Asa Gray, Dr. Engelmann, and other renowned Botanists.

The Zoological Museum has had a very fair beginning. It comprises specimens from nearly every part of the world and is almost complete with regard to the Canadian fauna—especially of the Province of Quebec. The Ornithological collection contains about 600 species represented by over 1,200 specimens, some of which show the transformation of plumage produced by age. The Entomological department is rich in over 14,000 species, all named and classified. This collection, on account of its fragility, is preserved in closed cases, which are accessible only for serious study. But, for the satisfaction of the general public, duplicate specimens are exposed in glass cases illustrating the principal orders of insects, especially some of great interest like the bee and its enemies or the silk-worm and its works. The Conchological collection consists of about 1,000 species of mollusks—Canadian and exotic—being almost all named. Amongst them must be mentioned a splendid American collection of the genus *unio*, for which the Laval University is indebted to the kindness of Dr. Isaac Lea, a learned Conchologist of the United States. The typical Invertebrates of the northern Atlantic form a very precious collection prepared by the care of Mr. Spencer Baird, of the Smithsonian Institution, Washington, and given to the University through the medium of the Canadian Geological Survey.

In the Ethnological Museum are preserved relics of times gone by. The principal part of it is the Indian or Taché collection, so called after the name of the late Dr. J. C. Taché, who is the donor of the greatest part of this fine collection. It consists chiefly of numerous Huron skulls, the forms of which are well characteristic of the famous Indian tribe of that name. There are also various instruments used by the Canadian Indian tribes, curious pieces of earthenware made and used before the arrival of the Europeans, also hunting and war implements. Another source of attraction in this Museum is the Chinese and Japanese collection which, although but recently begun, is already remarkable. Statues of Chinese divinities, and bronze and earthenware vases are found therein, perfectly authentic and of great value. These have been bought in China and Japan for the Laval University through the joint efforts of the late Abbé Dallet, of the Foreign Missions of Paris, Abbé Favier, Missionary at Pekin, and Abbé Martinet, Procurator of the Foreign Missions at Chang-Hai. Besides these two special collections, there are a great variety of ancient relics, Canadian and foreign, amongst which are two mummies bought in Egypt by the Abbé Bégin, now Archbishop of Quebec.

The Numismatic Museum contains over three thousand coins and medals, some of which are rare and precious. The most attractive Museum of the Laval University is its Gallery of Paintings. This Museum, which counts over 200 paintings, mostly original, is composed of a magnificent collection made with as much care as skilfulness by the late Hon. Joseph Legaré, one of the first Canadian artists. The greater part of these paintings were sent to Canada by the Abbé Desjardins, a Vicar-General of Paris, who resided a few years in Canada during the French Revolution. He bought these paintings at a very low price with a view of saving them from destruction. After a choice made out of them by Cardinal Fesch, the uncle of Napoleon I., he sent the remainder to Canada as a token of gratitude for the kindness shown to him and to the poor French priests then driven out of France by the Revolution. Several other paintings were bought for M. Legaré by M. Reiffenstein, during a trip to Europe. This merchant was fortunate enough to find a whole collection belonging to a noble family then in financial distress. Owing to this, he was enabled to purchase a good number of them for his friend in Canada. No wonder then if the visitors can see in the Gallery of Paintings of Laval University works of Lanfranco, Lesueur, Parroel, Romanelli, Salvator Rosa, Teniers, Joseph Vernet, Tintoretto, D'Ullin, Poussin, Puget, Albani, Guido Reri, etc.

The Library is one of the largest in Canada. It contains over 100,000 volumes in every department of literature and science. These Museums and the Library are located in the main building of the University. The Faculty of Medicine, which occupies a separate building entirely to itself, has also a special Museum reserved for the advantage of the students in Medicine. This Museum is divided into two sections. The first is composed of over 600 carefully-prepared natural specimens comprising the principal pathological affections of the osseous system, including monstrosities and comparative anatomy. The second includes 250 first-class models, natural size, showing the diseases of the skin and syphilitic affections. They are perfect and exact in every particular. There is also a rich collection of medical instruments.

The Laval University, Montreal.

Discipline. Attention at the lectures, subordination and respect to the officers and Professors of the University, the maintenance within and without the walls of the University of a good moral character and the observance of all its by-laws are required of every student. Improper or obscene language, or anything tending to show a spirit of irreligion or immorality, or of such a nature as to compromise the honour of the University, subjects the guilty party to expulsion. Frequenting gambling or drinking saloons, or houses of doubtful reputation is strictly prohibited. The students cannot form associations among themselves nor make collective demonstrations without permission. Attendance upon all the lectures is imperative. The Professors note non-attendance, and transmit every Saturday to the Secretary of the University the list of the week, which is registered by the latter. A certain number of absences from the lectures prevents the student from receiving his certificate of attendance, which is required by the laws of the Province. Infraction of the laws aforesaid subjects the student to one of the following punishments, according to the gravity of the offence :

Private admonition.

Admonition before all the students of the Faculty.

Suspension from the right of following some lectures.

Temporary expulsion.

Unlimited expulsion.

Perpetual expulsion.

A student expelled may always appeal from this sentence to the Council of the University. The Professors have all the necessary authority to maintain good order in the class-rooms during the lectures, and may even compel any person whose conduct is unbecoming to leave the room.

Resources of the University. The Laval University possesses nothing by itself; it is entirely in the control, financially, of the Quebec Seminary. It receives no grant whatever from the Government, and the Quebec Seminary is left completely to itself for the support of the University. How then can the Quebec Seminary, whose resources are very limited, meet with the large expenses of the University besides its own? When the Quebec Seminary undertook the establishment of the University, it was with the understanding that the Quebec University would suffice for all the Catholics of the Province. Therefore, when Montreal succeeded in obtaining a Branch of the University, it was a very severe blow to the resources of the Seminary. In fact, if the Holy See had not granted a temporary but important financial help, the Seminary would have been obliged to shut up the doors of the University. Nevertheless the Seminary must make use of the greatest economy to continue the work begun. The greatest income of the Seminary is a negative one, and consists in the fact that the thirty priests, who are employed as Professors in the University and the College, give all their time and their energy without any remuneration. They are not paid. They have their board, with heat and light, and are allowed ten dollars per month for their clothing, mending and washing ; and this is all! The Superior of the Seminary, who is *de jure* the Principal of the University, receives no other salary. Every one may understand what a resource this is, considering that these priests, not being married, and being men of a very high standard, give all their time, day and night, and devote all their abilities for the advantage of the University and the Seminary.

EDITOR'S NOTE. The following information regarding the Montreal Branch is given the Editor by L'Abbé G. Bourassa, Secretary of the latter Institution. The teaching in the two bodies is nearly the same, though the Faculties of Montreal themselves decide on their programme as to the distribution of the courses, the number of lectures and the new courses. The Professors are still appointed by the University Council at Quebec with the exception of those in the Faculty of Medicine. That which more than anything else characterizes the Montreal Section is that the Faculties of Law and Medicine have each received civil incorporation from the Government of the Province of Quebec, each having its separate income and paying its own expenses. The general administration of the Section is confided to a civil corporation composed of (1) the Bishops of the ecclesiastical Province of Montreal ; (2) the Deans and delegates of the various Faculties ; (3) the delegates of the Classical Colleges of the ecclesiastical Province of Montreal which are affiliated with the University ; (4) a few others selected by the heads and the graduates of the Faculties of Law and Medicine.

The administrative body usually exercises its functions through the instrumentality of a Board of Governors, a part of whom are appointed for life, a part elected every three years. This general organisation was legally created by an Apostolic constitution from Rome, of the 6th February, 1887; by the Act of Incorporation of the Faculty of Medicine on the 30th December, 1890—which united into a single body the former Montreal Branch of the Faculty of Medicine of Laval with the "School of Medicine and Surgery of Montreal," then affiliated with the Victoria University of Cobourg, Ont.; by the Provincial law of the 24th June, 1892, creating as distinct corporations 'The Administrators of the Laval University of Montreal and the Faculty of Law of the Laval University of Montreal." These facts indicate all the elements which constitute the essential difference between the two Sections of the University of Laval.

SKETCH OF ACADIA UNIVERSITY, WOLFVILLE, N.S.

BY

THE REV. THOMAS TROTTER, D.D., President of the University.

THE Educational Institutions in the town of Wolfville, N.S., comprise Acadia University, Horton Collegiate Academy and Acadia Seminary. These schools occupy commodious and attractive buildings, eight in number, beautifully situated in the southern slope of the great tidal basin that holds the head waters of the Bay of Fundy. They command a most delightful view of the long trap ridge known as the North Mountain, terminating in the bold headland of Blomidon; of Minas Basin and its tributary streams; of the fertile Cornwallis uplands and the extensive Grand Prè Marshes—a combination of rich and varied scenery highly educative in its nature.

The first College building was a very graceful edifice of the classical type, completed in 1854. It was 150 feet by 35, with an addition for class-rooms—the whole surmounted by a handsome cupola and enriched by a central portico of four Ionic columns with suitable entablature. A little to the west of this stood a dormitory accommodating the Principal of the Academy, his assistants and fifty boarders. The former building contained the College and Academy class-rooms, the Library and Museum, the President's residence and rooms for about twenty-five students. It was consumed by fire in December, 1877, and in its place were erected two buildings, the south wing of the Ladies' Seminary and the present Acadia College. This latter building is 154 feet in length with wings 70 feet deep. There are corner towers rising 20 feet above the roof and a central tower 110 feet high. The exterior is very graceful, a pleasing effect having been secured through a harmonious combination of different styles of architecture. In this building are twelve class-rooms, an Assembly Hall accommodating nearly 1,000 persons, a Library of about 5,000 volumes, and a Museum containing a well arranged and valuable collection illustrating the various branches of Natural History. West of the College and facing University Avenue is Chipman Hall, the College dormitory, a modern building four stories in height and 80 by 40 feet with an addition 30 by 40. This is the College home and the head-quarters of the student-body. Eastward and a little to the rear of the College is the beautiful structure occupied by Acadia Seminary. This consists of the original building, erected in 1879, at right angles to which is a commodious wing. These buildings are thoroughly modern in construction and equipment, being heated throughout by hot-water radiators and having bath-rooms with hot and cold water on all the flats occupied by boarders. They are thoroughly lighted and ventilated, the class-rooms are attractive and convenient and the edifice is in every way adapted to the requirements of a first-class ladies' school. The Academy dormitory, erected in 1887, is an attractive building, 85 x 45 feet, and three stories high. Near this is the Manual Training building, 70 x 35, erected in 1891. In addition to these is the reading room, an excellent gymnasium, and an Observatory carrying a telescope with six inch aperture and eight feet focal distance.

The ultimate control of these educational institutions is by charter vested in the Baptist Convention of the Maritime Provinces. This body appoints the Board of Governors, twenty-four in number, but the Alumni have secured the right to nominate one-third of these. A University Senate consisting of the Faculty and twenty-seven graduates directs the educational policy of the schools. The Rev. Dr. Trotter is President of the University and the various departments of the Arts and Sciences are in charge of a competent Faculty of twelve Professors and instructors. Horton Academy has a staff of five instructors including Principal I. B. Oakes, M.A. Acadia Seminary is presided over by Miss A. F. True, M.A., assisted by twelve instructors.

Acadia College has a University charter, but at present only the Arts course is arranged for, though the options permitted after the sophomore year allow specializing which is recognized in medical and legal schools. For the B.A. degree two years of prescribed work are required, laying a broad and solid foundation in Languages, Mathematics and Science. This is followed by two years of Lectures in which considerable freedom of choice is permitted. The curriculum is regarded as a very effective one, having given excellent results in successive generations of graduates. Theology has not been wholly neglected at Acadia. In 1846 Dr. Crawley was made Professor in this department, followed in 1847 by Dr. Pryor. In 1850 the department was dropped, but some work was done during the whole of Dr. Cramp's Presidency. The subject was revived in 1874 by the appointment of Dr. Welton, but was discontinued after that gentleman removed to Toronto. It is hoped that in the near future this department may be revived and enlarged and a four years course provided leading to the degree of Bachelor of Theology.

In addition to the regular class instruction, Honour courses have been arranged for undergraduates who have first-class rank, to be taken during the junior and senior years, at the end of which the successful candidates will be graduated with Honours in the department chosen. In Horton Academy provision is made for two courses, the Classical and the English. The first is designed to give students a thorough preparation for College, the second provides a practical English and business education. Connected with the Academy is an efficient Manual Training department, the first of the kind in the Maritime Provinces, which gives instruction in wood and iron working and mechanical drawing. Acadia Seminary is designed for the higher education of young ladies and adequate provision is made in all the departments of a liberal culture. Three courses of study are arranged for, the Classical, the Literary and the Musical, requiring for their completion four years of painstaking work. A diploma bearing the seal of the University is awarded to students completing the prescribed allotments.

There has been a gradual increase in the number of students at Wolfville in successive years, though this has been more marked in the College than in the affiliated schools. For the last academic year (1897-98) there were registered at the Academy 86, at Acadia Seminary 92, at the College 141, of whom 30 were young ladies. During the seventy years of their history thousands have passed through these institutions who, having come into personal contact with the educational forces there, have exerted an influence far-reaching in its effects. At least one thousand have completed the Academy course and gone out to their life-work or passed on to the higher training of the College, and from this latter institution 540 have graduated in the Arts course and attained to the B.A. degree. These graduates are to be found in many countries and following various avocations. Wherever they go they are recognized as men of culture and intellectual power, able to compete successfully with the graduates of older and larger Universities. They are found as foreign missionaries, and ministers in the home-land; they hold an honourable place in medicine, in the legal profession and in teaching. Some are successful merchants, others prominent politicians, and the number is very small of those who have failed of an honourable career.

At the starting of the Academy in Wolfville an Education Society was formed charged with its support. This Society consisted of annual subscribers and it was instrumental in fostering and enlarging the educational interests till they were taken over by the larger organization. The Academy and Seminary have now a partial endowment in buildings and apparatus, but to meet current expenses they depend mainly upon income from tuition. Deficits are assumed by the Governors of the College. The income of the University is derived from various sources.

First. *Voluntary Contributions.* These have been many and frequent. At first they were made through the Education Society, then by generous friends raised up at various times, and later by annual contributions from the churches of the Maritime Convention. These have been a constant and very important source of income.

Second. *Tuition Fees.* These in the College were limited to twenty-four dollars and never produced any considerable amount, as large numbers of the students had the use of free tuition scholarships.

Third. *Provincial Grant.* This was at first £300 a year, but from 1850 to 1865 there was no grant; then from 1865 to 1876 it was £100 a year; from 1876 to 1881 it was $2,400. Since that time it has been discontinued.

Fourth. *Endowment.* Gradually by solicited contributions and bequests an endowment has been raised which now amounts to about $140,000 for the Arts department, and $45,000 for Theology, with a prospect of a large increase in the immediate future.

The Wolfville institutions have had a somewhat remarkable history, going back to 1828. At that time the Baptist Denomination in the Lower Provinces was but in its infancy, having only seventeen ordained ministers, thirty churches and 1827 members in territory now occupied by 414 churches with 50,000 members and 450 ordained ministers. Opportunities for mental training were then very meagre, as the common schools were inefficient and King's College, Windsor, the only degree-conferring institution in the Provinces, was closed to all who would not subscribe to the Thirty-nine Articles at matriculation. The Baptists were thus driven to found a school of their own and its establishment was agreed upon at Wolfville in June, 1828—its principal promoters being the Rev. Dr. Crawley, the Rev. Dr. Pryor, the Hon. Judge Johnston, J. W. Nutting and J. Ferguson, ably supported by the old fathers in the ministry, such as the Reverends Edward Manning, T. S. Harding, Joseph Dimock, Charles Tupper and others. Sixty-five acres of land were purchased in Wolfville, and in March, 1829 a school of an Academic grade was opened with Mr. Chapin, of Amherst College, as Principal. In 1830, the Rev. John Pryor, M.A., of King's, succeeded to this position and under his leadership it became widely recognized as an efficient classical school. Pupils from all ranks and creeds were made welcome, and from their beginning, though under Denominational control, these institutions have been unsectarian in spirit. This, together with the excellent work done, was recognized by the

Acadia University, Wolfville, Nova Scotia.

Provincial Government voting in 1831 an annual grant of £300.

While the Academy was thus successfully accomplishing its work the subject of Collegiate education claimed attention as the young men studying at Horton were eagerly asking for a more extended course of instruction. In 1836, the Managing Committee of the Educational Society urged the establishment of a Seminary "which shall become so fully possessed of the highest literary merit as to deserve every immunity that the law can grant to chartered institutions," and advised the appointment of "two efficient teachers in the more advanced classes." In 1837 they say: "The education of the country is at this moment in a singular condition. Windsor Academy is only beginning to recover from a long period of depression; Pictou Academy, by the unfortunate dissensions which have long agitated it, is said even by its friends to be hastening to decay; the College at Windsor is acknowledged to be too sectarian to allow Dissenters with any confidence to seek its advantages for their sons and still suffers that depression which its contracted system inevitably involves; all efforts to open Dalhousie have hitherto failed; there is therefore at once a loud call and an open field for all who feel the importance of a liberal education to engage in the important work of forming and animating an enlarged system of instruction such as the country urgently needs and is sought in vain within its borders." This demand for a higher education free from sectarian bias it was hoped by many would be met by the opening of Dalhousie College, in Halifax, where a building costing £15,000 had been erected with public funds and where investments had been yielding a yearly income of £310 since 1820. When the Trustees undertook to equip this institution, in 1838, the Baptists put forward as a candidate for a Professorial chair a gentleman of acknowledged ability, but he was rejected, it was said, on the ground of creed alone.

Following this the Education Society met in Wolfville, November, 1838, and after careful deliberation resolved to begin a Collegiate institution at that place in accordance with their original design. The staff at first consisted of the Rev. John Pryor, M.A., and the Rev. E. A. Crawley, M.A., increased shortly by the appointment of Isaac Chipman, B.A., of Waterville College, Maine. Actual work was begun on January 21st, 1839, with twenty matriculated students in attendance, and in June, 1843, the College conferred its first degrees. The name selected was "Queen's" but this was afterwards changed to "Acadia" when the charter was ratified by the British Government. This charter was obtained only after much discussion and a lengthy struggle. The Bill of Incorporation was introduced into the House of Assembly in 1839, but it was defeated. In the following year it was re-introduced and, through the able support of the Hon. J. W. Johnston and others, it was finally carried after the battle between State and Denominational Colleges had been thoroughly fought out on the floors of the Assembly. In 1843 an effort was made by leading public men to have the existing charters cancelled and a Provincial University established. This was renewed in 1844 and in 1849 without success, and the contest was virtually ended in 1851, when an amendment to the charter was adopted, transferring the control of the institutions from the Education Society to the Baptist Maritime Convention and rescinding the limiting clause of twelve years in the original draft.

The next forward movement was in the direction of enlarged accommodation, and, by great self-denial and persistent effort on the part of a few, the original Academy Hall was, by the addition of two wings, made into the late commodious College building previously described. The record of the College has been one of struggle and growth through the sixty years of its history. Financial embarrassments have been frequent and discouragements many, but friends have always appeared at opportune moments and through their devotion and sacrifice serious crises have been averted and the increased demands of the times provided for. In July, 1850, Dr. Pryor withdrew from the Presidency, and in June, 1851, the Rev. J. M. Cramp, D.D., was installed into this important office. His first endeavour was to improve the financial condition of the institution, and, at his suggestion, an attempt was made to raise an endowment of £10,000 in £100 scholarships.

This movement resulted in pledges to the amount of £12,000, which gave a brighter outlook financially, but the drowning of Professor Chipman and four students in Minas Basin, in June, 1852, was a terrible calamity to the young and struggling College.

The services of Prof. Chipman to Acadia can scarcely be estimated. Twelve years of the prime of his life he gave, with but little remuneration, to promoting her interests in every possible way and no brighter example of unselfish devotion can be found in the educational annals of any country. He taught Mathematics and the various branches of Science most effectively; obtained large donations to the Library and by collection and exchange built up a valuable Museum. He was also chiefly instrumental in the erection of the late College building, long the pride of Acadia's constituency. Dr. Cramp resigned his office in 1869. His services to the institution were of no ordinary character. He found it in a depressed condition with no endowment, only one Professor, and less than a score of students. By husbanding the resources to the utmost, contributing for a number of years $400 annually towards the current expenses, and above all by his energetic advocacy of the endowment scheme, he very materially aided in placing the College upon a secure foundation. When he resigned there were four Professors, forty-seven students and nearly $40,000 of endowment. While Dr. Crawley will justly be honoured as the founder of Acadia College Dr. Cramp is entitled to scarcely less honour as its preserver, and the memory of both will be revered by those to whose intellectual advancement they gave so large a portion of their lives.

The Rev. A. W. Sawyer, D.D., succeeded to the Presidency. In his former connection with the institution as Classical Professor, from 1855 to 1859, he had distinguished himself as a teacher of rare skill and force of character. His scholarship was broad and thorough, and in his new position he developed marked executive ability. Under his administration constant progress was made in every direction: the attendance increased to 120, the staff of instruction was enlarged to ten and the endowment became about $100,000. Separate Chairs were established in Natural Science, Theology, History and Physics. After the burning of the College, in 1877, his energies were taxed to the utmost to arrange temporary accommodation and provide for the future. As Chairman of the Building Committee his supervision was incessant, and the beautiful buildings that now adorn College Hill are largely due to his intelligent guidance. In September, 1879, the new College building and the Ladies' Seminary, finished at an expense of $41,000, were taken possession of and class-work has since gone on without interruption to the present. After some twenty-seven years of very effective service to the College and the cause of Higher Education, Dr. Sawyer resigned his position in 1896, and the Rev. Dr. Trotter was elected his successor. As in the past each successive President has stood for substantial additions to the endowment and an enlargement and enrichment of the curriculum with an increase of Faculty and attendance, so the "forward movement" of the new *régime* aims with encouraging prospects of success at an increase of $75,000 to the endowment, and a large addition to the ranks of the student-body.

The Rev. Dr. J. M. Cramp.

HISTORY OF THE UNIVERSITY OF MANITOBA

BY

The MOST REV. R. MACHRAY, D.D., LLD., D.C.L., Archbishop of Rupert's Land and Chancellor of the University.

THE University of Manitoba is in many respects unique among Colonial Universities. It is a republic of Colleges. Denominational Colleges in the same city are united in one University. Important consequences must follow, and many look forward anxiously to the help of University Professors. Still, the instruction of the students is open to other teachers and no doubt a considerable part of it will continue to be given in the Colleges. Thus the proper position of a University as distinct from a College is likely to be well brought out. The arrangements of the University also provide for the study of Theology and the granting of Theological degrees, though the University is entirely undenominational in secular studies.

A very marked feature of the University is consideration for differing lines of thought. The aim has been to have one great University in the Province which might draw to itself at once the support of the State and the sympathy of the whole community. Care has been, therefore, taken to recognize and allow different lines of study in subjects where all could not possibly unite, as in Moral and Mental Philosophy and History. This consideration is seen in another way. A large section of the population uses French as its ordinary language. It is provided that, if desired, papers in examinations may be set in French as well as English. Another important feature of the University is that all the Colleges provide for residence and that a large proportion of the students reside in College or with friends. The University of Cambridge regards residence in College as so important in education that it refuses the right of incorporation even to students of the University of Dublin, if they have not resided in Trinity College. In St. Boniface, St. John's and Manitoba Colleges students are boarded as well as lodged, but in Wesley College, at present, arrangement is made for board being obtained close to the College.

The University was certainly started very early in the history of the Province, when the population not only of Winnipeg but of the whole Province was very small. It is not likely that a University was ever thought of in like circumstances before. But the position of the Province was very peculiar. It was in the centre of North America. Winnipeg was 1200 miles from any Eastern Canadian University and in the 1500 miles between Winnipeg and the Pacific there was no University. But, while there was thus a pressing want there were already three institutions giving a measure of higher education. The Roman Catholic College of St. Boniface had been in existence for a long time. St. John's College of the Church of England, as a School, dates from the arrival of the first Anglican clergyman, the Rev. John West. As the Red River Academy under the Rev. John Macallum, and as St. John's College under Bishop Anderson, it did excellent service for many years. Several pupils went in those early days to Cambridge and obtained scholarships. One who went to Toronto University became a Medallist of that University. The College was closed for a few years, but was re-opened in 1866 by Bishop Machray, and again did good work for a number of years. Several went from it to Cambridge and were all sufficiently prepared to pass at once the whole Previous Examination. Manitoba College, which is Presbyterian, came later, but it also for some years had prepared students equally with the others. One of its students, who had his early training in St. John's School, was a Medallist in Classics in the University of Toronto.

Young, therefore, as the Province was, and small as was its population, there were already institutions in it educating men adequately for University work, and prepared to carry on this instruction in a University. Still, the starting of a University was a bold venture, as the instruction could not, as hitherto, be mainly confined to Languages and Mathematics, and the Government felt this. Mr. Joseph Royal, afterwards Lieut.-Governor of the Territories, and then Provincial Secretary, in introducing the University Bill in the Manitoba Legislature on February 9th, 1877, said: "The Government have been urged during the past two years to submit a measure for the institution of a University and have consented, and in doing so have endeavoured as far as possible to meet the views of the different parties seeking its establishment. The Government think the Bill premature, but have been so repeatedly urged that they have brought it down." It is not clear that any one connected with the Colleges had approached the Government, so that it seems probable that Mr. Royal refers to representations made by the Lieutenant-Governor, the Hon. Alexander Morris, who took a very great interest in the matter, for himself and others with whom he had had conversations—more particularly the Archbishop of St. Boniface, the Archbishop of Rupert's Land, and the Rev. Dr. Bryce, at that time the acting Head of Manitoba College.

Up to the present time the University has simply set forth courses of study and held examinations upon them; but, as a late Act of the Legislature has provided for the creation of Professorships, the University may now at any time become a teaching body. Was this anticipated at the passing of the first Act? Some years after the formation of the University it was proposed in the Council to ask the Government to found Professorial Chairs in the University. An investigation in connection with this led to the discovery of a mistake in the printed Statute. As the Bill was introduced the preamble read "Whereas it is desirable to establish one University for the whole of Manitoba (on the model of the University of London) for the purpose of raising the standard of Higher Education in the Province and of enabling all Denominations and classes to obtain academical degrees. Therefore Her Majesty, etc." And Section 5 read: "There shall be no Professorship or other teachership in the University, but its functions shall be limited to the examining of candidates for degrees in the several Faculties and for certificates of honour in different branches of knowledge and to granting of such degrees, certificates, etc."

But it was found that the preamble and Section 5 were amended in Committee of the Whole on February 16th, 1877, as follows:

St. Boniface College, Winnipeg, Manitoba.

by striking out the words "on the model of the University of London," by changing the number of said Section 5 to 10, and by inserting in the first line thereof after the word "teachership" the words "at present." It was also duly certified that the Bill, as so amended, was read a third time and passed on the 20th day of February, 1877, and that the original engrossed copy of the said Bill assented to by the Lieutenant-Governor contained these amendments. But in the published English edition of the Statutes of that year the words "on the model of the University of London" were erroneously retained, although the other amendment inserting the words "at present" was correctly made. There seems to have been no original Act in the French language, it being the custom always to have the French edition translated from the English, but in the French edition of the Statutes of that year not only do the words appear "sur le plan de l'Université de London" but the French for "at present" was not introduced. It is difficult to account for this apparent blundering.

The speech of Mr. Royal in introducing the Bill, as reported in the *Weekly Free Press*, February 17th, 1877, seemed to point to the University in time becoming a teaching body: "The Bill provides for a University only to grant degrees and for graduating purposes, but it will not be a teaching University. The Bill, however, provides that hereafter Chairs may be attached and endowed." Mr. Royal is understood not to accept the accuracy of this report, though he took no notice of it at the time, and certainly the Bill, as introduced, contained nothing to support such a statement. The amendment does not seem to have been heard of outside the House, for the Archbishop of Rupert's Land, who intensely disliked the allusion to the University of London, would have rejoiced at it if he had known of it. The proceedings of the Legislature were, however, so conducted at the time that there is nothing remarkable in an amendment not being noticed. As it was, the insertion of the words "at present" sufficiently satisfied the Archbishop for he used the following words in addressing the Synod of his Diocese on May 23, 1877: "Advancing from Higher School education, I have to congratulate you on the passing of an Act last Session creating the University of Manitoba. On the whole it has a constitution about as satisfactory as could be devised for the immediate condition of things. It unites all the Denominational Colleges in the examinations for degrees in Arts, Sciences, Medicine, and Law. By its recognition of Denominational Colleges with their own internal government secured to them it satisfies those who feel the great importance of a religious character and control, while it does not prevent the future affiliation of Colleges independent of such direction. It also at the same time secures for the different Denominations, with the consent of their governing bodies, the power of establishing in their Colleges a Faculty for conferring Theological degrees. I feel very much gratified with the result and all is gained that I desired." Candidates for the degree of B.A. have to satisfy the University in Latin, Greek, and Mathematics, as well as the Faculty of Theology in their own College for the special requirements in Theology. At that meeting of Synod the necessary sanction was given for the Theological Faculty in St. John's College. Later on such sanction was given by their religious bodies to Manitoba and Wesley Colleges.

The Archbishop of Rupert's Land had for some time been anxious for the power of obtaining degrees for the Theological students in St. John's, and had corresponded with the Governor-General of Canada on the subject. The clause in the Act so entirely met his views that probably the expression of them to Governor Morris led to its adoption. The governing body of the University is a Council, consisting at present of a Chancellor, Vice-Chancellor, seven representatives from each of the Colleges in Arts, elected by its governing body, seven representatives elected in convocation by the graduates, three elected by the Medical College, and four by the College of Physicians and Surgeons. The Government may also appoint seven members of Council, but the power has not been exercised, as it was given in connection with a plan for the creation of Professorships by the Government which has not been carried out. The Lieutenant-Governor is the Visitor of the University. The Chancellor holds office for three years, and is nominated by the Lieutenant-Governor-in-Council. The first Chancellor was the Archbishop of Rupert's Land and he has from time to time been re-appointed. Every statute passed by the Council requires the sanction of the Lieutenant-Governor-in-Council. The Vice-Chancellor is elected by the Council yearly, as are the Bursar and Registrar. Committees are appointed by the Council as required, but there is one most important standing Committee, called the Board of Studies, which acts as an executive body. It is composed of representatives of the different bodies composing the Council and is nominated by them, though elected by the Council. This Board has the charge of all examinations, the consideration of the studies of the University, the investigation of all applications from members of other Universities for incorporation, "ad eundem statum" or "ad eundem gradum," and generally the discharge of all duties assigned to them by the Council. This Board has done invaluable service to the University with unremitting self-sacrifice, for the duties are very arduous. Any proposed changes in the curriculum are carefully discussed by it, so that nothing comes before the Council without grave consideration.

The Rev. Dr. John M. King, of Manitoba College.

When the University was constituted, two very difficult questions at once presented themselves—the curriculum of studies and the method of examination. On both of these the experience of the Staff of St. Boniface College differed widely from that of the Lecturers in the English Colleges. A Committee was appointed which held a number of meetings in St. John's College. It was soon decided to adopt the curriculum usual in English Colleges, but more serious difficulty was found in settling the other question. The very lovable Rector of St. Boniface, Father Forget, suggested a plan in use in French Colleges in the east, but the representatives of the English Colleges did not see that it would afford an adequate and reliable test of the knowledge of a subject. Finally the English system was adopted, the representatives of St. Boniface courteously and loyally falling in with the views of the majority. The Council of the University have had warm discussions on various matters, chiefly on the establishing of University Professorships, to which St. Boniface College has been steadily opposed, and on the rather difficult question of the best tenure for the University of the Dominion land grant of 150,000 acres and of the consequent issue of the patent. But, notwithstanding a considerable warmth of feeling at times on such matters, the work of the University has been carried on with the greatest cordiality.

In its working the examinations as well as the studies have been considerably changed from time to time. It seems sufficient to consider their present position. The first examination in Arts is known as the Preliminary Examination. It is practically, also, the entrance examination for those going directly to the study of Medicine, without proceeding in Arts. All non-collegiate students must take it. Students, accepted by Colleges, are usually required by their Colleges to pass it, though Colleges can receive students who satisfy them that they can take with advantage the Previous lectures, and can present them directly for the Previous Examination, the second examination of the University. Students in the Preliminary Examinations have for passing to obtain 34 per cent. on every subject and 40 per cent. on the whole examination. If they fail to obtain 34 per cent. on more than three subjects, or 40 per cent. on the whole, they have to take the whole examination again. The extent of this examination, from the large number and variety of the subjects, makes it by no means an easy one. And, though none of the papers require any great proficiency in their subject, yet they are difficult enough for elementary students not having any taste or turn for that particular subject. Thus, in Latin not only are there prescribed works from two authors, but there is translation at sight from unprepared Latin passages with the aid of one or two less common words, but without a Dictionary, which is allowed in the Previous Examination at Cambridge; and papers in Grammar and simple prose composition from English or French into Latin. So in Greek there are two prescribed authors and a paper on Grammar and simple prose composition into Greek. It is not necessary to take Greek, but, if Greek is not taken, then two subjects are required in its place, French and German, French and Botany, or German and Botany. And French and German mean not only Grammar and translation of authors but translation of unseen passages, and composition into French or German. Similarly in the case of Botany, besides book-work, specimens are given for examination and description. There are also papers in Arithmetic, Algebra including indices, surds, and quadratic equations—the first three books of Euclid with examples and deductions—various papers in English or French (prose and poetical), Grammar and Rhetoric, and an Essay with examination in a number of Texts—papers in English or French, Roman, Greek, and Canadian History and in Commercial, Physical and Mathematical Geography.

The next examination, called the Previous, at the end of the first year, is a still more serious one on the previous subjects, extended and more advanced, but with Trigonometry instead of Arithmetic, and with Chemistry. Physiology takes the place of Botany. When the Previous Examination has been passed the student can proceed to B.A. in two years by any one of six courses—special or honour Classics, Mathematics, Natural Science, Moral and Mental Philosophy, and Modern Languages (English, French, German) or by a general course. Those who take the special courses have also to pass examinations in every case in some five subjects during the two years. There are two examinations in each course of study—one at the end of the second year, called the Junior B.A. Examination, and the other at the end of the third year, called the Senior B.A. Examination. In all cases the students are classified in three classes according to merit. There are full schedules for the different courses corresponding to those in other Universities. For passing, a student must in the Previous get 25 per cent. in each subject and 34 per cent. in the whole examination. In the special courses, except Mathematics, 40 per cent. is required for passing. In the examinations in Medicine and Law 50 per cent. is required in every subject. In the special examination for Master of Surgery 75 per cent. is required.

The University has derived great benefit from a bequest of Dr. Isbister, Head Master of the Stationers' School, London, and Dean of the College of Preceptors. He was a native of the country, and received his early education in St. John's College. He bequeathed over $80,000 for Scholarships and Prizes in the Colleges and Schools. The whole income is not yet received, as there is an annuity of £350 to a sister during her life. The Scholarships from this Fund, which were first assigned in 1885, have been a great incentive to study and a substantial help to many a deserving student. The growth of the University has been very marked. The number of students in 1878 was 7, in 1879, 16, in 1880, 27, and in 1897, 430 in Arts, Medicine, and Law. Women were admitted to the University in 1886, and there is now quite a large number of them both as graduates and students. The Medical College has a very full and competent body of Professors and Lecturers, and there are two considerable Hospitals—the General Hospital, which has over 150 in-patients, and St. Boniface Hospital, which has over 100. The General Hospital is likely soon to have a large addition made to it.

The curriculum and the examinations of the University follow largely the lead of the University of Toronto and other eastern Canadian Universities, but there is room for serious enquiry if depth is not being sacrificed for width. It is a grave question above all whether the Preliminary or Entrance Examination is the proper kind of examination for admission to the University. The object should not be so much to test the proficiency of the student, in all the subjects that may be thought proper in elementary education, as to find if he is qualified for the studies he has to take in the University. So much time is frittered away day by day in the important last year or two of school life in cramming up for all the various elementary subjects of examination that the abler students have not sufficient time for laying a sound foundation for future scholarship in Composition, in Classics, or in the working of more difficult problems and wider reading in Mathematics. It is to be hoped that the spirit that has hitherto animated those who have guided the studies of the University will be maintained, and that sectional views will not be pushed with a want of consideration for others. The advantage of one great University is in many respects so great that every effort should be made to secure it, and that not by force, but by drawing around the University the loyal affection of all classes.

A great University will gradually have committed to it the education for all the learned professions. Thus we see, to-day, the licensing of Medical practitioners in the Province left with the University. Above all it is to be hoped that the institution will be left to govern itself; that the State, if it grants favours and aid, will not make these an excuse for placing the appointment of Professors in the hands of the Government, or filling the Council with its nominees. Those who are engaged in the studies of the University will be the best guardians of Higher Education if the responsibility is thrown upon them. There is no evidence of any backwardness in the present Council in making improvements and advancing the standard. Rather there is a tendency in some to advocate additions to the curriculum, for which, however desirable they may be, the Colleges that have still to bear the whole burden of tuition are not well prepared. The Provincial Government seems unable to give the aid that was at one time hoped for from it. Three of the Colleges, St. John's, Manitoba and Wesley, arranged for a division of the Natural Science subjects among their three Lecturers. The University secured rooms in a central position for their Lectures and with the aid of the Government provided some equipment. But the number of students and their work have outgrown the accommodation. There is a need for at least

St. John's College, Winnipeg, Manitoba.

three Professorships in Natural Science with adequate rooms and equipment. But the cost is likely to be heavy, and the measure of aid offered by the Government is altogether inadequate. A scheme has accordingly been proposed by which the balance of the required sum for building and salaries would be got by an advance from the Government on the security of the Dominion land grant. Even if this scheme should be accepted by the Provincial and Dominion Governments, it is naturally distasteful to many members of the University. As no limit can be assigned to the time when such advances may be needed they may probably lead to the appropriation of the whole land grant to one department of study, which would be manifestly unjust.

Another matter of great moment for the future of the University is the choice of the site for University buildings. Unfortunately the Colleges are widely separated, and the area occupied by the city is very large. It is very important for the unity of the University and the convenience of all that the site should be in a central position —not, if possible, above one and a half miles from any of the Colleges. Thus it will be seen that, though the Colleges and the University have made great progress, money is needed, as in all Universities, for advancing the work, and also a continuance of that thoughtfulness for all which has hitherto in this young University wrought such wonders and which is so necessary amidst diverse religious views and institutions.

The Rev. Dr. J. W. Sparling, of Wesley College.

THE UNIVERSITY OF KING'S COLLEGE, WINDSOR, N.S.

BY

THE VERY REV. FRANCIS PARTRIDGE, D.D., D.C.L., Dean of Fredericton, N.B.

THE efforts which culminated in the founding of the University of King's College, Windsor, Nova Scotia, may be stated to have begun as early as the year 1768, only a very few years after the settlement of the City of Halifax. One of the first things to be considered in a new country is the question of education. The Governor and Council of Nova Scotia proposed to the Home Government, in the year above named, a plan for the establishment of a Collegiate School in connection with the Church of England. The proposition was declined on the ground that any such attempt should emanate from the zeal of private individuals. Shortly afterwards a similar design was submitted to the Society for the Propagation of the Gospel in Foreign Parts by its Corresponding Committee in Halifax, but it could not then be entertained by the Society from want of funds.*

Immediately, however, after the Peace of 1783, a number of the clergy who were now looking towards the neighbouring Colonies of Nova Scotia and New Brunswick as a place of refuge, met in New York, and drew up a document entitled "A plan of Religious and Literary Institution for the Province of Nova Scotia." This was addressed to General Sir Guy Carleton, afterwards Lord Dorchester, who was then Governor-General of British North America, for transmission to Lord North, to whose hands it came in October, 1783. The same Loyalist clergymen formulated a scheme for the formation of an Episcopate in Nova Scotia about the same time. That prominent and influential persons in the Mother Country were turning their attention to educational matters in that Colony is proved by the pamphlet submitted to the English Government, in 1783, by Dr. Shute Barrington, subsequently Bishop of Durham, in which, in advocating a Bishopric in Nova Scotia, he recommended "the endowment of a seminary of learning" from which the ranks of the clergy for the Provinces might be recruited.

These discussions paved the way for the action of the first Bishop of Nova Scotia, Dr. Charles Inglis, who was consecrated to that See, the first of the long line of Colonial prelates, on August 12, 1787. By his exertions and influence an Academy was opened at Windsor, as being the nearest country town to Halifax, on November 1st, 1788; and this was followed by an Act of the Assembly of Nova Scotia, granting a sum of money for the purchase of land as a site for a College. The Governor of the Province, the Bishop of Nova Scotia, the Chief Justice, the Provincial Secretary, the Speaker of Assembly, and the Attorney and Solicitor-General for the time being were incorporated as Governors of the College with the usual powers to carry on the College until a Royal Charter should be obtained. Upon this the Bishop made great efforts to obtain grants from the English Government, and enlisted the favourable consideration of the Archbishop of Canterbury and other eminent personages for the procuring of funds for the building and endowing of the College. The Archbishop was requested to find a suitable President, and hopes were held out from England that the Charter would be speedily granted, and that a large sum of money would be appropriated by the Government. The expectations, however, of English patronage were long delayed. The anxieties of the King's ministers in connection with the bloody scenes of the French Revolution, and the long and arduous Peninsular war, prevented the concerns of Nova Scotia from receiving much attention at their hands. The comparative ease with which the sons of prominent persons in Nova Scotia could be provided for by cadetships in the army and navy made the necessities of their education less pressing, and it was difficult to induce scholars of standing in the English Universities to brave the supposed hardships of Colonial life.

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*NOTE. The principal authorities used in this compilation are:

1. A Brief Account of the origin, endowment, and progress of the University of King's College, Windsor, Nova Scotia, by Thomas B. Akins, a member of the Associate Alumni, Halifax, N.S., 1865.

2. The University of King's College, Windsor, Nova Scotia, 1790-1890, by Henry Youle Hind, M.A., New York, 1890. This book is very painstaking and exhaustive, and will well repay examination.

3. Memoranda respecting King's College, at Windsor, in Nova Scotia, by John Nova Scotia, Halifax, 1836.

The first use of these sources of information has been made, and it is to be understood that the writer claims no originality of research for his work. For the facts of the life of the Rev. Dr. Cochran he is indebted to an account drawn up by his son, the Rev. James C. Cochran, D.D., who for some years was Secretary to the Board of Governors, and who, having served the Church in various parts of Nova Scotia, was incumbent of Trinity Church, Halifax, where he died at an advanced age. The MS. is in the Library of King's College.

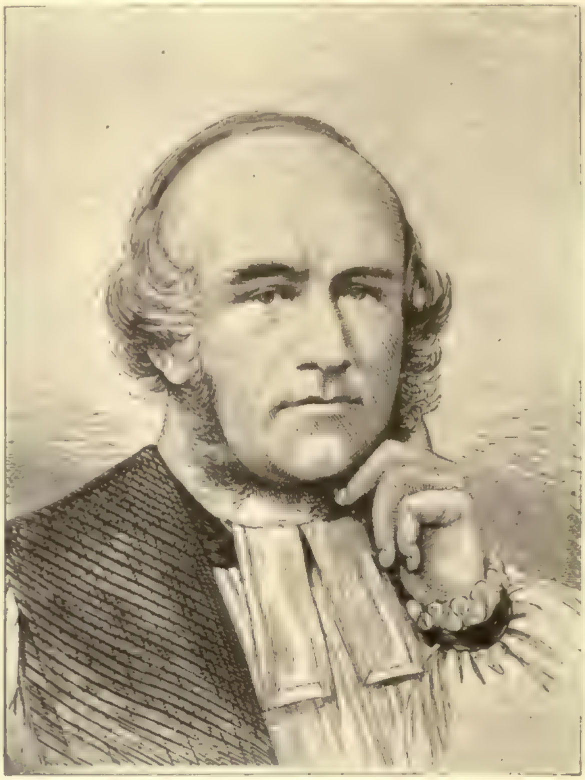
Under these circumstances the Governors of the newly-incorporated College were obliged to seek a Principal for the institution nearer home. There had lately come from New York a young man of about thirty, who was conducting the public Grammar School in Halifax, named William Cochran. He was a graduate of Trinity College, Dublin, and had emigrated to the American Colonies from a love of freedom, and an admiration for the men who were there contending for their liberties. To Mr. Cochran was offered the position of temporary President of the College, and he entered upon his duties on June 8th, 1790. For the next fourteen years the principal weight of the instruction given in the College fell upon him and it will therefore be interesting to give some account of his life and labours. He was born in 1757 at Omagh, Ireland. Receiving his primary education at the Grammar School at Omagh, he entered Trinity College, Dublin, in 1776, standing second in his class. In his second year he won a scholarship, and took his degree of B.A. in 1780. During his College course, and while he was tutor in the family of Ross Mahon, he imbibed strong and even romantic ideas of civil liberty and independence, and cast his first vote for Christopher Temple Emmett, elder brother of the unfortunate Robert, though pressed hard for it on behalf of Mr. Hutchinson, afterwards Earl of Donoughmore. When the war broke out in the British Colonies in America nine-tenths of the population of Ireland were in sympathy with the revolting States.

Thinking that he saw in the new country the abode of the greatest happiness, Mr. Cochran resolved to leave his native land, and become an American citizen. Accordingly, in spite of the remonstrances of his friends, and an ardent love of his own soil, he set sail and arrived at Newcastle, Delaware, in November, 1783. Here he found himself without a single friend, having declined all letters of introduction, resolving to win his way by his own unassisted efforts. Gravitating first to Philadelphia, he became chief assistant in the University Grammar School, at a salary of £150 a year. Here it is said that finding his pupils somewhat refractory and prematurely imbued with high notions of personal liberty, he speedily whipped some one hundred of them into habits of order and obedience! In 1784 he removed to New York, where he opened a private school which was very successful. In the same year, King's College, in New York, having had its name changed to Columbia College, Mr. Cochran was elected Professor of Greek and Latin. His first pupil was DeWitt Clinton, afterwards the distinguished Governor of New York and originator of the great Erie Canal. A scarcely less noted man, Randolph of Roanoke, said that he had been in his youth under many teachers, but that he derived the most good from a young Irishman named Will Cochran.

Mr. Cochran remained at Columbia College until 1788, when he resolved to leave the States for Canada. It is said that he found the practice of liberty to be more free than judicious. Not only was he shocked at the existence and workings of slavery, but he was personally brought in contact with different ideas of *meum* and *teum* from his own. On one occasion, living as he did in the suburbs, and having some particularly fine fruit trees, they were all stolen, and, the carmen letting down his fences and turning their horses and cows into his pastures, he appealed to the authorities. The Mayor advised him to submit, "or," said he, "you may have them next come round your house and break your windows, as they did mine the other night." But the principal reason for his removal lay in the decision he had come to to seek admission to holy orders. These he was unwilling to receive from any American Bishop, because at that time persons so ordained were excluded by Act of Parliament from holding any benefices in the Church of England and Ireland. He determined, therefore, to apply for holy orders to the newly-appointed Bishop of Nova Scotia, Dr. Charles Inglis, whose friendship he had enjoyed while the latter was Rector of Trinity Church, New York. With this view he sailed for Halifax in October, 1788, leaving behind him a solid reputation both for scholarship and personal worth. Re-visiting New York in 1821, he met a large gathering of those who had been formerly under his tuition, when he was requested to sit for his picture, which now hangs in the library of Columbia College.

On his arrival in Halifax, he took charge of the Grammar School, which happened at the time to be vacant. He had been there but a short time when the Bishop of Nova Scotia and the other Governors of the College at Windsor made him the offer of the headship of that institution. This, after being ordained, he accepted, and entered upon his work on June 8, 1790. The infant University was opened in a private house, in which Mr. Cochran, assisted by an English usher, conducted its studies until the present College building was erected. The Royal Charter was not granted until 1802; but during those twelve years nearly 200 young men passed through Mr. Cochran's hands, many of whom subsequently filled high positions both in Church and State. At the same time that Mr. Cochran took charge of the College he assumed the mastership of the Academy, in which he succeeded Mr. Archibald P. Inglis, nephew of the Bishop, who had been appointed its first President. The first name on the books of the Academy is that of John Inglis, son of the Bishop, and afterwards third Bishop of Nova Scotia, who was ten years old when he entered the school.

No matricula of the College previous to the Charter appears to have been kept. Many of Mr. Cochran's pupils during that period came from long distances. Among these were two sons of the Rev. Mr. Stuart, of Niagara, who could not then in all Canada find suitable instruction for his boys. It took them a month to reach Windsor. But the education they received from Mr. Cochran led one of the brothers to the Bench of the Supreme Court of Lower Canada with a baronetcy attached, and the other to the Archdeaconry of Kingston, Upper Canada. Col. Barclay, Speaker of the N. S. House of Assembly, and afterwards H. B. M. Consul, sent four of his sons. One succeeded his father in the Consulate, another became Captain in the Navy, a third A. D. C. to the Duke of York, the fourth an eminent merchant. Other Nova Scotians under his care were Thomas Cochran, afterwards Chief Justice of Upper Canada; James, subsequently Sir James, and Chief Justice of Gibraltar; and William, who died Major-General in the Army. Also George Pyke, and Norman Uniacke, who rose to the Bench of Canada; Crofton and Richard Uniacke, the latter becoming a Judge in Nova Scotia; besides many more who became distin-


The Right Rev. Dr. Binney.

guished in medicine, law, the ministry, or in other honourable walks in life. The College building, which still stands, and is good for another century, was begun in 1791, and finished sufficiently for occupation in 1796, when Mr. Cochran, his assistants and pupils, took up their abode within its walls.

It may be convenient here to give a connected account of the history of the Academy, which has been continued to the present time, and has always proved of very great service as a feeder to the College. The first assistant to Mr. Cochran at the Academy was Mr. J. Van Norden, appointed in Nov., 1790, who was succeeded by the Rev. John Millidge. When the College building became far enough advanced for habitation by the students, part of it was set apart for the Academy. In 1799 the School was separated from the College, Mr. John H. Jennings, from England, being made English master. He was succeeded in 1802 by Mr. Benjamin Gerrish Gray, afterwards the Rev. Dr. Gray, incumbent of St. George's, Halifax, and later Rector of St. John, N.B., where he died in 1854 at the age of 86. Mr. Gray took charge of both the Latin and English Schools. He was allowed to take boarders, and the School was limited to 28 scholars. In the autumn of 1800 the first public examination of the pupils of the Academy and College was held. Mr. John Inglis, who had passed through both the School and College, being about to go to England, and the Governors not having yet assumed the power of granting degrees, they gave him testimonials of his study and acquirements instead thereof.

After the granting of the Charter, it was debated whether to keep up the Academy or not. It was unanimously resolved to continue it by the appointment of a Principal, who should be a graduate of some British University, with a salary of £200 per annum and fees. This was offered to Mr. Cochran, who declined it, whereupon the Rev. W. Twining was made Principal. The next date of interest in the history of the Academy is 1821, when a large and commodious stone building was finished, and the Rev. Francis Salt was appointed Principal. For some years after the granting of the Charter, owing to difficulties to be described further on, the only matriculants at the University were pupils from the Academy. Under a succession of able Principals this institution, called for some years past the Collegiate School, has pursued its useful and honourable career. It has been encouraged and supported by scholarships, exhibitions and prizes from various sources. In 1850 a fund was raised by the Alumni of the College, which established two exhibitions in perpetuity, to be competed for annually. There are also exhibitions for the sons of the clergymen in the hands of the Visitor. Although the management of the School has always been under the control of the Governors of the College, at times it has been entrusted to the Principal, who paid certain rents and capitation fees to the Governors. At other times the Principal has been a salaried officer. At the time of the present writing the President of the College is Rector of the School, with full control of all things in connection with it, having the appointment and dismissal of the masters and assistants, and responsible only to the Governors, to whom all profits come. And it may truly be affirmed that during its one hundred and ten years of existence it has by its successful work justified the pious and far-seeing wisdom of Bishop Charles Iuglis, its founder.

By the efforts of Mr. John Inglis in England, then a very young man, the Royal Charter, a warrant for which had been signed by the King in 1792, was at length granted, together with £1,000 a year towards the expenses of the College, in addition to the £4,000 which had been given by the British Parliament in 1790 towards the erection of the College buildings. This sum of £1,000 annually was continued until 1834, when it was withdrawn by the Colonial Secretary, Mr. Grant, afterwards Lord Glenelg. The College now entered on a new epoch in its history in being raised to the dignity of a University. As a result Sir John Wentworth, Bart., Lieut.-Governor; the Bishop of Nova Scotia, Charles Inglis, D.D.; the Chief Justice, S. S. Blowers; the Judge of the Court of Vice-Admiralty, Alexander Croke, LL.D.; the Speaker of the Assembly and Attorney-General, Richard John Uniacke; the Solicitor-General, James Stewart; and the Provincial Secretary, Benning Wentworth; and the persons occupying these positions severally for the time being, were made Governors. The College was to consist of a President, three or more fellows, and twelve or more scholars. The President was to be elected by the Governors, who also had power to add others not exceeding three to their number. They were incorporated to hold lands to the value of £6,000 per annum for the use of the College. The power of making statutes was vested in the Governors only, subject in their making or amending to the approval of the Archbishop of Canterbury, who was made Patron. The Bishop of Nova Scotia was to be Visitor. The Charter bears date May 12th, 1802. It was publicly read before the Governors in the College Hall, on September 14th, 1802, by Attorney-General Uniacke, and a Committee appointed to draft statutes. This Committee consisted of the Bishop, Chief Justice Blowers, and Judge Croke, and reported a draft of the statutes in 1803. The Committee were at variance on some very important points, and to the mistakes made during the next twenty years is to be attributed the failure of the University to command the support of the whole country and to become the only centre of education in the Maritime Provinces.

The stronger mind of the two laymen was evidently Judge Croke. Being of an intensely conservative nature, strongly attached to the Established Church, and a graduate of Oxford, he sought to mould the new institution upon the old pattern. The statutes must be based on the Oxford statutes. The President must be an Oxford graduate. Those applying for entrance must sign the 39 Articles. Not a concession must be made to those not belonging to the Established Church, even though they might comprise one-half of the whole inhabitants of the Province. Swaying his lay colleague to his will, and in the teeth of the objection and the written protest of the Bishop, the statutes were carried. The claims of Mr. Cochran to the Presidency were ignored, and, declining the offer of the Principalship of the Academy, he accepted the position of Professor of Grammar and Logic in the new University of King's College, with the rank of Vice-President. The first President of the College, under the Charter, selected by the Archbishop of Canterbury, was sent out. This was the Rev. Thomas Cox, D.D., of Worcester College, Oxford, who arrived in Nova Scotia in September, 1804. He died in the following year, and was succeeded by the Rev. Charles Porter, D.D., of Brasenose College, Oxford, who took his seat at the Board in August, 1807, and retained his position until 1836. There can be no doubt that until 1831, when Mr. Cochran from age and infirmity resigned, he was the mainstay of the educational work of the College.

The Bishop had meanwhile appealed to the Patron, the Archbishop of Canterbury, who under the Charter had the right of veto over statutes at any time within three years of their passing. Accordingly in July, 1806, His Grace formally annulled the first statutes of the University and forwarded a statement of the alteration he deemed needful, through the Attorney-General. The new statutes were ratified by the Governors early in the following year, and, being approved by the Archbishop, became law. By some unaccountable and fatal negligence or design, these statutes, which admitted all to matriculation, though not to degrees, without religious test, were not circulated, while the printed copies of the first statutes were in circulation for several years. In 1820 the Governors ordered a new edition of the statutes of 1806, but even this was not effectively brought to the notice of the public. Hence there grew up a dislike of the University, and a disinclination, not unnatural, on the part of those who were not members of the Church of England, to send their sons to King's College. Bishop Charles Inglis died in February, 1816, and was succeeded in the Bishopric by the Rev. Robert Stanser, Rector of St. Paul's, Halifax, though it was generally expected that the Rev. John Inglis, son of the late Bishop, would be appointed. Bishop Stanser was present at a few meetings of the Governors, but in the spring of 1817 he went to England for medical advice and treatment, and never returned. He did not resign the See until 1824. Thus during seven years of great importance in the history both of the College and the Diocese, there was no Bishop and Visitor to protest at the head of affairs. That seven years of depression and neglect was most detrimental to the growth of the Church and the development of the College, which latter sank to low ebb.

On the arrival of the Earl of Dalhousie as Lieut.-Governor of Nova Scotia in October, 1816, His Lordship took his place as President of the Board of Governors, and speedily appreciated the state of affairs. Early prejudiced against the College on account of its religious tests, and desirous of making his influence felt in educational affairs, he formed a plan for a seminary of learning to be situated in Halifax, which should be open to all, at which the students should be non-resident, in fact, as he himself states, similar to the University of Edinburgh. Inexplicable as it may seem, it does not appear that he ever saw a copy of the amended statutes of 1806, until he had gone too far to recede. His hand was apparently stayed until the result of an application to the Archbishop to sanction the removal of religious disabilities attending the residence of students and the taking of degrees should be seen. This application was made and strenuously urged on motion of the Vice-President, now Dr. Cochran, and Chief Justice Blowers. So important was it thought to be, that the Secretary of the Board of Governors was sent to England to lay the matter before the Archbishop, Dr. Manners-Sutton. His reply was received in January, 1819, declining in decisive language to sanction the removal of the religious test, or the rescinding of the statute requiring all students to attend the worship of the Church of England and none other. On May 22, 1820, the corner-stone of a Seminary in Halifax was laid by Lord Dalhousie, which received his name. The College was not opened for some time afterwards, and great efforts were meantime made to effect a union between it and King's, but without avail; the same reasons being given for refusal on part of King's College which have been displayed on similar occasions since, viz.: that to remove King's College to Halifax would be a violation of the Charter and a breach of trust.

In 1824, Bishop Stanser resigned the See of Nova Scotia, and was succeeded by the Rev. John Inglis, D.D., Rector of St. Paul's Church, Halifax, who had been Ecclesiastical Commissary for Bishop Stanser since the Bishop's return to England in 1817. From boyhood the new Bishop had been a steadfast friend of his *Alma Mater*, and, now that he was Visitor of the College, his efforts in her behalf were increasingly felt. Arriving in Halifax in the spring of 1825, he announced that the two great Church Societies, the S.P.G. and the S.P.C.K. (Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge), had each granted £500 sterling, with a promise of more; that £4,000 had been collected, chiefly by the Rev. C. Benson, Master of the Temple; and that the British Government had pledged themselves to further aid if necessary. Thus encouraged, the College went on its way. In 1829, however, pressure was brought to bear again upon the Governors for union with Dalhousie. From political motives, a question arose with reference to grants from the Nova Scotia Legislature as between an Academy founded at Pictou by the Presbyterians, and King's College—the result of which was the announcement of the withdrawal of the British Government's grant of £1,000 a year for King's College, and a suggestion from Lord Goderich, Secretary of State for the Colonies, that the two Colleges should be amalgamated either at Halifax or Windsor. But, as the proposed union included the throwing open of the office of President to all religious Denominations, this could not be entertained by the Governors of a College which had been founded, and held its trusts, for the benefit of the Church of England and the training of its clergy. In the year 1829 application had again been made by the Governors to the Archbishop of Canterbury, Dr. William Howley (Dr. Manners-Sutton having died in July, 1828), for the abolishing of religious tests at graduation. This had been granted and the Governors felt that all reasonable concessions had now been made.

The year 1831 witnessed the resignation of the veteran Dr. Cochran from all active duties, after having been a Professor in College and University for more than forty-one years. The Governors adopted resolutions, fully recognizing the value of the services rendered by Dr. Cochran, and especially in the difficult days of the infancy of the Institution. He died, universally regretted, in 1833. His portrait, which was painted at the expense of his pupils, hangs in the College Library. The agitation for the removal of the College was not allowed to die down. A long correspondence was begun in

August, 1829, which did not cease until 1837. Under a mistaken impression, the source of which is hard to trace, that the removal of King's College to Halifax and a fusion of King's and Dalhousie Colleges was strongly desired by the Legislature and people of Nova Scotia, and was only prevented by the obstinacy of the Governors, four successive Secretaries of State sought to compel the surrender of the Royal Charter. Thanks, however, to the firmness and wisdom of Bishop John Inglis, and the fear on part of the Government to interfere with the rights of the Archbishop of Canterbury, the Patron of the University, these efforts to cause the College to efface itself came to an end, and the College and His Majesty's Government ceased to be in any way connected.

During these melancholy years the number of students and pupils at College and School had become very small. But after matters were settled, the numbers began again to increase. The S. P. G. made a grant of £500 a year, and the S. P. C. K. £200 for Divinity scholarships, which continued with variations until 1871. When the connection with the British Government drew to an end, Dr. Porter, President of the College, resigned with a pension for life of £400. For the first time in the history of the College, one of her own sons was deemed worthy to occupy the Presidential chair, and the Rev. George McCawley was appointed in 1836—retaining the position until 1875. The grants from the English Societies were supplemented by private benefactions, chief among which was that extended by the Rev. Samuel S. Warneford of £1,000, the interest to be applied for the benefit of the College at the discretion of the Visitor. As a consequence of these augmentations, in 1841 a Professor of Modern Languages was added to the staff. A fund had also arisen from the savings of the surplus or unused money of the grants for Divinity scholarships from the two English Societies, called the Visitor's Fund from its having been by resolution of the Governors placed in the Visitor's hands for investment and use. This fund in 1889 amounted to about $44,000.00. An Association of the Alumni of the College was formed in 1846, which was incorporated in the following year, and has been the means of raising large sums of money and of thoroughly arousing the love and support of its children.

A great blow befell the College in 1850 by the death of Bishop Inglis, a graduate, and the warmest of its friends and defenders. Had it not been for the steadfastness, courage and faith of John Inglis, King's College must have succumbed to the insidious attacks of her enemies. But his resolution to maintain her rights never wavered. The Governors truly describe him upon their minutes as "the indefatigable promoter of the interests of the College, the faithful guardian of its trusts, and its warm, active and zealous friend." Since the day when John Inglis at the age of ten years entered the Collegiate School, first upon its long list, about 1,460 persons had been "wholly or partially educated" at the School and College. Bishop Inglis' successor was the Rev. Hibbert Binney, whose father had been a graduate of the College, but who took his degree at Oxford, where he was Fellow, Tutor, and Bursar of Worcester College at the time of his appointment. His Lordship had a most distinguished career at Oxford, where he took a first-class in Mathematical honours, and a good second in Classics. When consecrated Bishop of Nova Scotia he was not thirty-two years of age. One of the first changes after his arrival in Nova Scotia was that by which the original Board of political Governors was abolished by Act of Legislature of 1853. For sixty-four years the College had been subject to the vicissitudes caused by the varying views, political and ecclesiastical, of the official persons who had governed it, and which had at times almost ruined it. The provisions of the new Act set forth that all Governors must be members of the Church of England, that the Bishop of Nova Scotia should be President of the Board, and Visitor, and that all trusts held by the old Board were transferred to the new. The Governors had full power to make statutes "touching any matter or thing respecting the College which to them shall seem meet," and the Royal Charter is not affected by the Act. The election of the Governors is in the hands of the Alumni.

The newly-elected Board proceeded to make their statutes, which fully provide for the continuance of the College as a distinctively Church of

England institution, while throwing open its privileges of general education to all. Under the guiding care of Bishop Binney it steadily grew in efficiency and usefulness. It possesses a beautiful chapel erected to the memory ot the Rev. J. M. Hensley, late Professor of Divinity, chiefly at the expense of the late Edward Binney; a large and commodious Convocation Hall, containing the Library and Museum. The latter is rich in specimens and curiosities, and the former, containing at the death of Bishop John Inglis about 6,000 volumes, most of which were obtained through his instrumentality, has now reached the number of nearly 13,000 books, not reckoning manuscripts and pamphlets. Many of these are very valuable, and of "great rarity and fineness, and some cannot be seen elsewhere in America." In accordance with a bequest of the late Charles Cogswell, M.D., of London, a systematic and scientific catalogue was made by Mr. Harry Piers, of Halifax, and published by the College in 1893. This catalogue does its author great credit, and is much admired. In 1851 the statute of the House of Assembly of 1787, granting £400 per annum in perpetuity to the College, was repealed, and $1,000 was granted to King's College, as to other Colleges in Nova Scotia, which yearly grant ceased in 1881, and the College was left to its own resources. The Alumni raised the sum of $40,000 in 1854, which was supplemented by other donations, and the College steadily increased in efficiency. The number of students grew from sixteen in 1854 to forty-nine in 1864. An additional endowment has since been raised of $16,000, by subscriptions and donations from members of the Church. In 1881 it was proposed by the Government of Nova Scotia that King's College should surrender its degree-conferring power in favour of a central examining body to be called the University of Halifax. This body was afterwards established. King's College declined to do so, and the University of Halifax died a natural death in a short time.

The influence of the College was extended in 1883 by the inclusion on the Board of Governors of two representatives from the Synod of Nova Scotia, and in 1885 by representatives from the Synod of Fredericton, which in that year adopted King's College as the Divinity school of the Diocese. Difficulties in the internal discipline of the College in 1884-5 resulted in another attempt to confederate King's College with Dalhousie. This came to nothing. But the effect was to stimulate the friends and Alumni of the College to increased exertion which placed it on a firmer footing than ever, and it is likely that no more will be heard of any similar proposition. Bishop Binney died in 1887, and was succeeded by Dr. Frederick Courtney, an Englishman of great talents and varied experience on both continents. Under Bishop Binney "the staff of the College had been more than doubled, its funds trebled, its ordained Alumni swelled in numbers from seventy-nine to one hundred and ninety-eight. He had assisted in the transformation of an impoverished institution, the legacy of half a century of misrule, into a vigourous and self-sustained establishment, capable of gathering round it, in time of need, hosts of tried and trusted friends." (Hind.)

The future of the College is full of hope. The beginning of an endowment for the Professorship of Modern Languages was made by the munificence of the Rev. J. J. S. Mountain, who set apart $3,000 for that purpose, the balance of salary being supplemented by the Alumni. The old building has been thoroughly renovated and modernized. Professors' houses have been built, the Collegiate School placed on a solid foundation; and the establishment of the large and successful Church School for girls, at Edgehill, within a short distance of the College, promises to lead at no very distant day to the accession of a number of female students. The Governors have lately been increased, by Act of the Legislature, by the addition of a representative from each rural deanery in the two Dioceses of Nova Scotia and Fredericton, and of two from the Archdeaconry of Prince Edward Island. The officers of the University have been constituted by the election of a Chancellor, the President of the College being Vice-Chancellor *ex-officio*, a Public Orator, a Proctor, and a Registrar. Faculties of Law, Medicine, Engineering, and Science have been created—the Law School being situated in St. John, New Brunswick. Under the energetic and able care of the Visitor, Bishop Courtney, the devoted staff of Professors, and the large and enthusiastic Board of Governors, the College has entered on a new era with its second century of existence, and, as the handmaid of the Church of England in providing a sound education which is based on religion, its success and usefulness seem secured. *Floreat Domus!*

The Presidents of the College have been as follows:

Temporary President 1790-1802, Rev. W. Cochran.

Professor of Classics, etc., Acting President, and Vice-President 1802-1831, Rev. W. Cochran, D.D.

President of the College 1804-1805, Rev. Thomas Cox, D.D.

President of the College 1806-1836, Rev. C. Porter, D.D.

President of the College 1836-1875, Rev. G. McCawley, D.D.

President of the College 1875-1885, Rev. John Dart, M.A.—now Bishop of New Westminster, B.C.

President of the College 1885-1889, Rev. Isaac Brock, M.A.

President of the College 1889, Rev. C. E. Willets, M.A.

The following are the statistics of degrees conferred during the hundred years between 1790 and 1890:

B.A.	327	B.C.L.	21
B.A. *ad. eund.*	4	B.C.L. *ad. eund.*	2
M.A.	116	D.C.L.	19
M.A. *ad. eund.*	13	D.C.L. *hon*	38
M.A. *hon*	13	D.D.	14
B.D.	15	D.D. *hon*	7
B.D. *ad. eund.*	1	D.D. *ad. eund.*	2

From Dr. Hind's History I take the following list of clergymen trained in King's College between 1790 and 1890:

Decades.	Number.
1790-1800	7
1800-1810	4
1810-1820	9
1820-1830	24
1830-1840	14
1840-1850	25
1850-1860	25
1860-1870	30
1870-1880	24
1880-1890	39
Total	201

The present officers of the University (1897) are as follows:

CHANCELLOR. The Hon. Edward Jarvis Hodgson, D.C.L., Master of the Rolls, P.E.I.

VICE-CHANCELLOR, *ex-officio*. The Rev. Charles E. Willets, M.A., D.C.L., President of the College.

PUBLIC ORATOR. The Very Rev. Francis Partridge, D.D., D.C.L., Dean of Fredericton.

PROCTOR. The Rev. Charles Bowman, D.D., Fellow of the College.

REGISTRAR. Mr. W. R. Butler, M.E., Professor of Mathematics and Engineering.

University of King's College, Windsor, N.S.

SKETCH OF DALHOUSIE COLLEGE AND UNIVERSITY

BY

THE REV. JOHN FORREST, D.D., D.C.L., President of the University Senate.

NOVA Scotia has an admirable system of common schools and Academies, which provides a free education for every child in the land. Even the blind and deaf are generously cared for. All Denominations work heartily together in strengthening and developing the system of free non-sectarian schools. In the field of higher education, however, the Province is not so fortunate. The mistakes of the past still weaken us, and, while all are united as far as the Academy, here division begins. With a population of half a million, Nova Scotia has five Colleges, all professing to do University work. All of these are necessarily weak. Dalhousie represents the idea embodied in our common school system. It is a non-denominational institution which aims at carrying on the work begun in the common schools and Academies. In the early history of our Province the English University system with its religious tests was established. Dalhousie was founded to make provision for the education of those who were excluded from the only College then existing. At that time the Province was poor and the population sparse, and there seemed very little likelihood that funds could be obtained for such an object. Part of the money required was provided in a most unexpected manner.

During the War of 1812-14 a British expedition was fitted out in Halifax. It was commanded by Sir John Sherbrooke and Admiral Griffith, and proceeded to the coast of Maine to attack the American towns. Pursuing an American frigate—*The Adams*—they entered the mouth of the Penobscot and anchored in front of the town of Castine. In a short time Castine was taken, and Sir John Sherbrooke issued a proclamation declaring that they had taken formal possession of the territory lying between the Penobscot and the boundary of New Brunswick, in the name of His Britannic Majesty. A provisional government was established and Castine was made the sole port of entry. The British held Castine till the 20th of April, 1815, during which time they collected £12,000 sterling of duties. After paying a number of expenses, a balance of £10,750 was brought to Halifax. The Secretary of State for the Colonies was directed to apply this money to some object for the improvement of Nova Scotia. A great many objects were proposed, but Sir John Sherbrooke left the country without deciding in favour of any of them. He was succeeded by the Earl of Dalhousie, a man of very liberal views. Lord Dalhousie fully realized that no country could ever be great without education, and concluded that the best disposal of the money would be the establishing of a College that would make provision for the education of that portion of the population which was excluded by religious tests from the only College then existing in the Province. He accordingly wrote the following letter to the Secretary of State for the Colonies:

Halifax, December 14th, 1817.

My Lord,—I have felt the duty imposed upon me of suggesting the appropriation of the sum arising from the duties levied at Castine, on the coast of the United States, as one of the highest importance, and with His Majesty's Council I have endeavoured to give the subject the most mature consideration, before a report should be made to Your Lordship.

We are unanimously agreed in the following proposal as one which will distribute its benefits to every class of society, and in no degree interfere with any establishment already formed. A Seminary for the higher branches of education is much wanted in Halifax, the seat of the Legislature, of the Courts of Justice, of the military and of mercantile society.

It has occurred to me that the founding of a College or an Academy on the same plan and principle as that in Edinburgh is an object more likely than any other I can think of to prove immediately beneficial to this young country.

The Edinburgh College provides for the higher branches or classes—Greek, Latin, and mathematics. Professors are appointed on small salaries, having the privilege of lecturing in open class to students who take their admission tickets at one, two or three guineas for the whole course or term.

These classes are open to all sects of religion, to strangers passing a week in town, to the military, to young men of the law, in short, to all who choose to devote an hour to study in the forenoon. The Professors are able and diligent, as on their personal exertions depends the character of the class, and of the individual himself, who presides in it.

Such an institution in Halifax, open to all occupations and sects of religion; restricted to such branches only as are applicable to our present state, and having the power to expand with the growth and improvement of our society, would, I am confident, be found of important service to this Province.

The amount of Castine duties, after deducting a payment made to General Gosselin, is £10,750 currency. From that sum I would set aside £1,000 for another purpose. I would apply £3,000 for a building of stone and sink the remainder for the support of the Professorship. I am aware that this would scarcely be sufficient without an annual vote of the Legislature. As a situation for this institution I would suggest that area in front of St. Paul's Church, now the grand parade.

As Trustees of the institution I would suggest officers *ex-officio* high in rank and always present, the Lieutenant-Governor, the Chief Justice, the Lord Bishop of Nova Scotia, the Speaker of the Assembly, the Treasurer of the Province, and the appointed minister of the Scotch Church in Halifax.

I set aside £1,000 for another object. It ought not to be forgot that the large funds at our disposal were obtained by the military from this command, and I do think a small part may be appropriated as a tribute of acknowledgment to that branch. An object at this moment offers appropriately—aid to the establishment just begun of a military garrison library similar in plan to that at Gibraltar. I would therefore propose £1,000 in this manner, as to an institution essentially leading to the improvement of a branch of the public service in this Province.

This plan, My Lord, I submit most respectfully and with the unanimous approbation of His Majesty's Council to Your Lordship's consideration, entreating Your Lordship's favourable reception of it.

(Signed)

DALHOUSIE.

The following reply soon came back:

Downing Street, February 6th, 1818.

My Lord,—I have the honour to acknowledge the receipt of Your Lordship's letter of the 14th of December last, transmitting your suggestions with respect to the sums arising from the Castine duties, and to acquaint you that I have submitted the same to the consideration of the Prince Regent. His Royal Highness has been pleased to express his entire approbation of the funds in question being applied in the foundation of a Seminary in Halifax for the higher classes of learning and towards the establishment of a garrison library, as recommended by Your Lordship, with the unanimous concurrence of His Majesty's Council.

(Signed)

BATHURST.

A Charter was at once procured and a building erected, but the funds were insufficient and no educational work was accomplished for seventeen years. In 1838 the work was begun. The College was opened under the presidency of Rev. Thomas McCulloch, D.D., with a staff of three Professors. In 1843 President McCulloch died, and in 1845 the College was closed, the Governors "considering it advisable to allow the funds to accumulate." After several unsuccessful attempts the College was re-organized and re-opened in 1863 under the presidency of Rev. James Ross, D.D., with a staff of six Professors and a tutor. The attendance was small, there being only twenty-six students present. From the start in 1863, however, the College did admirable work, and its graduates began to make their mark abroad. Like all Canadian Colleges its greatest difficulty was insufficiency of funds. Its needs were so pressing at times as to threaten its very existence. In 1885 the present President succeeded Dr. Ross.

In 1879 the late George Munro, of New York, a native of this Province, placed in the hands of the Governors the funds necessary for the endowment of a Professorship of Physics. In 1881 he established a Professorship of History and

Political Economy. In 1882 he founded a Chair of English Language and Literature. In 1883 he added to the staff of the College a Professor of Constitutional and International Law. In 1884 he founded a Professorship of Philosophy. From 1883 till 1890 he provided Tutors in Classics and Mathematics. From 1880 to 1894 he provided the University with Exhibitions and Bursaries, to the amount of $83,148,69, which, according to his own desire, were so offered for competition as to stimulate to greater activity and efficiency the High Schools and Academies of Nova Scotia and the neighbouring Provinces.

Mr. Munro's generosity gave a new lease of life to the University. The moral effect of such help was immediate and most wholesome. Old friends were cheered by new faith and hope, and many new friends rallied round the College. In 1882 Alexander McLeod bequeathed to the University the residue of his estate for the establishment of three or more Professorial Chairs. In 1886 Sir William Young subscribed $20,000 to start a new building fund, and, in 1887, he bequeathed to the University half of the residue of his estate together with a prize fund of $4,000. In 1880 John P. Mott bequeathed $10,000 to the funds of the institution. A number of other smaller bequests followed. These were supplemented by subscriptions from the friends of the College, and the University was enabled to accomplish work in some measure in keeping with the requirements of the time. The Law Faculty was established in 1883. The members of the Bench and Bar gave it their hearty support. Several of the Judges and a number of leading barristers became Lecturers, and the Dalhousie Law School took a place among the leading Law Schools of Canada. By an arrangement with the Halifax Medical College, a Faculty of Medicine was established which every year grows in efficiency. The students enjoy admirable advantages in the Victoria General Hospital and other institutions of the city. Dalhousie enjoys the reputation of being a working institution. Most of its students are men and women who are making their own way in life. With them life is real and hard work the rule. Not only do they do good work in Dalhousie, but many of them have won distinction abroad. Every year an increasing number of them win distinction in the Universities of Europe and the United States. Quite a number of them are Professors in American Colleges. It is a matter of great satisfaction to the College authorities to hear from Europe and the States that their students are always welcomed and their degrees and certificates always trusted and respected. If Dalhousie's policy could be carried out, and a union of all the Colleges of the Maritime Provinces be brought about, there would be the material and the resources for one of the strongest Universities on the American continent. The following facts indicate the present position of the University:

The Rev. Dr. John Forrest.

Staff. The staff consists of the President and nine Professors, besides eighteen Lecturers in Arts, Science, Law, and eighteen Examiners in Medicine. The session is eight months long, from September to the end of April. The average amount of individual fees per session is about thirty-four dollars.

Attendance. Since the re-organization, in 1863, 815 degrees have been conferred. During the session of 1897-98, 361 students were registered, and at Convocation 81 degrees were conferred. The graduates of Dalhousie have obtained many high teaching positions both in Canada and the United States; at Cornell, Chicago, Wisconsin, Nebraska, Bryn Mawr, Wellesley, Mt. Holyoke, Wells, Ursinus.

Courses. Instruction is given in Arts, in Pure and Applied Science, and in Law. The instruction given by the Halifax Medical College (together with classes given in Dalhousie College) is recognized as qualifying for degrees in Medicine. For persons who do not wish to take a degree short courses of instruction are provided. The course in Arts is largely elective, and is designed to meet the needs of students wishing to specialize, or to secure a broad general education, or to combine liberal with professional studies.

Dalhousie University, Halifax, N.S.

Degrees. The following degrees are conferred in course: Bachelor of Arts, B.A.; of Letters, B.L.; of Science, B.SC.; of Music, B.MUS.; of Engineering, B.E.; of Laws, LL.B.; Master of Arts, M.A.; of Letters, M.L.; of Science, M.SC.; and Doctor of Medicine and Master of Surgery, M.D., C.M.

Entrance. In general, the course in Arts, Science and Medicine extends over four years; in Law, over three. Students are admitted by passing the Junior or the Senior Matriculation Examination. Passing the Junior Matriculation Examination admits to the First Year; the Senior, to the Second Year of the Arts, Letters and Science courses. The Teachers' Licenses issued by the Education Offices of the Maritime Provinces are accepted (under certain conditions) as qualifying for admission. Certificates of High Schools approved by the Senate are also accepted for admission. Under certain circumstances (the taking of specified electives) the combined course in Arts and Law, or in Arts and Medicine, may be shortened by one year.

Scholarships. The following scholarships, etc., are offered:

At Junior Matriculation, six—four valued at forty, one at one hundred and twenty, and one at two hundred dollars.

At Senior Matriculation, two—one valued at forty, and the other at ninety dollars.

At the end of the Second Year:

The North British Bursary: value, one hundred and twenty dollars.

The Waverley Prize: value, about fifty dollars.

At Graduation:

The Sir William Young Gold Medal for Mathematics.

The University Medals for all other departments.

The Avery Prize for general distinction: value, twenty-five dollars.

The 1851 Exhibition Scholarship: value, £300, for students in Science, awarded biennially.

Libraries. The College possesses a general Library of 8,000 volumes, as well as a Law Library consisting of about 10,000 volumes, both open five days per week, without fee. The following libraries are also available: the Library of the Nova Scotia Institute of Science, of 3,000 volumes (in the College building); the Citizens' Free Library, of 22,000 volumes (to borrow and consult); the Legislative Library, of 25,000 volumes (to consult, or borrow by becoming members of N. S. Historical Society). Students of Medicine have the advantage of easy access to the Victoria General Hospital. The College possesses a Museum and Chemical and Physical Laboratories. Training in Gymnastics is given by a competent military instructor.

HISTORY OF THE UNIVERSITY OF NEW BRUNSWICK

BY

THOMAS HARRISON, M.A., LL.D., Chancellor of the University.

THE 18th of May is still observed as a public holiday in the schools of St. John, New Brunswick, in commemoration of the landing of the Loyalists in 1783. The fact that many of the Loyalists were men of wide culture and refinement gave assurance that the important subject of education would not be long neglected by them. Accordingly we find that before three years had gone by they had taken preparatory steps towards the founding of a Provincial Academy of Arts and Sciences at Fredericton. In December, 1775, Dr. William Pain and others, in a memorial to the Governor-in-Council, prayed that a Charter of Incorporation might be granted for such an institution. At the same time there was a memorial from the principal officers of disbanded corps and other inhabitants of the County of York, praying that part of the reserved lands round Fredericton might be appropriated to the use of the proposed Academy. In answer to these memorials it was ordered in Council that the Attorney-General and the Solicitor-General be directed with all convenient speed to prepare the draft charter for the said Institution.

Governor Carleton at the opening of the Legislature in 1792, and again in 1793, spoke approvingly of the efforts that had been made some years before to found a Provincial Seminary of Learning, and asked for an annual allowance in support of an institution so essential to the future prosperity of the Province. During the Session of 1793 the House of Assembly resolved that an annual sum not exceeding two hundred pounds be allowed for the purpose of assisting in the erection of proper buildings for an Academy. The Provincial Seminary of Learning, thus early conceived in the minds of the Loyalists, has since existed under three distinct names, viz.: the College of New Brunswick, King's College at Fredericton, and the University of New Brunswick. The following chronological notes will show with sufficient clearness the period of existence, the transition, and the connection of these three phases in the attempted realization of the Loyalist's ideal of a Provincial Academy of Arts and Sciences:

1800. A College, called the College of New Brunswick, was founded and incorporated by a Provincial Charter under the Great Seal of the Province, bearing date 12th February, 1800, and was endowed by the Crown with certain Crown Lands in and near Fredericton. The grants of the lands, all under the Great Seal of the Province, bear date 18th July, 1800.

1805. A Provincial Act passed (45 George III., c. 15), granting to the College of New Brunswick a sum of £100 currency per annum from the Provincial Treasury.

1816. A Provincial Act passed (56 George III., c. 20), granting to the College of New Brunswick a further sum of £150 currency per annum from the Provincial Treasury.

1820–22. In 1820 and in 1822 two Acts were passed by the Provincial Legislature (60 George III., c. 26, and 3 George IV., c. 36), confirming certain agreements between the authorities of the College and their tenants. Both these Acts (probably on the ground that they affected lands granted by the Crown to the College) contained clauses suspending their operation until the pleasure of the Crown had been made known, and both were confirmed by the King-in-Council, on the 10th of March, 1824.

1823. In 1823 a Provincial Act (4 George IV., c. 33) was passed, on the petition of the Governor and Trustees of the College of New Brunswick, to enable them to surrender their Charter to His

Majesty, upon condition that His Majesty would be pleased to grant another Charter in its place, and providing that, in the event of a new Charter being granted, His Majesty should be deemed the founder of the College. The fourth section of this Act secured to the College an additional grant from the Provincial Treasury of £600 currency per annum. The Act contained a clause suspending its operation until His Majesty's pleasure had been made known respecting it. It was confirmed by the King-in-Council, 18th November, 1823.

1828. The surrender by the Governor and Trustees of the College of New Brunswick, of their Charter, was accepted by the Crown; and a Royal Charter, bearing date the 15th December, 1828, was granted by the Crown, incorporating the College by the name of King's College. This Charter is recited in the Act 8 Vic., c. 3.

1829. A Provincial Act passed (9 and 10 George IV., c. 29), which, among other provisions referring principally to the Grammar Schools of the Province, repealed the several Provincial Acts by which the College was endowed with the sums of £100, £150, and £600 currency (in all £850 currency) per annum from the Provincial Treasury, and granted from the Provincial Treasury to King's College the annual sum of £1,100 currency, on the condition that His Majesty would be graciously pleased to grant, for the further endowment of the College, the annual sum of £1,000 sterling out of His Majesty's casual revenues of the Province, or from some other branch of his Royal revenue, as he might be pleased to appoint. The Crown, it should be remarked, had previously granted sums of money to the College at different times, and on the passing of this Act these grants from the Crown assumed the form of a regular annuity of £1,000 sterling. The condition, therefore, on which the Provincial Legislature had made the grant of £1,100 currency to the College from the Provincial Treasury was fulfilled. The annual grant from the Crown of £1,000 sterling was, in the first place, paid from the casual and territorial revenues. On the surrender of these revenues by the Crown to the Province, in 1837, it was made a charge on the Civil List granted to the Crown by the Province in exchange for the casual and territorial revenues.

1831–1836. In 1831 and in 1836 two Provincial Acts were passed (1 Will. IV., c. 22, and 6 Will. IV., c. 24), the first Act of which empowered the authorities of the College to assign a certain mortgage and mortgaged premises; and the second empowered the authorities of the College to dispose of a portion of their lands.

1845. A Provincial Act was passed (8 Vic., c. 3) to amend the Charter of King's College. This Act, which contained a clause suspending its operation until Her Majesty's pleasure had been made known respecting it, abolished all the religious tests in the College, excepting in the case of the Professor of Theology, and altered in many respects the constitution of the College. But it left untouched the revenue of the College, and maintained in every respect the relations existing between the Crown and the College. The Act was confirmed by Her Majesty-in-Council on December 19th, 1846.

1854. An Act was passed empowering the Lieutenant-Governor to appoint a Commission to enquire into the state of King's College, its management and utility, with a view to improving the same. The Report of the Commission was laid before both branches of the Assembly in 1855.

1857. The College Council appointed a Committee, who reported the draft of a Bill which was laid before the Legislature.

1859. The Act establishing the University of New Brunswick was passed in 1859, and, with some few alterations, is a copy of the Bill recommended by the College Council. It substantially embodies the principal recommendations of the Commissioners appointed to enquire into the state of the College. It transferred to the University of New Brunswick all the lands, rights and other property of King's College, with the endowment; and subjects the University to the payment of its debts and performance of its contracts. It created a new governing body, styled the Senate, of which the President must be one, to be appointed by the Governor-in-Council. It provided that the President should be a layman. It subjected the doings of the Senate, so far as relates to the sale and leasing of the lands, the management of the endowment and the investment and expenditure of moneys, to the approval of the Governor-in-Council. It conferred upon the Senate the power of appointing the Professors and other officers of the University, except the President, and also of removing them from office, subject to the approval of the Governor-in-Council; and authorized the Senate to fix their salaries. It abolished the Professorship of Theology. It provided for the affiliation of other institutions with the University, and for a number of free scholars. As a supplement to the foregoing notes a few remarks may be made separately upon the College of New Brunswick, the University of King's College and the University of New Brunswick.

General Sir Howard Douglas.

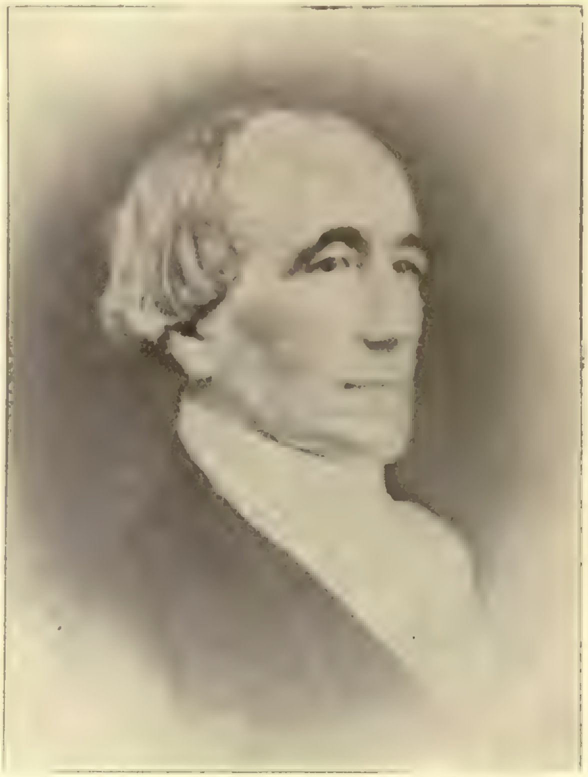
The College of New Brunswick. The first and only President of the College of New Brunswick was the Rev. James Somerville, M.A., LL.D. He was made President on the 25th March, 1820. He had been appointed "principal preceptor of the Academy or Public Seminary of Learning in Fredericton," in 1811. The place in the Academy rendered vacant by Dr. Somerville's promotion was filled, a few months later, by the Rev. Geo. McCawley, B.A., of Windsor, N.S. These two eminent teachers were associated in Academic and Collegiate work for a period of sixteen years. The staff of the College proper consisted of Dr. Somerville alone. This may be inferred from a passage in his address to the candidates for the degree of Bachelor of Arts, delivered in the College of New Brunswick on the 21st of February, 1828, and pronounced by the New Brunswick Royal Gazette to be "Certainly one of the most perfect compositions of the kind ever made public." The passage reads as follows: "To assert that one man, although his abilities and acquirements were greatly superior to mine, when thrown nearly upon his own solitary resources, could perform what in similar institutions is the business of five or six, having the united science of Europe and of daily intercourse with one another, would savour more of the vain boastings and empty pretence of an emperick than the modesty and diffidence which ought ever to characterize a scholar, but I can confidently say I have done what I could."

The candidates who were admitted to the degree of Bachelor of Arts on the occasion here referred to were Samuel D. L. Street and Daniel H. Smith. On the same day Timothy R. Wetmore, B.A., of King's College, Windsor, was admitted *ad eundem.* These three were the only graduates of the old College of New Brunswick, which stood not far from where Christ Church Cathedral now stands. Already the sound of the workman's hammer had been heard for nearly two years upon the nobler and more enduring structure that still crowns the hill, back of Fredericton, and, on the 1st of January, 1829, His Excellency, Sir Howard Douglas, the true founder of the new College, was installed as its first Chancellor. The solemnity began with Divine service after which Sir Howard formally opened the building, by announcing from his place in the Hall, amidst a burst of cheers, that the Institution had been established by the King, and that His Majesty conferred upon it the name of "King's College, New Brunswick."

King's College. The Chancellor delivered an oration worthy of his office. "I shall leave with the College," he said, "I trust forever a token of my regard and best wishes (the Douglas Gold Medal). It shall be prepared in a form and devoted to an object which I hope may prove a useful incitement to virtue and learning; and at periodical commemorations of the commencement it may serve to remind you of the share which I have had in the institution and proceedings of a day which I shall never forget." The appointment to the Principalship of the Rev. Edwin Jacob, D.D., sometime Fellow of Corpus Christi College, Oxford, is recorded in his own words in a memorandum which reads as follows: "I, Edwin Jacob, was appointed Vice-President, acting and resident head of King's College at Fredericton in the Province of New Brunswick, by His Excellency Major-General Sir Howard Douglas, Baronet, Lieutenant-Governor of the said Province and Chancellor of the University of King's College, January 1st, 1829. This was in the thirty-sixth year of my age. My friend, the Hon. and Very Rev. George Pellew, D.D., Dean of Norwich, and the Rev. Dr. Russell, Head Master of the Charterhouse School, nominated me for the appointment. September 1st, 1848, I became by virtue of the statutes, revised agreeably to the Act for the Amendment of the Charter of King's College, 'Principal' of the said College, the name of 'Vice-President' being abolished from that time."

Dr. Jacob took his seat in the College Council and entered upon the duties of his office on the 19th of October, 1829. Sir Howard Douglas had returned to England in the early spring of the same year. Upon the arrival of Dr. Jacob the College Council resolved that the following Professorships be established in the Institution: 1st, of Classical Literature; 2nd, of History; 3rd, of Moral Philosophy; 4th, of Divinity and Metaphysics; 5th, of Logic; 6th, of Mathematics and Natural Philosophy; 7th, of Hebrew. It was also resolved that Dr. Jacob take the Professorships of Classical Literature, History and Moral Philosophy; and that the Rev. George McCawley, M.A., take the Professorships of Logic, Mathematics and Hebrew; and that the Rev. Dr. Somerville be appointed to the Chair of Divinity and Metaphysics, without apartments in the College or being required to do the duties of a Tutor, and with permission also to take any Church preferment that might be offered to him. All three had seats in the Council and Dr. Jacob and Mr. McCawley had apartments in the College.

Dr. Jacob's term of office was co-extensive with the life of King's College—1829 to 1859. The Rev. George McCawley resigned his Professorship in 1836 to become President of King's College, Nova Scotia. In accepting his resignation the Council ordered "That he be furnished with the highest testimonial that the Council can give as to qualifications and character." Dr. Somerville resigned the Chair of Divinity in 1840. His portrait, now in the University Library, was presented to King's College on the 21st February, 1838, by seventeen of his former pupils. In a letter to Dr. Somerville, they requested him to sit to Mr. Hoit, an artist of merit, then in Fredericton, for a portrait to be placed in the College as "A tribute of affection and gratitude for the many and continued acts of paternal kindness evinced towards them in their youth." Among these pupils were John



The Rev. Dr. Edwin Jacob.

Ambrose Street, L. A. Wilmot and Charles Fisher. Upon the resignation of Dr. Somerville, the Professorship of Divinity was taken by the Rev. Dr. Jacob.

The month of October, 1837, is memorable in the annals of the University, owing to the arrival of two new Professors from Scotland. Professor David Gray, M.A., took the Chair of Mathematics and Natural Philosophy vacated by Mr. McCawley, and Dr. James Robb took the new Chair of Chemistry and Natural History. This was the beginning of a more modern era in the history of the University. Professors Gray and Robb saw at once the necessity of a Library, of a Museum, and of Philosophical Apparatus as parts of the University equipment. They were urgent in their appeals to the College Council, and the Council was liberal in granting large sums to be expended according to their wishes. These gentlemen also took strong ground in the important matter of College discipline. Mr. Gray resigned in 1839 to accept the Principalship of the Royal Academy at Inverness. On his recommendation, the Council appointed William Brydone Jack, M.A., to fill his place in King's College. Professor Jack had just graduated from St. Andrew's under Sir David Brewster. He held the Chair of Mathematics and Natural Philosophy with distinguished ability for the long period of forty-five years—twenty years in King's College and twenty-five in the University of New Brunswick.

Dr. William Brydone Jack.

On his arrival in Fredericton, the Council made certain alterations in the College building, by which both Dr. Robb and Professor Jack were accommodated with rooms in the College. Dr. Robb died in 1861. He had given twenty-three of the best years of his life to old King's College and one to the University of New Brunswick. His writings breathe the finest spirit. His energy is shown by the work he undertook in the Department of Agriculture, outside of his regular work in the University. In 1849, at the request of Sir Edmund Head, he delivered a course of public lectures on Agriculture, which were highly appreciated and well attended. He was also the chief organizer and labourious Secretary of the New Brunswick Society, instituted at Fredericton, August 30th, 1849, for "the encouragement of Agriculture, Home Manufactures and Commerce throughout the Province." The varied and invaluable collections in the Museum of old King's College are the enduring monument of his indefatigable industry and zeal. At the time of his death he was Secretary and Treasurer of the Provincial Board of Agriculture. The death of such a man, in the fullness of his powers, was felt throughout the Province to be a great public loss.

Before passing from the subject of King's College there are other matters deserving of notice. The same Sir Edmund Head who took such a deep interest in the state of agriculture in the Province requested the College Council to make provision for systematic instruction in Civil Engineering and Surveying, by employing Mr. McMahon Cregan, an engineer working in the Province at that time (September, 1853) under the contractors, Messrs. Jackson & Co. Mr. Cregan offered to lecture during January, February and March, 1854, for one hundred pounds, besides a small fee from each student. This offer was accepted, and Sir Edmund suggested "that Professor Jack should between September and January organize a mathematical class for the purpose of imparting such special elementary knowledge as might better fit the pupils for special instruction from Mr. Cregan."

It thus appears that early in the history of the University there was a movement to go outside of the Arts' course of the Primary College in order to meet the wants of special classes of students. An astronomical Observatory was built in 1851, and in it was placed an equatorial telescope. This noble instrument was for that date and for many years afterwards the best of its kind in British North America. It is of six inches clear and seven and a half feet focal length. It was made by the celebrated Merz & Son of Munich. In the Registrar's accounts the cost is put down at a trifle over four hundred pounds sterling. In the transit room of the Observatory there are two sidereal chronometers and a two and a quarter inch meridian transit by Troughton & Simm of London.

In January, 1855, Dr. Jack effected an interchange of signals by electric telegraph with Professor Bond of Harvard Observatory, and thereby verified the astronomical observations previously taken to determine the longitude of Fredericton. In 1856, as discrepancies existed between the longitudes of places on the North Eastern boundary, as determined by the British and United States Commissioners, it was deemed important to settle the question by electric telegraph. Accordingly the longitudes of Grand and Little Falls were determined by this method. These operations were considered sufficient to decide the longitudes of the other places, the differences being nearly constant. The longitude of Quebec was verified in a similar way in November, 1855. The Observatory is really a monument to Dr. Jack, and the many hundreds of careful observations that he took there show that astronomical work was with him a labour of love.

The subject of modern languages was not neglected in King's College. In November, 1835, C. Thomassin, a French gentleman then in Fredericton, undertook to give instruction in his native language to classes in the College and also in the Collegiate School. He continued to teach until the year of his death, in 1842. In 1845 Mr. Edward W. W. J. Houseal was brought out from England to give instruction in French. He resigned in 1848. Mr. J. Marshall d' Avray was appointed Professor of Modern Languages in October of the same year. For twenty-three years, twelve in King's College, and eleven in the University of New Brunswick, Professor d' Avray lectured and taught with the highest success. From 1853 to 1858, without having to resign his Chair in the College, he held the important office of Chief Superintendent of Education. His educational Reports are well worth reading after the lapse of forty-five years. Speaking of King's College in the Report for 1855 he says:

> "The University is a necessity—it cannot be destroyed without injustice to the youth of New Brunswick, and the greatest injury to the character of the Province. All that an intelligent and patriotic Government can do is to endeavour to make it more generally useful, that is to say, to induce the many instead of the few to avail themselves of its educational resources. In order to effect this, the first step must be to disabuse the public mind on many points on which it has been sedulously misinformed, to instruct it on those of which it is ignorant, and to re-assure it on such as it has a right to demand as guarantees for the proper training of its students."

This passage shows that he was, as Chief Superintendent, a true friend to the University. One other passage from the same Report is characteristic of him as a man: "Remember that the highest mental and moral qualifications lose half their value when they are not combined with politeness." Professor d' Avray is remembered as a model of politeness. He was kind-hearted and gentle, witty upon occasion, indulgent, generous and brave to the last. Professor d' Avray and Dr. Jack belonged each of them almost equally to old King's College and to the University of New Brunswick, with respect to the length of service; but Dr. Jacob and Dr. Robb were only one year in the University of New Brunswick. King's College may justly claim them as her own. In the little country churchyard in the Parish of Douglas, near Fredericton but on the opposite side of the river, a simple cross erected by the piety of a daughter, bears the inscription, "Edwin Jacob, D.D., Died May 31st, 1868, aged 74 years."

Dr. Jack, as acting Head of King's College, from first to last, 1829 to 1859, conferred the degree of Bachelor of Arts upon one hundred and one candidates. He also conferred thirty-three higher degrees. His fame as a scholar lives to this day. Old pupils speak too of the charm of his manner in the lecture-room. As to general policy, he stood strongly by the old Charter. His soul must have been vexed by the cry against a Church of England College endowed out of the public funds. This agitation lasted, as in Upper Canada, from 1829 to 1845. Dr. Jacob's views as to the purposes of a College are recorded in his Encoenial oration in 1851. He himself afterwards declared that this oration contained the deliberate and final result of his experience and consideration. To those who would make the College a Polytechnic Institution he says: "In a thinly peopled and comparatively uncultivated country no means which could be employed would have the effect of filling the College with agricultural, manufacturing, mechanical or commercial students." The attempt could have "no better effect than miserable, disheartening, self-destructive disappointment." Intellectual and moral culture should be "our pursuit and occupation." "Our peculiar province is to teach the principle and application of *Truth*."

The University of New Brunswick. In the year 1860 the transition was made from old King's College to the University of New Brunswick. The Academic Faculty in that year consisted of: Joseph R. Hea, M.A., D.C.L., President; Rev. Dr. Jacob, Professor of Classical Literature, Moral Philosophy and Metaphysics; James Robb, M.D., Professor of Chemistry and Natural History; W. Brydone Jack, D.C.L., Professor of Mathematics and Natural Philosophy; J. Marshall d'Avray, Professor of Modern Languages and Literature.

In 1861 three of these names disappear from the list of Professors. The Rev. Dr. Jacob retired on a well-earned pension to his farm in the Parish of Cardigan, County of York. Dr. Hea retired to Wolfville, Nova Scotia, and Dr. Robb died universally lamented. In place of Dr. Hea, Dr. Jack became President, at the same time retaining the Professorship of Mathematics and Natural Philosophy. In place of Dr. Jacob, George Montgomery Campbell, B.A., Fellow of Magdalen College, Cambridge, became Professor of Classics. And in place of Dr. Robb, Loring W. Bailey, B.A., of Harvard University, took the Chair of Chemistry and Natural History; a position which he has held with much acceptance for thirty-seven years and which, it is to be hoped, he may continue to hold for many years to come. J. Marshall d'Avray completed the Professorial staff which then consisted of but four members. This limited staff was increased in 1867 by the addition of a Professor of the English Language and Literature and of Mental and Moral Philosophy in the person of the Rev. Robert Jardine, B.D., D.SC. Dr. Jardine resigned in November, 1869. Arrangements were made with the Rev. Charles Spurden, D.D., to perform part of the duties of the vacant Professorship from the middle of January, 1870, till the following July.

At the end of the Academic year, Thomas Harrison, LL.D., ex-Scholar of Trinity College, Dublin, but a native of New Brunswick, was appointed to the Chair of English and Philosophy, and remained in that position until the close of Dr. Jack's administration in 1885. After the death of Professor d'Avray in 1871 the Chair of French remained vacant until the appointment in 1872 of Professor F. T. Rivet, who held the Chair until 1885. It is not easy to trace the numerous changes in the Professorship of Classics. Professor Campbell, whose services as successor to Dr. Jacob were very highly and justly appreciated, died in April, 1871, at the early age of forty years. Mr. George C. Coster, B.A., gave instruction in Classics for the remainder of the Academic year. During the year 1871–73 the Chair was filled by Prof. Vaughan Boulger, B.A., a Classical Scholar and Senior Moderator of Trinity College, Dublin. George E. Foster, M.A., who afterwards became Finance Minister of Canada, was made the next Classical Professor, with leave to study abroad for one year. During this time Dr. George Roberts, the retired Head Master of the Collegiate School, undertook the duties for which in his younger days he was eminently qualified. These duties proved to be too arduous for him in his declining years.

Professor Foster came back and remained in the University until December, 1878. From January, 1879, until the close of the Academic year the lectures in the Classical department were given by Mr. W. P. Dole, B.A., a distinguished graduate of King's College, Fredericton. Professor John Fletcher, M.A., of Balliol College, Oxford, next received the appointment. Mr. Fletcher (who is now Dr. Fletcher, Professor of Latin in the University of Toronto) resigned in 1881, and was succeeded in the Classical Chair by Professor H. S. Bridges who had studied for some length of time in the University of Oxford, and rendered most valuable services to the University for a period of fifteen years. He resigned in 1896 to take the important position of Head Master of the St. John Grammar School, a position which is now combined with that of City Superintendent of Schools. Professor W. Tyng Raymond, B.A., of Harvard University, and a former graduate of the University of New Brunswick, succeeded Dr. Bridges.

The University of New Brunswick, Fredericton, N.B.

Important changes took place in the Professorial staff during the Academic year 1885-86. Dr. Jack, after faithful services extending over the long period of forty-five years, retired on a pension of one thousand dollars per annum. This was about a year before his death in 1886. Professor Rivet went to the United States and entered upon the profession of the law. Professor Bridges for a time gave instruction in French in addition to his other duties. Dr. Harrison, who had studied mathematics under the celebrated Dr. Salmon (now Professor of Trinity College, Dublin), and who had for fifteen years assisted Dr. Jack by giving lectures in the department of Mathematics, was made Professor of Mathematics and President of the University. Mr. Berton C. Foster, B.A., was appointed Tutor in English and Mathematics until the election of new Professors. The subjects of English and Philosophy were no longer taught from the one Chair. In December, 1885, Professor W. F. Stockley, a Gold Medalist in English and French of the University of Dublin, was appointed to the new Chair of English and French. The result has shown that no better appointment could have been made.

Professor S. W. Dyde, B.A., of Queen's College, Kingston, took the Chair of Philosophy and Political Economy. Professor Dyde also gave lectures in Mathematics. Upon his resignation in 1889 his Chair was left vacant for a time in order to secure the services of Mr. A. W. Duff, as Professor of Physics, and Mr. A. W. Strong, as Professor of Civic Engineering and Land Surveying. Professor Duff, after graduating from the University of New Brunswick, had won the Gilchrist Scholarship open to all Canadians. He then proceeded to Edinburgh, where he won the Vans Dunlop Scholarship in Physics in 1889. The Senate considered it very desirable to secure his services at once for his *Alma Mater*, but Professor Duff had accepted a temporary appointment in India which prevented him from coming to Fredericton until 1890. Here he taught for three years with great success. Under his direction the Physical Laboratory was comparatively well supplied with apparatus by the Senate. To him and to Professor Stockley belongs the honour of beginning the University Extension movement in St. John. Pardue University at Lafayette, Ind., then offered him the inducements of a wider field and a larger salary, which led to his resignation.

In 1893, Professor George M. Downing, M.SC., of Pennsylvania State University, and an Electrical Engineer of the Polytechnic Institute at Brooklyn, N.Y., was appointed successor to Professor Duff. The Chair of Philosophy, which had been left vacant for a time owing to the want of funds, was filled in 1891 by the appointment of Mr. Walter C. Murray, M.A. Mr. Murray, like Mr. Duff, had graduated from the University of New Brunswick, and had won the Gilchrist Scholarship. He graduated at the University of Edinburgh, in 1891, with Honours in Philosophy. A successful effort was made by old graduates of the University of New Brunswick to secure his services by agreeing with the Senate to pay a portion of his salary for five years. Only a year afterwards, unfortunately for the University, the Chair of Philosophy fell vacant in Dalhousie College, with a much larger salary attached, and the position was at once given to Professor Murray. He was succeeded by Professor John Davidson, M.A., Ph.D., an Honour graduate of the University of Edinburgh, who had subsequently won the Vans Dunlop Scholarship in Moral Philosophy.

The Chair of Engineering was held by Professor Strong, B.A.SC., for two years. The offer of a better salary in connection with McGill University led to his resignation in 1891. His successor was Professor W. K. Hatt, B.A., a former graduate of the University of New Brunswick, who had subsequently graduated from the School of Engineering at Cornell University, N.Y. Professor Hatt had held the Chair for only one year, when he was appointed Instructor in Civil Engineering in Cornell. Since then, he has been appointed Professor in Pardue University. From the year 1892 to the present time the Chair of Civil Engineering and Land Surveying in the University of New Brunswick has been filled by Professor Stephen M. Dixon, M.A., a senior moderator and gold medallist of Trinity College, Dublin, and a graduate of the Engineering School in that University. Mr. Dixon has had much experience in practical work in England, Ireland, and New Brunswick, and is an associate member of the Institution of Civil Engineers. From the preceding remarks it may be gathered that the University Staff at the present time, 1898, is as follows:

Thomas Harrison, M.A., LL.D., Chairman of the Faculty and Professor of Mathematics.
Loring W. Bailey, Ph.D., LL.D., F.R.S.C., Professor of Chemistry and Natural Science.
William Frederick P. Stockley, M.A., Professor of English and French.
Stephen M. Dixon, M.A., B.A.I., Professor of Civil Engineering and Surveying and Lecturer in Astronomy.
John Davidson, M.A., Ph.D., Professor of Mental and Moral Philosophy and Political Economy.
George M. Downing, M.SC., Professor of Physics and Electrical Engineering.
William Tyng Raymond, B.A., Professor of Classics and History.

As the public have been sometimes misinformed regarding the growth of the University with respect to the number of students who have been in actual attendance from year to year, the following table has been compiled with the greatest care from the official records:

Year.	Number of Students	Year.	Number of Students.	Year.	Number of Students.
1861–62	32	1873–74	34	1885–86	65
1863–63	38	1874–75	34	1886–87	65
1862–64	27	1875–76	30	1887–88	74
1864–65	21	1876–77	36	1888–89	56
1865–66	34	1877–78	41	1889–90	55
1866–67	37	1878–79	50	1890–91	74
1867–68	38	1879–80	52	1891–92	67
1868–69	38	1880–81	48	1892–93	69
1869–70	35	1881–82	53	1893–94	61
1870–71	36	1882–83	44	1894–95	74
1871–72	40	1883–84	50	1895–96	74
1872–73	51	1884–85	45	1896–97	69
12 years	427	12 years	517	12 years	803
Average	35.6		43		67

In the first period of twelve years Dr. Jack conferred in all 133 degrees. In the second period of same length he conferred 178 degrees. In the third period of twelve years Dr. Harrison conferred in all 215 degrees and granted twelve engineering diplomas. It should be observed that in one of these years, viz.: the year 1890, there was no graduating class owing to the transition from a three to a four years undergraduate course. In 1897-98 the graduates in Arts numbered 19. There were also four candidates who received higher degrees and one who received an Engineering Diploma. The number of students in attendance was 72. These figures show a steady, if not a rapid, growth, even in point of numbers. The original main building was finished in 1828 at a cost of eleven thousand three hundred pounds, currency. The cost of the added story and dome, built in 1876, was eight thousand five hundred dollars. The library, to which additions are regularly made, contains about eight thousand volumes.

The acting Head of the University is obliged by law to reside in the College building. Formerly the second floor consisted of one long hall with bed-rooms opening into it on each side. As the College grew this arrangement had to be changed. At present the resident students have their own entrance and occupy the first and second flats of one end of the building. The advantages in point of order and convenience are obvious. The University is no longer a Denominational College. It is part of the system of public instruction. The common schools prepare for the high schools and the high schools prepare for the University. The Chief Superintendent of Education is President of the Senate of the University and the Chancellor of the University is a member of the Board of Education. The teachers have a third representation on the Senate whom they elect annually from their own number. The University is open to men and women without distinction of creed or colour. One of its distinguished graduates was a black man who is now a College Principal in Georgia, U.S.A. The road to intellectual eminence is open to all who have brains and character. The University Young Men's Christian Association has effectually silenced some who formerly spoke of the College as "A godless institution."

The benefactions to the University have been neither few nor insignificant. In point of time they lie all the way between the first day of January, 1829, when Sir Howard Douglas at the opening of King's College announced that he would give annually a Gold Medal forever, down to the latest Encoenia when the graduating class announced that they were about to establish a Loan Fund for needy students by agreeing to give from their own scanty means seventy-five dollars a year for ten years to come. The University Calendar, six hundred copies of which are distributed every year, shows the nature of the work that is being done and the advancement that has been made through increasing the staff. The important positions won by the Alumni are most gratifying and have become entirely too numerous to mention in this historical sketch. Enough has been said, however, to afford ample proof that the old Loyalist ideal of a Provincial Seminary of Learning in Fredericton is taking new form and substance after the lapse of one hundred years

UNIVERSITY AND SCHOOL OF BISHOP'S COLLEGE, LENNOXVILLE

BY

The REV. THOMAS ADAMS, M.A., D.C.L., Principal of the University.

LENNOXVILLE is a village situated near the meeting place of the rivers, St. Francis and Massawippi, about three miles south of Sherbrooke, 104 miles east of Montreal, and 125 miles south-west of Quebec City. It is not far from the centre of the Eastern Townships, so called from being settled in townships by United Empire Loyalists and others not long after the Peace of 1783, when the rest of the Province of Quebec was for the most part divided into Seigneuries on the French plan.

The founder of the College was the Right Rev. G. J. Mountain, D.D., third Bishop of Quebec, who held that See from 1836 till 1863. Just before his elevation to the Episcopate Archdeacon Mountain, as he then was, held the position of President of two institutions in Montreal. He was President of the Governors of McGill College and was also at the head of the Royal Institution for the Advancement of Learning. These two are now merged in the University of McGill College. In various ways the working of this institution did not appear to satisfy Bishop Mountain, and the result of his thoughts upon the subject was the foundation of Bishop's College as a Church of England institution. So early as 1839 Dr. Mountain had told the Society for the Propagation of the Gospel "that it had long been his ardent wish and prayer to establish a College." That Society with its historical liberality was already voting a grant towards the maintenance of Divinity students—the recipients of this bounty being placed at Three Rivers under the charge of the Rev. S. S. Wood, M.A., of Corpus Christi College, Cambridge. The Rectory House at Three Rivers, which had originally been a Monastery, was to have formed the nucleus of the new Theological College, as Montreal was occupied by McGill and Quebec was thought to be too strongly French to be a suitable site for the College. The Diocese of Quebec was still undivided and Three Rivers was nearly equi-distant from Quebec and Montreal.

At this stage in the history the vigourous personality of the Rev. Lucius Doolittle, Rector of Lennoxville, made itself felt. A native of Vermont, U.S., he knew what the lack of high educational privileges was, and he had also seen the growth of such New England Colleges as Dartmouth. Hence he determined to work for the establishment of a College in his own parish amidst the English-speaking settlers of the Eastern Townships. The arguments arising from the nature of the population were supplemented by the offer of land, money and materials, and the offer made by the Rector of Lennoxville and the leading Churchmen of Sherbrooke and Lennoxville was accepted by Bishop Mountain. Mr. Doolittle had as early as 1838 carried on a Grammar School in Lennoxville. To this Mr. Edward Chapman, of Caius College, Cambridge, came as Head Master in 1842, and this School was merged in what has become Bishop's College School, in connection with Bishop's College. Meanwhile the College was incorporated by an Act of the Provincial Legislation on the 9th of December, 1843, and was opened as an institution for teaching in October, 1845, in temporary apartments in the village—the "least unsuitable" which could be obtained.

The College was not erected into a University until January, 1853. In 1845 Mr. Chapman left the School to become Professor of Classics in McGill, Dr. H. H. Miles, Professor of Mathematics in the College, being then Rector of the Grammar School. Mr. Chapman soon returned to

Lennoxville and spent most of his life there in the service of the College, dying in May, 1895, the true and valued friend of many generations of Lennoxville boys and students. In 1851 the Rev. J. Butler succeeded Dr. Miles, but from 1853 to 1857 the School was closed. Meanwhile the College remained small in numbers but thorough in teaching under the rule of the Rev. Dr. Jasper H. Nicolls, who had volunteered for the position of the Principalship at a very small salary and who remained in that office thirty-two years—until the date of his death in 1877. He had been a Michel Fellow of Queen's College, Oxford, and was a ripe and accurate scholar. His high-minded devotion and earnest piety are a valued memory to the early students of Bishop's College, many of whom are now in leading positions in the Church and State, while boys of the School are to be found in every part of the Empire in civil and military employments, and its doctors are scattered world-wide.

In 1860 Dr. Nicolls made a very important address at the Annual Convocation in which he reviewed the history of the institution in its first fifteen years of existence, and dealt with the early difficulties he and his colleagues had to contend with, also with the prejudices aroused in some minds by what was supposed to be the narrow aim of the College. Against both difficulties and prejudices the brave Principal successfully contended, and he lived to see the College respected, and, after not a few vicissitudes, consolidated. Dr. Nicolls spoke of the religious foundation of the College in his address, and of the residential system which is intended to raise the standard of manners and to promote mutual forbearance and manly ideals of character. He also quoted with approbation Haliburton's Historical Note on the foundation of Harvard College, showing him that the equipment of Universities for the higher education is as binding a duty on the community as the establishment of common schools. The address of Dr. Nicolls, so interesting to the Alumni of Lennoxville; so full of local historical points; so excellent a manifesto of the policy of those who have governed the College from its foundation; was reprinted in full first in the *Mitre*, or College magazine, in April, 1895, and then in the College Calendar for 1895-96. Lennoxville owes much to the faith and sagacity and pure life of its first Principal. At first the College and School were separated—the College being on the east of the Massawippi, and the School being in the village square. In 1860 or thereabouts the School building was erected close to the College, on the northern part of the College plateau.

Since 1857 the vigourous mind and hand of the Rev. J. W. Williams had ruled Bishop's College School, and under him the School won a Continental reputation; the numbers sprang up to something like 150; many boys had to seek boarding places in the village with families or under special masters; and the fame of the School as a Canadian Rugby spread far and wide. The new buildings were soon filled to overflowing, and the successful administration of Mr. Williams led, no doubt, to his election as Bishop of Quebec in 1863. This was directly a great loss to the School, but from 1863 to 1892, the date of Bishop Williams' lamented death, his wise counsels were predominant on the

The Rev Dr. Jasper H Nicolls.

governing board. And, as he had governed the School gloriously in times of prosperity, so was his counsel and advice and courage useful to both College and School in times of comparative adversity. The School has had a number of heads. Bishop Williams was succeeded by the Rev. George C. Irving, of St. John's College, Cambridge, who within three years lost his life by drowning. Under him the School had maintained much of its prestige, but the administration of his successor, the Rev. R. H. Walker, M.A., of Wadham College, Oxford, was not so successful, in spite of the undoubted ability of that master. In 1870 the Rev. C. H. Badgley became Rector and the numbers of the School revived, while in 1877 the Rev. P. C. Read, M.A., Lincoln College, succeeded. After five years the Rev. Dr. Brock held the office of Rector for a short time, and then from 1883 till 1891 the experiment was tried of placing the headship of both College and School in the hands of one man.

Dr. Lobley, late Fellow of Trinity College, Cambridge, who had come to Canada at the invitation of Bishop Oxenden to take the charge of the Diocesan Theological College in Montreal, was in 1847 elected Principal of Bishop's College in succession to Dr. Nicolls. In 1883 the duties of Rector of the School were added. Dr. Lobley, who was a noble head of the institution, by his conscientious industry and extreme devotion to duty in its minutest forms, overworked himself, and in 1885 he returned to England, where he died as Vicar of Sedbeyt early in 1889. It was thought, however, best to continue the system of the combined headship and in 1885 the Rev. Thomas Adams, M.A., of St. John's College, Cambridge, then Head Master of the Gateshead High School, was appointed Principal and Rector. For six years Dr. Adams held both offices, and at the same time both the College and School—especially the latter—increased in numbers. The institution having practically doubled in size it was then thought expedient to divide the duties of Principal and Head Master; the Principal retaining duties in connection with the School analogous to those of the Warden of an English School. The Head Master appointed in 1891 was Mr. H. J. Hamilton Petry, M.A., a graduate of Bishop's College and from 1886 to 1891 sub-Rector of the School. Since 1891 there has been a considerable development of the College; the new Divinity House completed in 1891 has been more than filled, as also the College building proper; and the friends of the College hope for further extension. The School is also in a prosperous condition.

The institution has suffered most severely from fires. In 1874, 1876 and 1891 considerable parts of the whole were destroyed. After 1874 a new School building was erected and again in 1891 another containing the noble Bishop Williams' Hall. The Chapel was destroyed in 1891, but is now very solidly and beautifully restored. Memorial windows are placed in the Chapel in honour of Bishop Mountain, Bishop Fulford, Bishop Williams, Dr. Nicolls, Dr. Lobley, the first four Chancellors—Hon. W. Walker, Chief Justice Bowen, Mr. Justice McCord and the Hon. Edward Hale—also of Colonel William Morris, one of the founders; of the Rev. Dr. J. J. S. Mountain, the Rev. Dr. Reid and the Hon. David Price, benefactors; and of E. Chapman and A. D. Nicolls, faithful officers of the College. Amongst leading benefactors may be named Robert Hamilton, D.C.L., of Quebec; the Hon. E. J. Price, of Quebec; the present Bishop of Quebec, Rt. Rev. A. Hunter Dunn, D.D.; Colonel King and Miss Reid, of Sherbrooke, and Miss Walker, late of Quebec. Not only had the College increased from having eight students to numbering 69, as during the present (1898) session, but also the University has established a flourishing and active Medical Faculty in Montreal. This was founded in 1871. In 1895 the Dental College of the Province become affiliated to the University, and about the same time the newly-formed Dominion College of Music in Montreal was also affiliated. Musical degrees have been established for some years, and, under certain conditions, those who obtain certificates from the College are admitted to the examinations for Musical degrees. For some years a Law Faculty held Lectures and granted degrees upon examination in Sherbrooke, but for the present the work of that Faculty is suspended.

At the present time, then, the University in its various courses can claim 170 students, while the

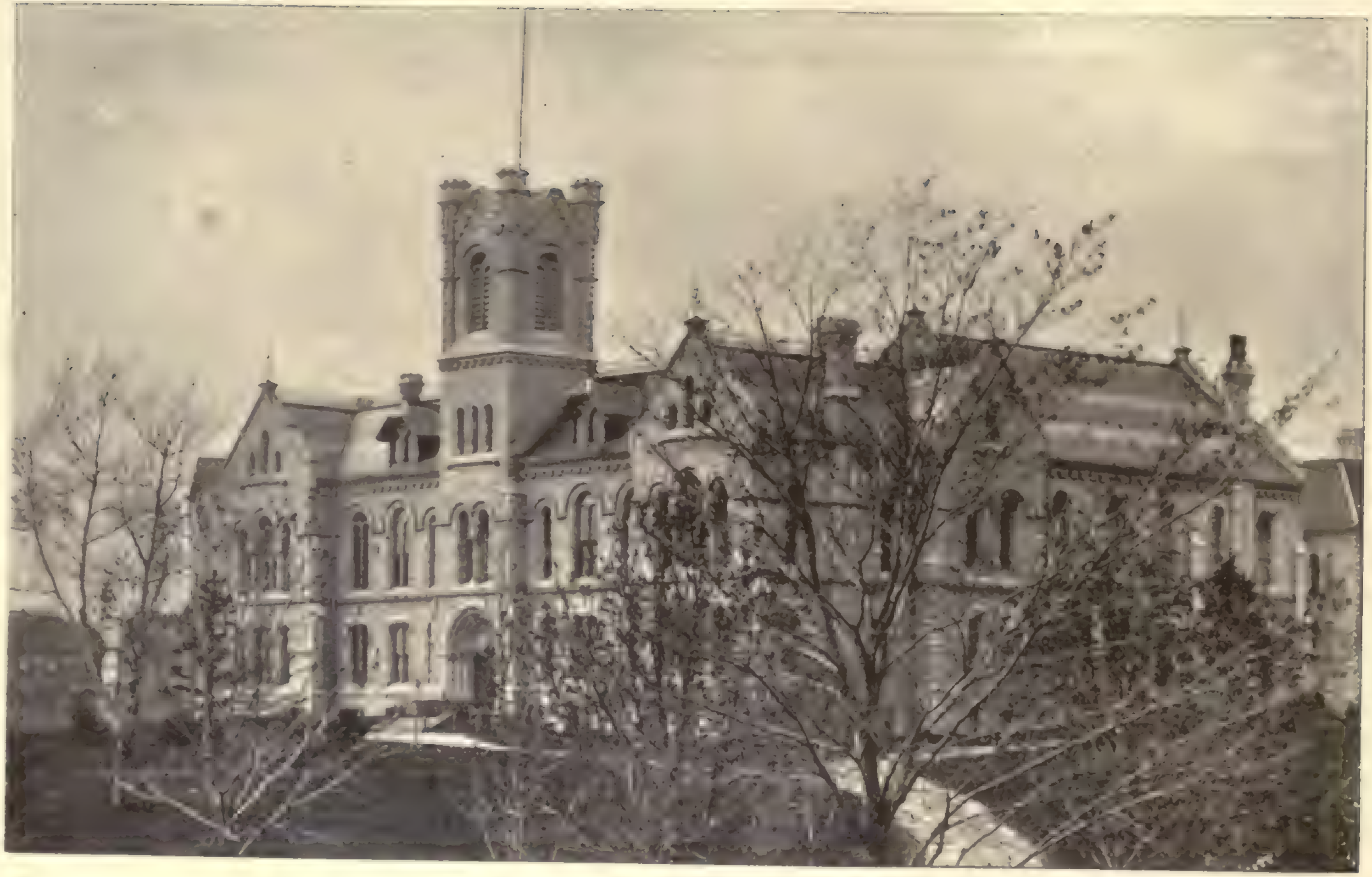
College School, which maintains all its noble traditions, has close upon 100 boys during the current session. The institution founded by Bishop Mountain is governed by the Bishops and Synods of Quebec and Montreal of the Church of England in Canada, but its ordinary degrees are free from any religious tests and its doors are open to all. Its growth during the last few years encourages its promoters to believe that the two principles upheld by them and their predecessors are likely to be supported increasingly by the Canadian people—namely, definite religious instruction coupled with a liberal education and the residential system both in College and School. The latter principle is used as a means of self-training on the part of the Alumni, and for the purpose of promoting close sympathy between the teachers and the taught. Bishop's College has been fortunate in calling forth much loving care and thought for her interests on the part of her own Alumni and of others.

The Rev. Dr. Thomas Adams.

No sketch of the College would be complete without mention of the energetic work of the present Archdeacon of Quebec, the Ven. Henry Roe, D.D., in collecting funds for endowments, and of the careful oversight of the resources of the institution by its unfailing friend Mr. R. W. Heneker, D.C.L., Chancellor of the University since 1878, and for several years past Chairman of the Protestant Committee of the Council of Public Instruction, Quebec.

In 1895 the College celebrated its Jubilee. Of Vice-regal visits there was that of Lord Monck in 1867, and another from Lord Lansdowne in 1887. In 1895 Lord and Lady Aberdeen occupied the Principal's Lodge for two days and a very successful Convocation was held—Honourary degrees being conferred on representative men, both French and English, and including the Governor-General himself, Sir Adolphe Chapleau, Sir A. Lacoste and others. Since that date a Jubilee Fund of more than $50,000 has been raised, including $20,000 from Mr. Robert Hamilton, of Quebec, and $15,000 by gift and by legacy from the late J. H. R. Molson, of Montreal. The cost of the new School built in 1891 was $56,000.

Lennoxville may be looked upon not only as the Church of England University for the Province of Quebec but also as the educational centre of the Eastern Townships of the Province. In Montreal, under the able guidance of Dr. F. W. Campbell and Dr. Globensky, it trains physicians and dental surgeons. In Lennoxville there is a Theological Faculty of which the Rev. Dr. Allnatt is the respected and accomplished Dean; an Arts Faculty which resembles in most essentials a College in Oxford or Cambridge; and a Grammar School adapted for Canadian use but founded on the nobler traditions of that system for which Dr. Arnold did so much. Professor Ashley, of Harvard, late of Toronto, himself a distinguished Oxford graduate, once said of Lennoxville: "Your Collegiate atmosphere touched my Oxford nerves," and the present Bishop Jacob, of Newcastle-upon-Tyne, has declared that the arrangements of the School buildings reminded him of his own old School, Winchester. The motto of Lennoxville is "Recti cultus pectora roborant."



QUEEN'S UNIVERSITY, KINGSTON.

SKETCH OF QUEEN'S UNIVERSITY, KINGSTON

BY

MISS AGNES MAULE MACHAR.

QUEEN'S University is a standing monument to the far-sighted patriotism and noble endeavours of the Scottish founders of the Presbyterian Church in Canada. It was an heroic task which they undertook when, about the year 1835, they began to agitate for the foundation of a University which should provide at once a liberal education for studious Canadian youth, and a theological training for the ministry of the Presbyterian Church. The facilities for higher education were then almost non-existent in Upper Canada. Grammar Schools were few and far between, and often very indifferent in quality, while King's College, Toronto—the only higher educational institution existing for British Canadians—opened its doors alone to students who would sign the Thirty-nine Articles and thus practically excluded all but those of the Anglican Communion. Of course the sturdy spirit of Scottish Presbyterianism could not long tolerate such a state of things; and Queen's University, as the outcome of their efforts, was from the first based upon broader lines.

She was to be, in every sense of the word, a University—affording a truly liberal education and open to all who desired it without exception. Her Theological Hall alone was distinctly Presbyterian, though, naturally enough, her Professors were at first drawn from the highly cultivated body of Scottish clergymen who at that time filled the Presbyterian pulpits of Canada. The names of the men whose enlightened public spirit thus undertook, at a time when Canada was as yet sparsely settled and poorly supplied with even elementary schools, to found a University which should keep pace with the growing needs of the country deserve to go down to posterity as among her truest patriots and benefactors. These names as they stood in the Royal Charter included the following ministers: The Reverends Robert McGill, Alexander Gale, John McKenzie, William Rintoul, William T. Leach, James George, John Machar, P. C. Campbell, John Cruikshank, Alexander Mathieson, John Cook; and the following laymen: The Honourable John Hamilton, Honourable James Crooks, Honourable William Morris, Honourable Archibald MacLean, Honourable Peter McGill, Edward Thomson, Thomas McKay, James Morris, John Ewart, John Steele, John Mowat, Alexander Pringle, John Munn, and John Strange. These men formed the body corporate, under the name and style of Queen's College at Kingston, and to them the Royal Charter was, after lengthened negotiations, finally granted in October, 1841. The Commission which had been appointed by the Canadian Synod to take the first steps in the matter had held an enthusiastic meeting in St. Andrew's Church, Kingston, in November, 1839—an event commemorated by a not less enthusiastic Jubilee meeting in Kingston, in 1889, in honour of the wise founders and the success which had crowned their efforts.

As there was no endowment for the new institution, the funds for its support had to be raised mainly by private subscription. The members of the Presbyterian Church throughout Upper and Lower Canada—comprising the Canada of those days—responded heartily to the call made upon their liberality, and a grant in aid of the scheme was generously made by the Church of Scotland, which appointed its Colonial Committee to assist in launching the new institution. This Committee, having very little idea of the difficulties still to be surmounted, as soon as the Charter had passed the Great Seal, met in Edinburgh and somewhat prematurely appointed the first Principal—the Reverend Thomas Liddell, a man of marked ability and high attainments—who arrived in Canada in the following December to take charge of a University which was still in the future and not having as yet even a local habitation. Of the few students also, who desired to take advantage of its general or its theological training, very few were really fitted to matriculate in Arts and only two in Divinity. As Kingston—then a very small town—was at that time the seat of Government of the United Provinces it was with considerable difficulty that a small house, even one large enough for existing needs, was secured as the first home of the new University. A most competent Classical Professor was found in the Rev. P. C. Campbell, a man whose brilliant powers and attainments finally found a worthy sphere in the Principalship of the University of Aberdeen, but who, then, as one of his first duties, had to undertake the work of a grammar school teacher in preparing the half educated lads for the matriculation to which they aspired. A Mathematical Professor joined the staff in the following October, who, as the well-known and widely respected Dr. Williamson, remained faithful to the University throughout all its vicissitudes, and died, esteemed and beloved by all connected with it, after more than fifty years of unremitting service.

The new University, though thus auspiciously launched on its career, was destined to pass through not a few seasons of discouragement and even through crises which threatened its very existence. One of these it had to encounter before five years had passed away, in the unfortunate division of the Presbyterians in Canada, caused purely through sympathy with the two opposing parties in the great Scottish Disruption—for in Canada none of the original causes of that Disruption existed. This division, of course, weakened the forces of a Church still small in numbers and which needed undivided strength for the work before it; and, equally, of course, the division bore hardly on the fortunes of the young University. One immediate result was the loss of its Principal and its Classical Professor, who, discouraged by this addition to the difficulties with which they had had previously to contend, left their arduous field of labour for a more congenial one in their native Scotland. Their places in Queen's College had therefore to be filled by others. The Principal's Chair was occupied for the next ten years by the Rev. Dr. John Machar, who had been for many years Minister of St. Andrew's Church, Kingston; and under his wise, fostering care the institution passed through most of the difficulties incident to its minority, and prospered in growing numbers of students as well as in increased facilities for their education.

The Very Rev. Principal Machar.

Its modest finances were increased for a time by a Government grant of $2,000, afterwards raised to $5,000, and which was continued till 1868, when it was finally withdrawn by the Sandfield-Macdonald Government. The Chair of Classics vacated by Professor Campbell was ere long filled by the appointment of an able successor, Professor Romanes, whose youngest son—the late celebrated biologist—was born in Kingston shortly before the removal of his father to Britain. Gradually other Professors were added, and after a time another Faculty—that of Medicine—was added by the affiliation of the Royal College of Physicians and Surgeons, founded mainly by the able efforts of two Kingston physicians—the late Doctors John Stewart and John R. Dickson. When Dr. Machar, after ten years of office, resigned the post of Principal, it was held for a short time by the Rev. Dr. John Cook of Quebec, until the appointment of another Scottish clergyman—the Reverend Dr. Leitch—who undertook its duties in 1860, and from whose known ability, brilliant record and genial character, the happiest results were anticipated. Under his administration, the University was put in possession of all her Faculties by the addition of a Faculty of Law, but unhappily his term of office was very short, as he fell a victim to disease of the heart in 1864. He was succeeded by the Reverend Dr. Snodgrass, of St. Paul's, Montreal, who for the next thirteen years presided over the fortunes of the University, and guided it through another serious crisis arising from the withdrawal of the Government grant in 1868, which threatened it with extinction through the loss of a large proportion of its means and subsistence.

But, by this time, Queen's University had sent forth a numerous band of attached sons, fitted for doing good work as ministers, doctors, lawyers and teachers, and these rallied round her in her time of need. Through their liberality and the indefatigable exertions of the Principal and the devoted and lamented Professor Mackerras, the University not only escaped the danger of death by starvation, but received through private liberality a more generous and assured financial basis, with much brighter prospects for the future. These prospects were confirmed when—not long after this crisis had passed—at the retirement of Principal Snodgrass in 1877, the Reverend George Munro Grant, of Halifax, consented to accept the call of the Trustees, and became Principal of the University. Being a Nova Scotian by birth, Dr. Grant may be called the first Canadian who has occupied the office of Principal. At his accession the institution was still insufficiently endowed for the demands of the times, as well as most inadequately housed. The new Principal soon recognized the magnitude of the task that lay before him, if the University were to maintain her honourable standing in a swiftly growing country with fast increasing educational demands; and, with his characteristic energy and sagacity, braced himself to an arduous undertaking. One of the first visible results of his adminstration was the fine building, Norman-Gothic in style, which was erected in response to his earnest appeal, at a cost of about $80,000, by the public-spirited generosity of the citizens of Kingston. The endowment subscribed at the period of the crisis by the sons and friends of Queen's was increased from time to time by generous gifts and important bequests, and, though the University has as yet had no millionaire patrons, her resources have been gradually placed on a footing more befitting the requirements of an age made exacting by the rapid advance of all branches of learning and especially of Natural Science.

In this latter department the improved equipment of Queen's, like that of her sister Universities, has been most strikingly marked. A commodious Science Hall—the gift of the late Mr. John Carruthers—has been erected on the campus, and includes not only a School of Science, well equipped, but also a School of Mining, important in consideration of the mineral riches of the country surrounding Kingston. The Law Faculty, founded under the auspices of Principal Leitch, is, in consequence of the centralization of Legal education in Toronto, become somewhat dormant, but the Theological Faculty, composed of clerical Professors and which bears the same relation to the now re-united Presbyterian Church which it did to the "Kirk" before union, is continuing its useful work of half a century in sending out trained and cultivated labourers into the wide Canadian field, as well as into that of the Foreign Missions which the Canadian Presbyterian Church has so energetically undertaken. The Royal College of Physicians and Surgeons, still affiliated with the University, has rendered valuable service to Medical education, and its graduates are practising the healing art in all quarters of the globe.

As a University, from the first open to all desiring to avail themselves of the privileges of a liberal education, Queen's has never made any distinction between the sexes, but readily acceded to the application of female students, when, under the liberal rule of Principal Grant, they first sought for admission to its halls. The first facilities for female Medical education in Canada were supplied under its protecting care and a Woman's Medical College was founded under the auspices of Queen's contemporaneously with the formation of the Toronto School. During ten years of active work it educated a considerable number of female physicians, including some ten or twelve female Medical missionaries in India, and it was regretted by many that the competition of an increasing number of similar schools led to the decision, eventually, to close the classes. A large number of female graduates in Arts have also gone out from the University to fill honourable and important positions in Canadian public schools which Queen's, during her half-century of active life, has supplied with many well-equipped, progressive and successful teachers. Nor is the important subject of physical culture overlooked in the equipment of the University. The students have their gymnasium, and use it, and the prowess of its football clubs has won renown throughout the Dominion.

The Very Rev. Principal Leitch.

The teaching staff of Queen's is at present nearly fifty strong, including sixteen Professors in Theology and Arts, and ten in Medicine, besides some twenty lecturers, assistants and tutors. The Schools of Mining and Practical Science are included in this estimate—some of the Professors in the department of Arts officiating in these also. The number of students previous to May, 1897, reached somewhat over two thousand; that of graduates about 1,760—of whom eighty-five were female students. Each year sees an increase in the number of matriculants, and, generally in the number of graduates. It will thus be seen that Queen's is steadily keeping pace with the times and growing with a steady and vigourous growth, a credit to Canada and her public-spirited founders. Always fortunate in the *personnel* of her teaching staff, her present Professorial body is second to none in the country, while, in her able, enthusiastic and indefatigable Principal, to whose untiring labours she owes so large a share of the advances made during the last two decades, she has a living pledge that the standard of the future will do no discredit to the progress of the past.

As might have been expected of a University with such a history and such traditions behind it, Queen's did not take kindly to the project, formulated in 1884, that she should merge her existence and individuality in one great central University at Toronto. Those who had watched over her infancy and had made personal sacrifices to secure the privileges they were now asked to resign could hardly regard with favour the idea of University Federation on the basis proposed. By a practically unanimous vote of the friends, graduates and benefactors of the Institution, Queen's elected to retain her old status and local habitation, which last, indeed, it would have been a breach of faith with Kingston to desert. This final crisis in her history thus happily passed, she has gone on, with added stimulus, lengthening her cords and strengthening her stakes; maturing gradually into the great Christian University which it was the hope of her generous founders that she might eventually become.

The curriculum of Queen's University includes courses for the degrees of B.A., M.A., LL.B., Ph.D., B.SC., D.SC., M.E., B.D., M.D. The Honourary degrees of LL.D. and D.D. are also conferred. The entrance to the Faculty of Arts consists of the examination for Matriculation prescribed by the Education Department of the Province of Ontario. The course after matriculation extends over four sessions, but students who obtain fifty per cent. in the Honour Matriculation examination in Latin, Greek or Moderns, Mathematics and English, may complete the course in three years. The per-centage for Pass standing is 40; for third-class Honours 50; for second-class Honours 66; and for first-class Honours 75.

The degree of B.A. is conferred on candidates who take (a) Pass standing in the Pass classes and second or third-class Honours in the Honour classes of any of the Honour courses, or (b) Pass standing in the classes in either of the two Pass courses. These courses include Classics, Moderns, English, Political Science, Philosophy, Mathematics and Physics, and Science, and a liberal choice of subjects is allowed the candidate.

The degree of M.A. is conferred on students who take Pass standing in the Pass work, and first-class Honours in the Honour classes in any one of the three courses (a) Literature and Philosophy, (b) Mathematics and Physics, (c) Science. By agreement with the Education Department, candidates who take either the M.A. or B.A. degree under any one of the following Honour courses receive the non-professional qualification of Specialist: (1) Classics, (2) English and History, (3) Moderns and History, (4) Mathematics, (5) Mathematics and Physics, (6) Science.

Philosophy. The post-graduate degrees of Doctor of Philosophy (Ph.D.) and Doctor of Science (D.sc.) are also awarded. Candidates for these degrees must previously have taken the degree of M.A. in the subjects they propose to offer in or must satisfy the Senate of their ability to proceed with the course. Neither of these degrees can be obtained in less than four years from the date of graduation as M.A. All candidates must submit a thesis on some subject connected with their special course, embodying the results of original investigation. The degree of Ph.D. is granted in the courses of (1) Classics, (2) English and Modern Literature, (3) History and English Literature, (4) History and Modern Literature, (5) English Literature and Political Science, (6) History and Political Science, (7) Mental and Moral Philosophy. The degree of D.sc. is granted in the courses of (1) Pure and Applied Mathematics, (2) Chemistry, (3) Mineralogy, (4) Botany, (5) Zoology, and (6) Geology. The candidate is expected to show an acquaintance with his subject equivalent to first-class Honours in the undergraduate course.

Theology. Matriculation for the Faculty of Theology is a special examination, including preparatory work in Oriental Languages and in Divinity. Candidates for the degree of Bachelor of Divinity (B.D.) must be graduates in Arts of the University or of a University whose degrees are recognized by the Senate, and must follow the prescribed order of classes in Theology. The degree is not conferred until the candidate has completed the Theological curriculum with a view to the ministry in the Church to which he belongs and has passed a satisfactory examination in the branches of Theology taught in the University. The subjects of examination are (1) Hebrew and Chaldee, (2) Comparative Religion, (3) Biblical Introduction and Inspiration of Scripture, (4) Biblical Criticism, (5) Systematic Theology, (6) Evidences of Religion, (7) Church History. The Church requires the following discourses to be delivered during the course: Homily, Lecture and Greek Critical Exercise, Sermon and Hebrew Critical Exercise. A Pass examination is also held on the work of each session.

Medicine. The degree of Doctor of Medicine (M.D.) is conferred on candidates who fulfil the requirements of the Faculty of Medicine. The Departmental Matriculation is sufficient for entrance to this Faculty, but a special examination is prescribed for those candidates who have not matriculated. Candidates who are not graduates in Arts must furnish evidence of having attended some recognized Medical School for not less than four full sessions and must pass all the required examinations. Candidates who are graduates in Arts will be required to attend only three sessions. All candidates must furnish evidence of having had six months' experience in dispensing medicines in a physician's office. Examinations are required at the end of every session. On each paper Pass and Honour questions are set. Examinations of the Medical College are held in the City of Kingston.

Law. Candidates for the degree of Bachelor of Law (LL.B.) must be graduates in Arts of at least one year's standing. A number of authorities and text-books are prescribed as the subject matter for the examinations, with certain deductions for graduates of the History and Political Science course of the University, and Barristers-at-law who are graduates of a recognized University.

Practical Science. The object of this Faculty is to give a theoretical and practical education in Applied Science. The complete course extends over four years and leads to the degree of B.SC., but a diploma is awarded to those who complete three years of the course and pass the necessary examinations. Entrance to the Faculty is by matriculation or by passing junior matriculation mathematics and presenting a certificate of having spent one year in work in an engineering, surveying or manufacturing establishment. There are two groups of subjects: The first group embraces: (a) Mining Engineering. The combined degrees of B.SC. and M.E. are awarded in this course, but candidates for degree of M.E. only may omit certain subjects. (b) Chemistry and Mineralogy. The degree of B.SC. is awarded on completion of a four years course in this section and a diploma of the School of Mining after a three years' course. (c) Mineralogy and Geology. The conditions under this section are the same as for (b). The second group embraces (a) Civil Engineering, (b) Mechanical Engineering, (c) Electrical Engineering. The degree of B.SC. is awarded on the completion of a four years course in any of these sections. The work of the first three years is common to all these sections, any particular differentiation being made in the fourth year.

Veterinary School. The degree of Doctor of Veterinary Medicine and Surgery (D.V.M.D.) is obtained after matriculation and three years course in the Veterinary School.

Scholarships valued at about $1,500 are competed for at the annual matriculation examinations in Theology and Arts, and free tuition is added in connection with the latter. Prizes, Medals and Scholarships valued at over $1,000 are awarded in the various undergraduate courses in the University. The Honourary degree of Doctor of Laws (LL.D.) is awarded for literary, scientific, or professional distinction. The degree of Doctor of Divinity (D.D.) is awarded to distinguished graduates of the Faculty of Theology. The University Library contains about 35,000 volumes and students are entitled to the use of it, subject to by-laws. An observatory is located on the University grounds for the benefit of students in the Faculties of Arts and Practical Science. An extensive museum, containing a valuable collection of specimens, has also been established in connection with the University, for the use of students in the various departments of Science. Extra mural students are granted the privileges of the University and are awarded degrees in Arts on fulfilment of the conditions prescribed by the Senate. Summer sessions are held to assist teachers and others who cannot attend the University during the winter session in completing a University course. The Ontario School of Mining and Agriculture and its branch, the Veterinary School, are located in Kingston and are affiliated with the University. Their objects are to furnish complete education, theoretical and practical, to students in those branches.

The officers of instruction number: In Theology 4; in Arts 21; in Practical Science 6; in Medicine 20; in Law 6. The graduates at the close of the session 1897-8 numbered: M.A. 14; B.A. 66; M.D. 35; B.SC. 3; M.E. 2; LL.B. 1; LL.D. 2; D.D. 2. The students in attendance during the session 1897-8 numbered: Arts 376; Theology 42; Practical Science 30; Medicine 116. There were 18 general students and 20 post-graduate students in Arts, making a total of 602. The position of Queen's University seems strongly as well as usefully established in the Dominion.

MISCELLANEOUS EDUCATIONAL INSTITUTIONS

THE PRESBYTERIAN COLLEGE, MONTREAL

By the REV. D. H. MacVICAR, D D., LL.D., Principal of the College.

THE PRESBYTERIAN COLLEGE, MONTREAL, is a theological seminary under the control of the General Assemby of the Presbyterian Church in Canada. By its amended charter it has authority to confer degrees in Divinity, but for Arts' purposes it is affiliated to McGill University, so that its students are entitled to the privileges of the University classes, equipment and library. The original charter of the institution was obtained in 1865, on a petition authorized by the Synod of the Canada Presbyterian Church, and work was begun in 1867 under temporary lecturers. The first permanent Professor was the Rev. D. H. MacVicar, now Principal, appointed in 1868. The classes were for several years held in the lecture hall of Erskine Church, then situated at the corner of St. Catherine Street and Peel Street. In 1873 a building was erected for the use of the College on McTavish Street, immediately adjoining the University. In 1882 this building was greatly enlarged through the liberality of Mr. David Morrice, by the erection of a handsome Convocation Hall, library, dining-hall, and dormitories—furnishing accomodation for seventy students in residence. The Library contains about 14,000 volumes, chiefly on theological subjects, and is one of the best of its kind in Canada.

The institution is administered in financial matters by a Board of Management and in academic affairs by a Senate, both being annually appointed by the General Assembly. The cost of carrying on the work of the College is about $17,000 per annum. This is provided partly by collections from the congregations of the Church, partly by annual subscriptions from individuals, but mainly by the interest on endowment funds. These endowments now amount to upwards of $200,000, contributed chiefly by the Mackay family and by Mrs. Redpath, of Terrace Bank, Montreal. The aim of the institution is to train ministers for the Presbyterian Church, though the classes are open on easy conditions to students of other Denominations as well. The course of study covers that prescribed by the General Assembly and embraces Systematic Theology, Apologetics, Church History, Biblical Introduction, Old and New Testament Exegesis, Biblical Theology, Homiletics, Church Government, Elocution, and Ecclesiastical Architecture. In view of the fact that the College is situated in Quebec Province, where the majority speak the French language, the instruction given in the institution is bi-lingual where desired, and about one-third of its graduates are able to conduct services in two languages.

In addition to the ordinary course of study, examinations are also held on an honour course of prescribed reading which leads to the degree of B.D. It further provides for a post-graduate course for the degree of D.D. All students entering the theological classes are advised before doing so to take the course for B.A. in some recognized University; but for the benefit of such students as are unable to do so there is prescribed a Literary course of selected classes to be attended during a period of three sessions in McGill University, and instruction is provided by the College for those who desire it in Classics, Mathematics, French Literature and Philosophy. The Alumni number now over 250. The great majority of these are engaged in the ministry of the Presbyterian Church in Canada and are to be found in all the Provinces of the Dominion from the Atlantic to the Pacific as well as in the foreign missions of the Church conducted in India and China.

The students enrolled at all stages for a number of years past have averaged about seventy-five. They maintain a Literary Society which publishes a high-class magazine during the session, and a Missionary Society which annually raises and expends about $2,000. The staff consists at the present date (1898) of five Professors, and four Lecturers as follows: The Rev. Dr. MacVicar, Principal and Professor of Systematic Theology; the Rev. John Campbell, LL.D., Professor of Church History and Apologetics; the Rev. D. Coussirat, D.D., French Professor of Theology; the Rev. John Scrimger, D.D., Professor of Old and New Testament Exegesis; the Rev. James Ross, D.D., Professor of Practical Theology; Mr. D. M. McLeod, B.A., Lecturer in Classics; Mr. J. C. Robertson, B.A., Lecturer in Mathematics; Mr. A. T. Taylor, F.R.I.B.A., Lecturer in Ecclesiastical Architecture; Mr. J. P. Stephen, Lecturer in Elocution. The Chairman of the Board of Management is Mr. David Morrice; the Secretary, Mr. John Stirling, and the Treasurer, the Rev. R. H. Warden, D.D.

MORRIN COLLEGE, QUEBEC

By the REV. DONALD MACRAE, D.D , Principal of the College.

This Institution was founded in 1860 by Joseph Morrin, M.D., of the City of Quebec, under a deed of trust, which he assigned and made over to the Rev. John Cook, D.D., and others "for the establishment of a University or College within the city or banlieue of Quebec, for the instruction of youth in the higher branches of learning." This deed made it a condition that the Trustees should apply to the Provincial Parliament for an Act incorporating certain persons to be Governors of the said College, of whom the Rev. John Cook was to be Chairman and first Principal. Dr. Cook continued to hold these offices till his death in 1892. The Act of Incorporation was assented to May 18th, 1861. The College was empowered to become affiliated to the University of Queen's College, Kingston, to the University of Toronto, or to that of McGill.

The College was opened in November, 1862, having accepted overtures for affiliation from McGill; and, since that date, has carried on its educational work in Arts on the prescribed curricula of McGill—its students being entitled to present themselves to that University as candidates for degrees. The B.A. degree, obtained by study in Morrin College, is legally recognized as qualifying for entering upon the study of Law, Medicine, etc. There is also a Faculty of Divinity, authorized by the Legislature to grant the customary degrees. At various times, during its existence, Morrin College has enjoyed the services of men of distinguished ability—the first Principal, Dr. Cook; Dr. Edwin Hatch, author of several works of standard worth; Dr. Weir, of Aberdeen, etc.; and many of its students have given ample proof of the excellence of the training received within its walls. But, for a considerable period, the efficiency of the institution was hampered by its lack of sufficient funds to maintain an adequate staff of Professors. In 1895 this deficiency was in some measure supplied by the receipt of a bequest from the late Senator Ross. This enabled the Governors to increase the number of instructors in the Arts' department to six; while the teaching in Divinity is, in part, still conducted by the aid of Lecturers. Young women are admitted to the classes in Arts upon the same terms as male students. Several lady students have already taken the B.A. degree; and the attendance is increasing as the opportunities are becoming more widely known.

Fees are exacted in any case only to the amount of twenty-five dollars per session. Students having the Ministry in view are exempted from paying even this moderate charge; as also are those obtaining Scholarships; and, still further, any of either sex, whose lack of means to afford the sum specified is certified by any clergyman. These steps have been adopted in terms of the wishes of the founder, whose benevolent desire was to provide education, at the smallest, or at no cost, for the largest possible number. The Arts' department, it need hardly be said, is entirely undenominational, Professors and students being members of different religious persuasions. In addition to the use of the valuable "Aylwin" Library belonging to the College, its students have free admission to the extensive Library of the Quebec Literary and Historical Society, whose reading room—within the College buildings—is amply furnished with the leading

French and English reviews, magazines and periodicals of our own and European countries. There are the usual students' societies; and atheletic advantages are available at very moderate rates. Residence within the College building is not available; but students with the Ministry in view receive pecuniary aid to enable them to provide themselves with accommodation. The present staff of Professors (1898) consists of the Rev. D. Macrae, M.A., D.D., Principal and Professor of Moral Philosophy and Hebrew; William Crocket, M.A., Classics; Henry Walters, M.A., Mathematics; Alfred E. Macintyre, F.C.S., Chemistry and Experimental Physics; Rev. John Sharp, M.A., Logic and English; William Gunn, B.A., Modern Languages; Rev. Thomas W. Fyles, F.L.S., D.C.L., Honourary Professor of Biology.

The Rev. Dr. Donald Macrae.

In the Faculty of Divinity, the Principal instructs in Apologetics, and is aided by the Rev. K. Maclennan, M.A., in Systematic Theology; the Rev. Andrew T. Love, B.A., in Church History and Pastoral Theology, and the Rev. D. Tait, B.A., in New Testament Exegesis and Criticism. The Board of Governors is composed of thirteen gentlemen, two of whom are appointed by the General Assembly of the Presbyterian Church. The Chairman is Mr. A. H. Cook, B.A., and the Secretary, Mr. A. Laurie, B.A. The standard of education aimed at may be judged by the fact that the Matriculation Examinations, and those of the second and fourth years respectively, are prescribed by, and identical with, the Examinations held at McGill University, Montreal. Morrin College is situated in the centre of the Upper Town of Quebec, the most picturesque and interesting city in all Canada.

THE PRESBYTERIAN COLLEGE, HALIFAX, N.S.

By the REV. JOHN CURRIE, D.D., Professor of Hebrew and Exegetics.

The Presbyterian College, Halifax, claims to have originated at a date earlier than that of any other Presbyterian Theological College in Canada. Its oldest branch was founded in 1820, when the Synod of the Presbyterian Church of Nova Scotia, finding itself under the necessity of training a native Ministry, appointed Dr. Thomas McCulloch as Professor of Theology. The Pictou Academy had been in operation for several years and had prepared a number of young men for entering upon a theological course. When they completed their theological studies they were licensed and thus became the first-fruits of the Church's educational efforts. Three of these licentiates visited Scotland, where they preached with much acceptance, and where before their return they received the degree of Master of Arts from the Senatus of Glasgow University. In this humble theological school at Pictou other bands of young men were trained and sent out into the field. But adverse days overtook Pictou Academy and its efficiency became seriously impaired. In 1838, Dr. McCulloch went to Dalhousie College, where he laboured till his death in 1841. Altogether apart from his connection with Dalhousie College during this time he continued to act as the Synod's Theological Professor. Professors Keir and Ross were appointed to carry on the work of the Theological Hall, but young men who desired to study theology had no opportunity to receive an Arts course, as the doors of Dalhousie had been closed and the standard of teaching in Pictou Academy was not sufficiently high. The Church, therefore, in 1848, opened a Seminary at the West River of Pictou, and gave in charge to Professor Ross the Classical and Philosophical department, assigning to Professors Keir and Smith the management of the department in Theology. After a few years Professor Thomas McCulloch, son of Dr. McCulloch, was appointed to aid Professor Ross in the Arts department. In course of time a suitable building was erected in Truro and the classes were transferred thither in 1858. The expenses of this institution were met partly by the proceeds of a small investment and partly by the voluntary contributions of the people.

The Rev. Dr. Alexander MacKnight.

The Synod in connection with the Free Church of Scotland also, having realized the need of a native Ministry, opened a College in Halifax in 1848, consisting of a Preparatory department, an Arts department and a Theological Hall. Professors King and McKenzie were placed in charge, the one to teach Theology, and the other to give instruction in the ordinary subjects of an Arts course. Fifteen students attended the first term, three of whom were in theology. Soon after commencing his work Professor McKenzie died, and Professor Lyall was appointed to the vacancy. Dr. Forrester lectured on Natural Science, and Dr. Honeyman taught Hebrew. On the retirement of Dr. Honeyman, Professor McKnight conducted the Hebrew class. This College, as well as the College of the Presbyterian Church of Nova Scotia, was very successful during the periods of its separate existence and sent into the field a large number of labourers. Except a small Provincial grant for work done as an Academy, this institution, like the sister institution in Truro, was supported by a partial endowment, and the free-will offerings of the people. It should be stated here, however, that when appeals were made to friends in Scotland in 1849 and 1851 both these institutions received material aid in books and money. It must further be mentioned that the Colonial Committee of the Free Church of Scotland undertook the support of the Theological Chair of the institution in Halifax until an endowment fund should be raised.

When in 1860 the two Churches united, they combined their educational forces. Professor Lyall was transferred from Halifax to Truro and was associated with Professors Ross and McCulloch in conducting the Classical and Philosophical department there, while Professors King, Smith and McKnight had the oversight of the Hall in Halifax. When Dalhousie College was re-organized, the three Professors in Arts were transferred from Truro to Halifax to form a part of the Dalhousie Faculty. Professor Smith resigned in 1868, and died in 1871. On the retirement of Professor King, in 1871, Professor McKnight was elected to the Chair of Theology, and Professor Currie to the Chair of Hebrew and Exegetics. The Synods of Nova Scotia and New Brunswick in connection with the Church of Scotland had for many years been sending young men to Scotland to be educated for the Ministry, but finding that, however excellent the education received there, the plan was not a success, inasmuch as many after completing their studies did not return to remain permanently in their native land, steps were taken to educate them at home. Accordingly, the Church raised an endowment of twenty thousand dollars for the Chair of Mathematics in Dalhousie College, to which Professor McDonald was appointed in 1863. Subsequently, the Colonial Committee with great liberality undertook the temporary support of a Professor of Church History and Pastoral Theology in the Theological Hall in Halifax. Professor Pollok received the appointment in 1875, the year in which the union of nearly all the Presbyterians in Canada was accomplished. The liberality of the Church of Scotland is here deserving of special notice, since, while under no obligation to support the College, provision was made for the maintenance of this Chair for about six years.

In 1876 the Synod resolved to raise $100,000, partly to provide for a more suitable building, and partly to increase the endowment fund. The sum of $80,000 was realized. The present property at the North-West-Arm, Halifax, was purchased and occupied in 1878. At a meeting of Synod in 1892 it was felt that the time had arrived when an enlargement of the teaching staff of the College was imperatively demanded. Accordingly, a fourth Chair was instituted, and the subject assigned to it was New Testament Exegetics. The Rev. Robert A. Falconer was appointed for three years Lecturer in subjects connected with this Chair. Principal McKnight died in 1894, and in the same year Professor Pollok was elected Principal, and Rev. Daniel M. Gordon, D.D., was appointed to the vacant Chair of Theology. In 1895 Rev. Robert A. Falconer, B.D., was appointed Professor of New Testament Exegetics. The Presbyterian College, Halifax, is thus the outcome of the combined educational efforts of the various Maritime Presbyterian bodies, once sundered but now happily united. The three streams form one river, the three strands compose one cord. A review of the past furnishes the Church with good ground for the belief that an institution which has supplied three-fourths of the ministers on the present roll of the Maritime Synod of the Presbyterian Church of Canada, which has sent out a noble band of foreign missionaries, and from which since its inception 319 students have graduated, has a record of which it need not be ashamed, and has yet a great work to accomplish.

The present structure is a wooden building, four stories high, affording accommodation for class-rooms, library and dormitories. A fine brick building costing $18,000 is in process of construction and will be completed next January. It is mainly intended for a Library, but it will also supply a reading room, a gymnasium and additional lecture-rooms. The College has 10,000 volumes. The average attendance of students is about fifty, most of whom reside in the College. This institution is purely a theological College, as it gives no instruction in Arts. Its curriculum extends over four years, each having a term of six months. Graduation in Arts in some recognized institution, or an equivalent, is necessary for admittance to the study of theology, though students are permitted to take an affiliated course whereby the first year's work of the Theological College may be taken in the third and fourth years of the Arts course in the Dalhousie University. The curriculum for the first year includes Junior Hebrew, New Testament Exegetics, Apologetics and Elocution, and for the second and third years, Homiletics and Pastoral Theology, Church History, Senior Hebrew and Old Testament Exegetics, Systematic Theology, and New Testament Exegetics.

THE WESLEYAN THEOLOGICAL COLLEGE OF MONTREAL

By the REV. W. M. PATTON, B.D., Ph.D., Registrar of the College.

This institution was founded in the year 1872 by the Wesleyan Methodist Church of Canada, for the training of candidates for its ministry, and began its work of instruction on September 20, 1873. The staff of the College at that time was the Rev. George Douglas, D.D., LL.D., Principal, and the Rev. William I. Shaw, M.A., LL.B., Registrar. The instruction given was confined to a two years' course in a limited number of subjects. The number of students during the first session was eight. In 1879, by direction of the General Conference of the Methodist

Church of Canada, an Act of Incorporation was obtained from the Legislature of the Province of Quebec, and the College was affiliated to McGill University. At the Union, in 1883, of the several Methodist bodies in Canada, constituting "The Methodist Church," it was recognized as having the same relation as it had previously held as one of the connexional educational institutions of the Church. In this same year, 1883, the work of the institution, which had up to this time been carried on in the rooms of the Dominion Square Methodist Church in the City of Montreal, was transferred to the present College building. This building is situated on University Street and adjoins the grounds of McGill University. Besides classrooms and Library, it has accommodation for 35 resident students. When opened, in 1883, the attendance was 23.

In 1887, the Charter was so amended by the Legislature of the Province of Quebec as to give to the institution the power to confer degrees in Divinity. This privilege resulted in a considerable enlargement of the College work and influence. It had, also, the effect of increasing the attendance of students. In 1888, the first session in which the degree courses were open, the attendance was 32, while for the four years ending with the session of 1897-1898 the average attendance was 65. In 1894 the first Principal, the Rev. George Douglas, D.D., LL.D., died, and the Rev. William I. Shaw, D.D., LL.D., Registrar, was appointed to fill the position. The instruction given in the institution, outside of the University course in Arts, embraces the following courses: 1. The course prescribed by the General Conference of the Methodist Church in Canada for probationers for the ministry. This requires two years of study in residence. 2. The course for the degree of Licentiate in Sacred Theology, requiring three years of study in residence. 3. The course for the degree of Bachelor of Divinity, requiring, at least, one year of study in residence. The full course is three years.

Outside of the degrees of S.T.L. and B.D. mentioned above, the degrees granted by the College are those of D.D., *Honouris Causa*, and S.T.D., in course. The Faculty of the Institution at present (1898) is composed of the following members: Rev. William I. Shaw, D.D., LL.D., Principal and Professor of Systematic Theology, New Testament, and Ecclesiastical Polity; Rev. J. Cooper Antliff, M.A., D.D., Professor of Historical Theology, Apologetics, English Bible, and Homiletics; Rev. Walter M. Patton, B.D., Ph.D., Registrar and Professor of the Old Testament; and Rev. William Harris, M.A., B.D., Bursar and Professor of English and Church History.

The general control of the affairs of the institution is in the hands of a Board of Governors, appointed every four years by the General Conference of the Methodist Church in Canada to manage the temporalities and to make such appointments to the Staff of Instruction as may be necessary (in the case of the appointment of a Principal, however, their action is subject to confirmation of the General Conference itself). Matters of a purely academic character are under the general direction of the Senate, which is likewise appointed every four years by the General Conference of the Church. The property owned by the College is valued at $65,000, and the amount of the Endowment Fund is $65,600. The annual expenditure for educational purposes is $8,000. This is made up by revenue from the Endowment Fund, by an annual grant from the Educational Fund of the Methodist Church, and by a small amount realized from fees. The College Library contains 3,800 volumes, and includes a good collection of older Methodist literature. The theological attitude of the College from the beginning has been strongly conservative.

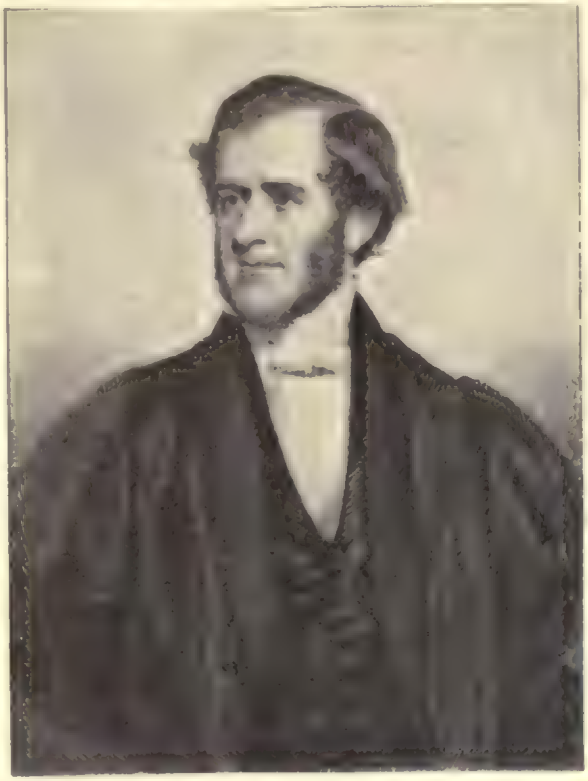
THE UNIVERSITY OF MOUNT ALLISON COLLEGE, SACKVILLE, N.B.

By DAVID ALLISON, M.A., LL.D., President of the University.

In the year 1861 an Act was passed by the Legislature of New Brunswick authorizing the Trustees of the "Mount Allison Wesleyan Academy," under certain specified conditions, to establish and put in operation at Sackville a degree-conferring institution under the name and style of "The Mount Allison Wesleyan College."

In July, 1862, the required conditions having been duly fulfilled, collegiate organization was effected and the work of instruction regularly entered upon. Several students having been admitted to advanced standing on the basis of studies and examinations in connection with the higher classes of the Academy, the first College class was graduated in 1863. By an amendment to the original Charter in 1886, the corporate name of the institution was changed to "The University of Mount Allison College." The office of President had meanwhile been filled from 1862 to 1869 by the Rev. Dr. Humphrey Pickard; from 1869 to 1878 by Dr. David Allison; from 1878 to 1891 by Dr. James R. Inch, now Chief Superintendent of Education in New Brunswick; and since 1891 by the present incumbent.

Organization and Government. The Charter of 1861 conferred on the projected College full University powers as respects courses of study and degrees in the various Arts and Faculties, and these powers are expressly continued to the institution under its present designation of the University of Mount Allison College. Under this authority the University maintains complete and efficient Faculties in Arts and Theology, and confers all the degrees appropriate thereto. According to the provisions of the amended Charter the ultimate ownership of the University is in the General Conference of the Methodist Church of Canada. The direct government is, however, vested in a Board of Regents and a Senate, and the aforesaid General Conference exercises a controlling influence on the affairs of the University solely through the power, conferred on it by the Charter, of appointing a large majority of the Regents. The University Senate is a composite body consisting of all the members of the Board of Regents and Faculty. It is charged by legislation with the duty of regulating the strictly educational concerns of the University, such as framing courses of study and conferring degrees. The general management of affairs is entrusted to a Board of Regents, which is the supreme governing body of the Ladies' College and the Academy as well. The Board consists of thirty-two members: twelve ministers and twelve laymen appointed by the General Conference of the Methodist Church, with six representatives of the Alumni Society, and two representatives of the Alumnæ Association of the Ladies' College. These various modes of appointment practically ensure a thoroughly representative character for the Governing Board of the University. In its internal administration the University has always been conducted on strictly non-sectarian principles. While the Methodist population of the Maritime Provinces and Newfoundland is naturally looked to as the chief source of supply of students, a very appreciable percentage of the attendance has uniformly represented other religious Denominations.



The Rev. Dr. Humphrey Pickard.

Students and Studies. Students may enter the College either as regular undergraduates after passing the Matriculation examination, or as special students who do not look forward to a University degree. Among the latter are included both those who have passed the required Matriculation examination, but do not expect to pursue the regular course, and those who, without full Matriculation, have given evidence of being able to pursue the selected subjects of study. Such students, upon leaving the College, will be entitled to receive certificates bearing the College Seal and specifying the particular branches of study in which they have received instruction and passed satisfactory examinations. In addition, persons not in any way connected with the University may be admitted to a particular course, or courses, of lectures on approval of the Professor or the Faculty. The regular courses are: the Arts course, leading to the degree of Bachelor of Arts; and the Divinity course, leading to the degree of Bachelor of Divinity. Honour courses are provided in Classics, Mathematics, Science, Philosophy, and in English Language and Literature.

Women are received on a perfect equality with men in all Lectures and in competition for prizes and honours. Mount Allison was the first chartered College in Canada to admit women to all the privileges of regular Collegiate courses and degrees. Young women wishing to pursue an undergraduate course have been able to find at Mount Allison facilities for thorough collegiate training under the most favourable conditions as regards health, and domestic and social advantages. In addition to the regular undergraduate work, the best instruction in Music and the Fine Arts is given, and those not fully prepared for matriculation have opportunities of bringing up the studies in which they are deficient.

Graduates in Arts of the University who during their undergraduate course have attended classes in Constitutional History, International Law and Contracts, and have passed their examinations as required by the Law Faculty of Dalhousie College, Halifax, can graduate in the Law School of that College in two years from the time of entrance, provided they take during those two years all other required studies. The degree of Master of Arts may be taken in course by any Bachelor of Arts of at least one year's standing who shall have taken (during his undergraduate course or subsequently) the full Honour course in any department, or who has taken, either at Mount Allison or at some approved University, at least one year's post-graduate work in some special line of study, and have passed satisfactory examinations in the same. Each applicant has to prepare and forward to the President a satisfactory thesis on some subject connected with his courses of study. The following is a list of the classes required during the four years of the undergraduate course:

FRESHMAN YEAR.	SOPHOMORE YEAR.
1. Latin.	1. Latin.
2. Greek or French or German.	2. Greek or French or German.
3. Mathematics.	3. Mathematics.
4. English.	4. English.
5. Science (Physics).	5. Science (Chemistry).

Students must continue in the Sophomore Year the language selected as No. 2 in the Freshman Year.

JUNIOR YEAR.

1. Latin or Greek or French or German.
2. Logic or Psychology.

And any three of the following optional subjects:

1. Political Science.
2. Biology (Botany and Physiology).
3. Mathematics.
4. English.
5. Latin.
6. Greek.
7. French.
8. German.
9. Hebrew.
10. Theology.

SENIOR YEAR.

1. Ethics and Evidences of Christianity.

And any four of the following optional subjects:

1. History and International Law.
2. Mathematical Physics.
3. Mineralogy and Geology.
4. English.
5. Latin.
6. Greek.
7. French.
8. German.
9. Hebrew.
10. Contracts.
11. History of Philosophy.

Students who, as an option during their Junior Year, take Greek, or French, or German, or Hebrew for the first time during their course are expected to continue during the Senior Year the language chosen, unless the Faculty grants special permission to do otherwise. Any option under the Junior year which a student has not already taken, may be substituted during the Senior year for those given above. As stated above, the University of Mount Allison College is an outgrowth or development of the Mou

Allison Academy, an institution founded in 1842, chiefly through the munificence of Mr. Charles F. Allison, who contributed towards its erection and equipment upwards of thirty thousand dollars. The Academy is still maintained as a secondary school of the very highest order and is under the control of the Regents of the University. Its buildings and lands are valued at $40,000. The Regents also control the Mount Allison Ladies' College, a very flourishing school embracing a fully equipped Conservatory of Music and an Art Museum which contains a collection of paintings and statuary valued at $45,000. The buildings and endowments of the Ladies' College and Conservatory amount in value to $80,000.

The University has a productive Endowment Fund, well invested, of $120,000. Its buildings embrace a University Hall of free stone, including Library, Chapel, Museum, spacious Lecture-rooms, Laboratory, etc., a Residence for students, 217 feet by 50, and an extension 90 by 40 feet; a President's mansion, a gymnasium and other smaller structures. The estimated value of the buildings and real estate of the University is $115,000. Two Chairs, the Wood Professorship of Classics and the Professorship of Church History and New Testament Exegesis in the Theological Faculty, are specially endowed. The general income is derived from the Endowment Fund, fees of students and a grant from the Educational Society of the Methodist Church. The Faculty of Arts in 1898 is as follows:

David Allison, LL.D., Professor of Psychology and Logic.

The Rev. Charles Stewart, D.D., Professor of Moral Philosophy and Evidences of Christianity.

Alfred D. Smith, LL.D., Wood Professor of Classics.

Sidney W. Hunton, M.A., Professor of Mathematics.

The Rev. Byron C. Borden, D.D., Professor of Political Science.

William Morley Tweedie, M.A., Professor of English Language and Literature.

The Rev. Wilbur W. Andrews, M.A., Professor of Chemistry and Experimental Physics.

The Rev. Ralph Brechen, D.D., Professor of Philosophy.

Albert B. Tait, M.A., Lecturer in French Language and Literature.

H. A. Powell, M.A., M.P., Lecturer on Contracts.

HISTORY OF THE SEMINARY OF MONTREAL

By the REV. P. ROUSSEAU, of Montreal.

Jean Jacques Olier de Verneuil, Parish Priest of Saint Sulpice de Paris, founded with M. Le Royer de la Dauversière, Baron de Faucamp, the Society of Gentlemen and Ladies of Notre Dame of Montreal, for the conversion of the Indians, in 1639-1640. They acquired the Seigneury of the Island of Montreal from the Company of the Hundred Associates, in 1640, and sent there a strong colony under the leadership of M. de Chomedey de Maisonneuve, who arrived at Montreal on the 18th May, 1642. In the history of nations, one can find nothing to compare with the founding of Montreal. The founders brought to bear upon their task an intense personal interest and a keen passion for Christian glory. They were animated only by the love of God; they performed His work with unalterable disinterestedness, and yet almost all, or more than sixty at least, remain practically unknown. They publicly consecrated themselves and their works to the Queen of Heaven and called the new City "Ville Marie."

In 1657 M. Olier sent four missionaries to found the Seminary of Montreal. The Abbot de Thubière of Lèvis, Baron de Queylus, was the first Superior, and he built the first Seminary on St. Paul Street. He erected two strong forts to the east and to the west of Ville Marie for protection against the Iroquois, and would have consecrated all his fortune to this work if death had left him time to do it. This is what 330 Seminary missionaries have constantly done who have followed him even to our own days. They have during more than a century paid for the migration of colonists; obtained fiefs and concessions for the Church and the poor; furnished the people in times of famine with food, clothing, agricultural implements and horses. They have performed their religious duties free of charge, while their tithes were consecrated to religion and to the maintenance of the Church of Notre Dame, or to schools and colleges for the education and relief of the poor. They have never made anything in trade or commerce.

The Seminary of Paris, in 1663, received seigneurial rights in the Island of Montreal and on the lands of the Seigneury of Saint Sulpice, whose debts they paid. In 1668 M. de Queylus dispatched M. Trouvé and M. Salignac de Fénelon to found the mission of the Bay of Quinte, and their expenses M. de Bretonvilliers, successor to M. Olier, paid. He also sent M. Dollier de Casson and M. Brehand de Galinée, with M. de La Salle, to Lake Ontario and Lake Erie, with instructions to push on as far as the Illinois River, and to found there a mission. Thanks to this voyage, they were able to take possession of a wide territory in the name of the King of France, as can be seen in the Archives of Versailles. The first Sulpician Seigneur of Montreal and Superior of the Order in Paris died in 1676, and M. Tronson succeeded him in all his titles and his duties. He was a sort of Lord Paramount and nothing of importance could be done in the new Colony without him. The Superior in Montreal was only an administrator who acted in his name. Such was M. Dollier de Casson, formerly aide-de-camp to Marshal Turenne, who became the Sulpician Superior in succession to M. de Queylus.

After his arrival, Dollier de Casson accompanied M. de Tracy in his expedition against the Iroquois, saved the life of two soldiers in danger of drowning, and then for three months shut himself up in Fort Sainte Anne to take care of those infected with the plague. It was he who had the Church of Notre Dame re-constructed on the street of that name, and the new Seminary built which still exists. He undertook to excavate the Lachine Canal in order to avoid the navigation on the Saint Louis rapids, but lacked resources to carry it out. Under his administration was founded the Mission de la Montagne; of which there remains the institution at Dorval Island for the education of youthful Indians and the parish churches of Pointe-aux-Trembles, Lachine, Saint Louis, Sainte Anne de Bellevue and Pointe Claire. He made himself esteemed and beloved by the breadth of his views, his generosity, his good will and the liberality of his character. He gave concessions to the Recollet Fathers and the Jesuits, who came to establish themselves in Montreal, and died in 1701 regretted by all New France.

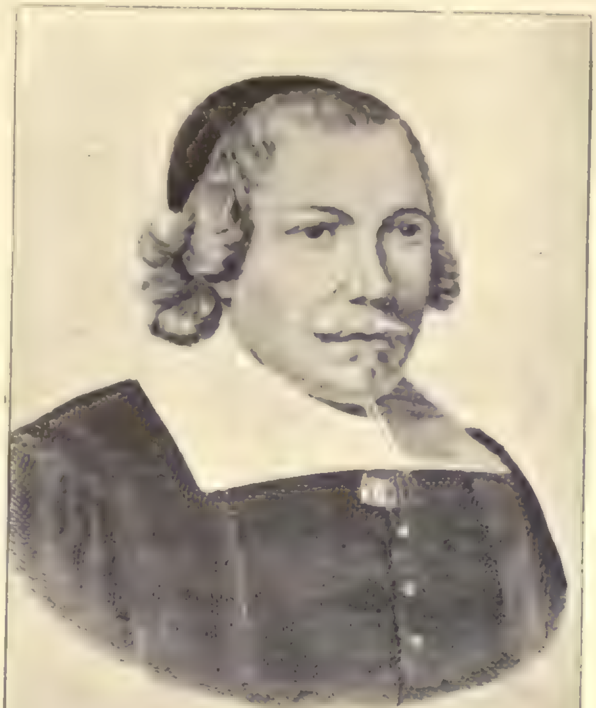
M. Tronson had applauded all his undertakings and had assured them success by the order which he helped to establish in the Seminary of Montreal and the government of the colony. He has left more than fourteen hundred letters full of prudence, of science, of wisdom, and whose decisions made laws in the feudal administration of this epoch. He was Colbert's adviser, the oracle of the Governors and Intendants—who rarely left for Paris without coming to dine and consult with him at the Seminary of Saint Sulpice. He died in 1700.

M. Leschassier succeeded him and was the third Seigneur of Montreal, of Saint Sulpice, and of the Lake of the Two Mountains. He continued to keep up the order established by M. Tronson in the Seminary at Montreal and elsewhere. The Mission of la Montagne was transferred to Sault-au-Recollet, a parish church was founded, and a fort constructed there and at Rivière des Prairies. For a second time the Indians of the Seigneury were transferred from the town to the Lake of the Two Mountains. The Seminary of Saint Sulpice had received the Seigneury on condition that they would build there a church, a fort, a manor house and fortifications and help the Hurons, the Iroquois, the Algonquins and the Nepissingues of the Island of Tourtes. From this mission sprang the Mission of the Presentation near Ogdensburg (now in New York State), which existed until 1660. All these missions included strong forts, where soldiers could take shelter and which commanded the approaches to the colony, while the inmates kept themselves free from vice and in the paths of Christian civilization and served at the same time both God and the King. A strong and important mission was also founded in Acadia. It began in 1686 and was only concluded by Saint Sulpice in 1756 after lasting seventy years. M. Tronson had intended to found a Seminary there like that in Montreal but the misfortunes of Nova Scotia did not permit him to do so.

The life of these pioneer Sulpicians was indeed one of hard work, poverty and persecution.

Although its founders were animated by a religious object chiefly, Montreal was so favoured by her situation that by 1659 she promised to become the metropolis of commerce and the fur trade—the main industry of Canada. There was no other place to act as a commercial centre or means of communicating with the Great Lakes and the Mississippi. Some powerful trade companies were founded and made large fortunes. Montreal became the starting point for military, commercial and exploring expeditions—for discoverers as well as missionaries. The place had been early surrounded by strong forts made out of stakes by the Governor de Callières but they became insufficient after the Treaty of Utrecht in 1713. The Engineer Chaussegros de Léry received orders from the Regent to construct some stone fortifications. The work was begun in 1717 and resumed in 1741, but was never finished, although the Seminary was taxed £2,000 a year for the purpose. About 1725 the town by her beauty and commerce began to attract many English merchants. The women at this time were noted for their beauty, were well brought up, modest, and very much attached to their household duties and homes.

The last war between France and England was a great burden on Montreal, and the inhabitants were reduced at one stage to eating horseflesh. The Seminary, however, doubled her charities, feeding the aged and the women and children whose fathers were with the army. After the taking of Quebec the Governor and his officers returned to Montreal, where he hoped to find better protection. The surrender was signed in 1760 and military rule was established for a period in Canada. Fires and poverty afflicted Montreal and the religious communities even thought of returning to France. M. Montgolfier saved them to the colony by his generosity. It is to him above all that we must ascribe the act of the Seminary of Paris in 1764 which granted all its rights, privileges and goods to the Seminary of Montreal. This institution thus became the independent seigneur of the Island of Montreal, of Saint Sulpice and of the Lake of the Two Mountains. The service then rendered to the colony is incalculable, for the new Seigneurs have since employed this wealth for the relief of the poor; for the building of schools, hospitals, shelters and churches; the consecrating of chapels to religious worship; the support of colleges and the diffusion of education, in which latter many English and Protestant children have participated. The war of 1775 furnished the colonists of Ville Marie with an opportunity of testifying their faithfulness to the oaths taken to Great Britain. Little by little quietness returned to the country, the antipathies and prejudices vanished, agriculture, commerce and industries commenced to develop and the Seminary supported all the large enterprises which were being undertaken.



Le Royer de la Dauversière.

The Seminary remained faithful to the Crown in 1837 as it had done in 1775. Its officials took part in the festivities organized for the reception of the Prince of Wales in 1860 and continued to participate in and encourage everything which would forward the progress of civilization and commerce. They encouraged the founding of

Banks and helped to open up streets and parks by generous grants. But it is above all as a religious and charitable centre that the Seminary has been distinguished. From 1678 until 1862 there was in Montreal only a single parish church united with the Seminary. This was Notre Dame, which had been built in 1672, rebuilt in 1823, and opened for worship in 1829. The towers carry ten clocks and a great bell, the largest in America and which weighs 24,780 pounds. It was blessed in 1848. For the needs of the population Notre Dame annexed several chapels, including Saint Patrice and Sainte Anne. The French population had for their use Notre Dame de Graces built in 1850, L'Enfant Jésus, in 1857, and Saint Jacques, which had been rebuilt for the third time in 1857. In the next few years a number of other churches were built or acquired in various parts of Montreal as a result of the labours of the priests of Notre Dame and Saint Sulpice. All these churches and chapels—twenty-two in number—were officiated in without charge by the priests of Saint Sulpice from 1862 onwards.

The College of Montreal, founded in 1765 and rebuilt three times; the Grand Seminary built in 1825; the Seminary of Philosophy built in 1894; the Brother's School established in 1837 by M. Quiblier and M. Bilaudèle, Seigneurs of Montreal, in the suburbs of Saint Laurent, St. Jacques, Quebec, St. Joseph and Sainte Anne were all helped, kept together, and officiated in by the Seminary of Ville Marie. There were in the same way Schools of the Sisters of the Congregation established in the same suburbs. Their three boarding schools were conducted by the chaplains of the Seminary. It is also to the Seminary of Ville Marie that we owe the Canadian Seminary at Rome for the training of ecclesiastical pupils, while no one more than the Community of Saint Sulpice has aided the Bishops of the Province in founding the Chapel of the Laval University at Montreal. A multitude of labourious works, of godly associations and of benevolent actions; much of devotion, of economy, of education and reading, of study, of instruction, of literature, of science, of art, of patriotism, of temperance, of charitable asylums, of aid in the colonization of the English and French races, have been carried out by the Seminary. It makes the Parish administration faithful and strong and assures intellectual and moral progress to the population.

The seed of the past has become the harvest of the present; each of us can contemplate the spectacle which graces to-day the City of the Virgin. The two oceans and the lands which they surround are becoming her tributaries. The progress of the power of Canada cannot be realized without Montreal. Actually, the city counts 300,000 souls and in fifteen years the population will reach half a million. Its progress since 1642 has been to a great measure the work of the Seminary or Seigneurs of Montreal. God has thus blessed the work commenced by M. Olier and M. de la Dauversière in 1639.

ST. MICHAEL'S COLLEGE, TORONTO

By the REV. J. R. TEEFY, M.A., LL.D., Superior of the College.

St. Michael's College is one of the principal educational institutions for the English-speaking portion of the Roman Catholic community in Canada, and is situated very prettily on St. Joseph Street, Toronto, a little east of the Queen's Park. It seems to form by its position the first of that group of Colleges now clustering around Toronto University. Its establishment was due to the Comte de Charbonnel, the second Catholic Bishop of Toronto, who, in 1852, introduced a few Fathers of St. Basil into the Diocese for the purpose of educating young men who might wish to study for the priesthood. The pioneers in this laudable undertaking were the venerable Father Soulerin, afterwards Superior-General of the Basilians, who came as Superior; Fathers Vincent, Malbos and Flannery. Of these, Father Charles Vincent succeeded Father Soulerin in the Superiorship in 1865, and governed the College for twenty-one years. In 1886 he became Provincial of the Community, having under his jurisdiction the Houses of the Basilian Fathers in America. He died November 1st, 1898, leaving behind him the memory of a gentle character and a zealous life spent in the arduous work of education. He was succeeded at St. Michael's by the Rev. Father Daniel Cushing, and three years later the present Superior was appointed. The only surviving member of those who first came from France is the Rev. Dr. Flannery. After occupying a Professor's Chair for several years in the College he entered the active ministry. For twenty-eight years he was parish priest of St. Thomas, in the Diocese of London, whence he was lately (September, 1898) transferred to the pastorate of Windsor, Ontario.

For four years the College occupied a portion of St. Michael's Palace, but increased attendance soon made more suitable accommodation necessary, and in 1852 the present magnificent site was secured partially through the munificence of the late Honourable John Elmsley. The College is situated on a slight eminence known as Clover Hill and surrounded by spacious grounds comprising about six acres. In 1881 the institution was affiliated with Toronto University upon conditions similar to those of Catholic Colleges in England and Ireland with the University of London. In 1887 an Act was passed by the Provincial Legislature in which the same relations were maintained with the University and provision for the teaching of some departments made by the Government. The College may or may not avail itself of this privilege as suits its convenience. At the end of the First and Fourth years the University Board examines the students and the degrees given are issued by the Provincial University. Examinations for the Second and Third years are passed before the College Board, whose certificates are valid with the Senate of the University.

The object of the College is to impart Catholic training, both moral and intellectual, and to this end all lectures in Mental and Moral Philosophy and History are given in the College. All the examinations in Mental and Moral Science throughout the entire course are given by the College authorities. Federation with the great Provincial University was considered expedient to keep pace with the educational advance of the country and was partly effected by the efforts of the late D. A. O'Sullivan, Q.C., LL.D., and Dr. Cassidy, two distinguished graduates of St. Michael's, who worked energetically with the present Superior to attain this important end.

The regular College curriculum comprises three courses, the Commercial, Classical and Philosophical. The Commercial course is intended for those who are preparing for business life. It comprises the elements of a thorough English education, together with typewriting, phonography and Commercial Law. The Classical course is intended for those preparing for the learned professions. This course comprises five years. The subjects are Latin, Greek, English, History, Mathematics and French. The study of German is optional. At the end of the Third year students graduate into the University. The curriculum has been arranged so as to have those portions of the authors read during the first three years which are prescribed for University matriculation or Second Class non-professional certificates. All the students are not obliged to write upon these examinations, but there is a special class in the Final (third) year devoted exclusively to this work. The Philosophical course gives a thorough training in Catholic and kindred subjects and is intended especially for those who are preparing for the higher professions in life. The Scholastic year comprises three terms. A general examination upon the matter of the term is required, and no pupil who fails to register the necessary percentages is allowed to advance. Since the College is an essentially Roman Catholic institution a thorough knowledge of that faith is imparted and every possible care is taken to inculcate the grand moral and dogmatic principles which it professes.

Although the institution does not yet number fifty years, its record of Alumni is an enviable one. It would be impossible to enumerate all who have left its halls and attained success in the different walks of life. Besides Dr. Dowling, Bishop of Hamilton, Dr. Denis O'Connor, Bishop of London, and Mgr. E. J. Heenan, V.G., many others might be named such as Mgr. McEvay, the Chancellor of the Diocese of Hamilton; the late Mgr. Rooney; Dean Cassidy, Vicar-General McCann, Dean Harris and Dean Egan; the Rev. J. H. Conroy, Chancellor of Ogdensburg, N.Y.; Dean McMorrow, of Ogdensburg; the late Archdeacons Campbell and Rudkins; James J. Foy, Q.C., of Toronto; the late Dr. D. A. O'Sullivan, Q.C., well known as a Catholic writer; and Dr. Thomas O'Hagan.

HIGHER EDUCATION IN CANADA—EDITOR'S NOTES

The Western University. For various reasons the establishment of Trinity College did not completely satisfy the views of the Anglican Church in all parts of Upper Canada. In 1857 the western portion of the Province was erected into the Diocese of Huron, with its headquarters in London and the Reverend Dr. Cronyn as its first Bishop. The progress of settlement in the northern part of his district was then very rapid, and he found it difficult to receive an adequate supply of clergy. The remedy that suggested itself was the establishment of an independent theological college, and Bishop Cronyn early cherished the project of founding and endowing one. In the interest of the scheme a visit to England was made in 1861 by the Reverend Dr. Hellmuth, then Archdeacon of the Diocese, and the mission was so successful that steps were soon taken to provide a building, and begin the work of teaching. The latter was greatly facilitated by a donation of £500 sterling for the endowment of the Chair of Divinity, and by several other contributions of less value. In 1863 Huron College was incorporated by Act of Canadian Parliament. Bishop Cronyn was the principal petitioner, and the corporation was made up of himself and the members of the College Council, whom he was authorized in the first instance to appoint. Vacancies, as they occur in the Council, are filled up by the practice of co-optation, Archdeacon Hellmuth was the first Principal, and the first session was held in 1864.*

In 1865, by an Act of the Canadian Parliament, a second educational institution was incorporated in the same city, and to some extent under the same auspices, by the name of "The London Collegiate Institute." The chief promoter and sole proprietor was Archdeacon Hellmuth, but he had associated with him, amongst others, the present Bishop Sweatman of the Diocese of Toronto and Mr. Adam Crooks, afterwards Minister of Education for the Province of Ontario. The Institute was intended to be a residential school for the education of boys. In 1868, by an Act of the Ontario Legislature, its name was changed to "Hellmuth College," and the corporation was turned into a joint stock company. In the following year a similar College for young ladies was established by Dr. Hellmuth, equipped with the building proper, a chapel, and grounds containing forty acres of land. The educational work done in these institutions eventually led to an application to the Ontario Legislature for permission to establish "a College with university powers in connection with the Church of England," and this was granted by an Act passed in the Session of 1878. The corporate name selected for the institution was "The Western University of London, Ontario," and the corporation was declared to consist of: (1) a number of specified persons; (2) those who might be afterward appointed Chancellor or members of the Senate; and (3) all future graduates of the University. The chief governing body was to be a Senate, composed of the Bishop, the Principal of Huron College, the persons named specifically as members of the corporation or their successors, and ten senior graduates. The Senate was invested with the "management of and superintendence over the affairs, concerns, and property of the University," and with authority to make regulations respecting the "number and appointment of Professors and Lecturers in the different Faculties or departments of learning," and also the examinations for degrees and standing.

It was provided, however, that no religious tests should be imposed on any students except those in Divinity, and that the standard of qualification in secular learning should be as high as that maintained in the University of Toronto. Permission was given by the statute for the affiliation of Huron College to the University as its Faculty of Divinity, and for the acquisition by the University of the "control and management of Hellmuth College." In 1882 the original Statute of Incorporation was amended by an Act of the Ontario Legislature, which made the management of the University more distinctively Anglican by requiring that every member of the Senate should be a member of the Church of England. It also changed the name to "The Western University and College of London, Ontario," and enacted that "its teaching functions in the Faculty of Arts, or in Science, or Literature shall be exercised by such College as distinct from the University, but subject to the by-laws and regulations of the Senate of the University." Under this constitution work has been carried on for some time in the Arts department, but no full course has yet been taken by students. In 1882 there was established a Medical department which has enjoyed a continuous existence till the present time. In 1892 an Act was passed by the Ontario Legislature modifying the constitution of the University in certain ways, but leaving it to be determined by the Senate whether these changes should be adopted.

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*NOTE. For the facts connected with the Western University, the Quebec Seminary, the University of Regiopolis, and the Colleges of St. Mary, St. Francois Xavier and St. Joseph, the Editor is indebted to the able little volume upon the "Universities of Canada, Great Britain and the United States," by the Hon. G. W. Ross, LL.D., Ontario Minister of Education, published by Warwick Bros. & Rutter, Toronto, in 1896.

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The Seminary of Quebec. The Seminary established by Bishop Laval in 1663 as a training school and home for the secular priests was, and is still, called *Le Grand Seminaire de Quebec.* In 1668 he founded a minor Seminary, which has always borne the name of *Le Petit Seminaire de Quebec.* A third educational institution, established about the same time, was an industrial school, in which the children of the lower classes were taught agriculture and various mechanical arts, and which was attached to the Seminary. These institutions were liberally endowed by their founder out of his own estate, or with donations obtained for them by his potent influence. Louis XIV. had endowed the Quebec Bishopric with the revenues of three French abbeys. The Bishop also received at various times grants of land from the French Crown, and in 1680 he conveyed to the Seminary, by way of endowment, three seigneuries, of which the most important was Beaupré, a district stretching sixteen leagues along the shore of the St. Lawrence, and six back from the river. As these lands were free from the feudal burdens attaching to ordinary seigneuries, the property rapidly became valuable, all the more because the stream of immigration was directed toward it by the Government. During the century that elapsed between the establishment of the Seminary of Quebec and the Treaty of Paris, which in 1763 terminated the French *régime*, the work thus inaugurated was carried on without interruption. The institution continued its career of usefulness with no material change for well nigh another century, until in 1852 the educational edifice was crowned by the addition of the University of Laval, which was fittingly made a means of perpetuating the name of the illustrious founder of the original Seminary of instruction.

The University of Regiopolis. Bishop Macdonell's first academic institution was carried on for a time at St. Raphael's, but, when his ecclesiastical headquarters were transferred to Kingston, he transferred thither his educational work also. He gave a sufficient amount of land for a site for the proposed College, and in the Session of 1837 the Parliament of Upper Canada passed an Act incorporating a Board of Trustees under the name of "The College of Regiopolis," and empowering it to hold real property "in trust for the erection, use and support of a Roman Catholic Seminary." Of this Board the Bishop of Kingston was made an *ex-officio* member. The other Trustees designated by the statute were the Rev. Angus Macdonell, Bishop Gaulin, the Rev. John Cullen, of Ottawa, the Hon. John Elmsley, of Toronto, and Walter McCuniffe, of Kingston, provision being made for the filling up of vacancies by co-optation. The Board was empowered to make such regulations as might be necessary, not merely for "the due management of the land," but also for the administration of the Roman Catholic Seminary to be erected thereon.

In the Session of 1845 the Parliament of Canada passed an Act to enable the heirs of Bishop Macdonell to convey to the College of Regiopolis an additional portion of the real property devised by him to them, and to enable the College to hold other lands than those conveyed to it under his will or belonging to his estate. Regiopolis College, like Victoria College and Queen's College, found it difficult to carry on educational work with its slender revenue and repeated applications were made to Parliament for assistance. Petitions were sent in during the Sessions of 1843-50, and in 1846, in answer to Lord Cathcart's letter asking for an opinion respecting King's College, Vicar-General Macdonell suggested that the Jesuits' estates in Lower Canada might be utilized as a source of relief. The Parliament of Canada, in the Session of 1866, at the request of the College authorities, passed an Act conferring University powers on Regiopolis and making some other changes in its constitution. The corporation, under that statute, consisted of the Roman Catholic Bishop of Kingston, the Principal and Professors of the College of Regiopolis, and the Trustees, and was entitled "The University of Regiopolis." The powers of the Senate, as to conducting examinations and conferring degrees, were very similar to those of the University of Toronto under the Act of 1853, and the standard prescribed was that which obtained in the University of London, England. Under this constitution the University carried on its work till the withdrawal of its annual grant by the Ontario Legislature in 1869, after which it succumbed to various financial difficulties.

St. Mary's College, Montreal. The "Society of Jesus" was organized in 1540 by Ignatius de Loyola, a Spanish nobleman, who had spent his early life as a soldier. Within a century of its foundation it had spread its ramifications over a large part of Europe, and had sent missionaries into many other lands. The mission of the Acadians was established in 1611, and in 1625 the work was begun in Canada. For some years the Jesuits divided their time between ministering to the spiritual wants of the French settlers and preaching the Gospel to the Indians; but in 1635, true to the consistent policy of their Order, they undertook the two-fold task of training their own missionaries, and of giving such French youth as desired it a general education. Their College at Quebec was enlarged and improved from time to time as the attendance increased, until, after nearly a century and a half, their work was discontinued as the result of the Papal Brief by which Clement XIV., in 1773, decreed the suppression of the Order. The building was occupied by members of the Society until the death of the last survivor in 1800, and was then used by the British Government as a military barracks until 1879, when it was condemned as unsafe and allowed to go to ruin. The Jesuits had before 1773 acquired much valuable property in Montreal, but had never engaged there in the work of education. The last survivor in that city died in 1791, after which the property was regarded as escheated to the Crown. By a Brief of Pius VII. the Order was revived in 1814. Work in Canada was not resumed for some years, but, in 1842, at the instance of the late Archbishop Bourget, several Jesuit Fathers took up their abode in Montreal, and in 1848 they commenced giving instruction in temporary quarters pending the erection of a College building.

The present Jesuit College building was begun in 1847, but was not ready for occupation till 1851. Owing to the fact that provision was made for teaching English the attendance rapidly increased. A very thorough course of instruction, one section "classical" and one "commercial", has been provided, while another division is made between preparatory and advanced work. The institution was incorporated in 1852 by an Act of the Canadian Parliament, but, unlike the Quebec Seminary, the Jesuits did not thereby acquire university powers. The Bishop of Montreal was one of the petitioners for the Act, and he is *ex-officio* a member of the corporation, which included the Rector, the bursar, and other officers. The corporation is authorized to make regulations for the management of the affairs of the College, subject to the provisions that the revenue must be applied: (1) to the maintenance of the institution; (2) to the construction and repair of buildings for its use; and, (3) to the "advancement of education by the instruction of youth." The Act requires the authorities to report annually to Parliament. In 1889 St. Mary's College received, by a Brief of His Holiness Pope Leo XIII., the privilege of "conferring the degrees of Laval University." The question of the disposition of the estates owned by the Jesuit Order before its suppression in 1773 was finally settled by an Act of the Quebec

Legislature in 1888. The estates themselves were by this settlement left in the possession of the Province, which agreed to pay for a "full, complete, and perpetual cession" of them the sum of four hundred thousand dollars. A very large number of students are now trained at the College for the Church and it consequently exercises a wide influence.

St. Francois Xavier's College. This College was founded at Antigonish, N.S., in 1854, by the Right Rev. Colin F. McKinnon, D.D., Bishop of Arichat, for the higher education of students aspiring to the priesthood and to the learned professions. Under the peculiar secondary school system of Nova Scotia, the College was affiliated with the Antigonish County Academy, and in this way became instrumental in furnishing a valuable non-professional training to many of the teachers of the public schools. Its position, in fact, was analogous to that of the Windsor and Horton Academies. Like them, it was Denominational in its management, but was aided in its maintenance by a Provincial subsidy. In 1866 an Act was passed by the Nova Scotia Legislature, declaring that "St. Francois Xavier's College shall be held and taken to be a university, with all the usual privileges of such an institution," including the right to confer on its students the degrees of "Bachelor, Master, and Doctor in the several Arts and Faculties," according to the regulations prescribed by the College authorities. In 1882 the institution was incorporated by another Act of the Legislature, under the name of "The Governors of St. Francois Xavier's College, Antigonish." The Roman Catholic Bishop, two other clergymen and two laymen constitute the Board; the Bishop is a member *ex-officio*, and the other four are Governors for life, unless they resign, remove permanently from the Province, or withdraw from the communion of the Roman Catholic Church. Vacancies are filled up by co-optation, subject to the approval of the Bishop, and with the same proviso the Governors are authorized to make regulations for the business administration and academical management of the institution. By them all members of the teaching staff are appointed, their duties defined, and their remuneration fixed. This Act of 1882 expressly continues the University status granted to the College by the Act of 1866.

Sainte Anne's College. This institution was established in Digby County, Nova Scotia, in 1890, at the instance of Archbishop O'Brien, who invited the co-operation of the Congregation of the Eudist Fathers for the purpose. In 1892, by an Act of the Legislature of Nova Scotia, it was incorporated under the name of "The Directors of Sainte Anne's College, Church Point," the first Directors being five members of the Eudist Congregation, who were authorized to fill vacancies by co-optation, and to increase their number in the same way. All Directors hold their places only so long as they remain in the communion of the Roman Catholic Church. The Directors are empowered to elect a President and to appoint members of the teaching staff, and other officers. As a corporation they have full control of the College property, and as a University they are authorized to confer degrees and prescribe the conditions on which they may be obtained in the "several Arts and Faculties." Sainte Anne's College, for purposes of secondary educational work, is affiliated with the Clare County Academy, but it has not yet begun to confer degrees.

St. Joseph's College. Prior to Confederation the Acadian French manifested but little interest in higher education, or indeed in education of any kind. Not many of them were cultured in either the academical or the professional sense. They had few French journals, French schools or French teachers, and they were in consequence greatly behind other sections of the population, even the Canadian French, in political influence. A great change for the better has in a generation come over the French people of the Maritime Provinces. They now enjoy educational opportunities of a kind entirely unknown a few years ago, and they seem disposed to take full advantage of them. Besides schools doing primary and secondary work, they have now several of a more advanced character.

The College of St. Joseph was founded at Memramcook, N.B., in 1864 by the late Very Rev. Camille Lefebvre, a priest of the Congregation of the Holy Cross. This is a Roman Catholic religious society devoted to educational and missionary work, and the College is still conducted by the Fathers of the Congregation. 18[illegible] Four years after its establishment it was incorporated by Act of the New Brunswick Legislature under the title of "The College of St. Joseph." The members of the corporation and of the Board of Governors specified in the statute were the Roman Catholic Bishop of the Diocese, certain Roman Catholic missionaries and a few laymen. The Governors were invested with authority to appoint and remove the President, Professors, Tutors and other officers, to prescribe their various duties, and to fix their remuneration. The President and Professors composed the Faculty, and the Faculty and Governors were united to form the College Board whose duty it was to prescribe "requisites for matriculation and courses of study for under-graduates, and to regulate all other matters relating directly to the department of education." It was provided in the statute of incorporation that whenever the collegiate staff should include a President and two Professors, and the attendance of regularly matriculated students should reach ten, the College should become a university with power to "confer upon properly qualified persons the degree of Bachelor, Master, or Doctor, in the several Arts and Faculties in the manner and on the conditions which may be ordered by the College Board."

In 1894 a new Act of incorporation was obtained from the New Brunswick Legislature. The only members of the corporation under this constitution are seven members of the religious Order under whose auspices the institution has been carried on since its foundation—the Fathers of the Holy Cross—and these seven corporators are also the only members of the Board of Governors. The name of the institution is changed to "St. Joseph's College," and its University powers are continued, under the control of the College Board, as before. The Board of Governors is empowered to elect among its own members the President and the other officers of the College, and also to change its own *personnel* by the exercise of co-optation, the choice of new members being limited to those who belong to the Order of the Holy Cross. All the acts done and degrees conferred by the authorities of the College of St. Joseph are by this statute placed on a par, as to legality, with acts done and degrees conferred by the authorities of the new St. Joseph's College, and all the property, claims, and franchises of the former are transferred absolutely to the latter.

The object of St. Joseph's College, as an educational institution, is sufficiently explained in its announcement. Special attention is given to moral and religious training, but a varied Arts course is prescribed for those who desire to take any one of the three degrees, Bachelor of Science, Bachelor of Literature, or Bachelor of Arts. The manner of testing candidates for degrees is sufficiently peculiar to merit special attention. The subjects of the course are divided into two groups as follows: (1) Latin, Greek, English, History and Geography; and (2) Philosophy, Mathematics, and the Sciences. The degree of Bachelor of Literature is conferred on a candidate who passes a "successful" examination in the first group and a "partially successful" one in the second. The degree of Bachelor of Science is conferred on a candidate who is successful in the second group and partially successful in the first. The degree of Bachelor of Arts is conferred on a candidate who is successful in each group. To be "successful" the candidate must secure two-thirds of the maximum for each subject; to be "partially successful" he must secure one-half of the maximum for a group and one-fourth for each subject.

Trinity College School, Port Hope. This School was first established in the village of Weston, near Toronto, and was opened on the first of May, 1865, under the Head-Mastership of the late Rev. C. H. Badgley, M.A. During the summer of 1868 the School was removed to Port Hope, and in January, 1872, the first portion of the permanent buildings was completed and occupied. The School premises now consist of over twenty acres of land, affording ample space for large cricket, tennis and foot-ball grounds and skating-rink, situated on high land outside the town of Port Hope, and commanding beautiful views of Lake Ontario and the surrounding country.

In 1895 new buildings were erected, and were thus described in the Toronto *Globe* of July 2nd, 1896: "The new buildings are both extremely imposing and handsome externally, while within they are wonderfully substantial and commodious, as well as perfectly laid out and planned so as to suit the purposes for which they were intended. In re-building it was found necessary to pull down all that remained of the old School with the exception of the tower—new and deeper foundations even being necessary to bear the weight of the massive structure to be erected upon them. The building is four stories in height, the south front being about 300 feet, and the west over 100 feet in length. At the eastern end is the beautiful chapel, more lofty and stately in appearance than its predecessor, and under it is the dining hall, the windows of which on each side are well above the ground. Under the whole length and width of the building are tunnels, ten feet wide and eight feet high, in which are all the ventilating, heating, waterworks and sewerage pipes, so that in case of anything needing repair or alteration it can be done expeditiously."

Trinity College School, Port Hope.

The cost of the building was $90,000, and its architects were Messrs. Darling, Sproatt & Pearson of Toronto.

A very handsome and appropriate addition to the "speech-room" has lately been made by the Old Boys' Association, and consists of a series of oak panels upon which, in letters of gold, are recorded the names of the Head Boys of the School, the Bronze Medallists, and those who have obtained Honours and Scholarships at Trinity University and elsewhere. The Infirmary, a comfortable two-storeyed brick-building, is situated about a quarter of a mile from the School premises. It may be added that Trinity College School was, by an Act of the Legislature of the Province of Ontario, passed during the Session of 1871-72, constituted a corporate body consisting of the Lord Bishop of Toronto, the Chancellor, the Provost, and the Professors in Arts of the University of Trinity College, the Head Master of the School, and such other persons as might from time to time be appointed by the Governing Body. The Head Masters have been as follows:

The Rev. C. H. Badgley, M.A., 1865-70.
" C. J. S. Bethune, M.A., D.C.L., 1870-91.
" A. Lloyd, M.A., 1891-93.
" C. J. S. Bethune, D.C.L., 1893.

The Toronto Church School was established on the plan of the English Public Schools for the purpose of giving, in connection with all the usual branches of a sound literary education, systematic daily instruction in religion and morals. After roll-call each morning the School is opened at nine o'clock in the School Chapel with a short service taken from the Book of Common Prayer; then follows instruction in the Bible or Church Catechism, after which the routine class work of the day is proceeded with, and at 3.30 p.m. the School is closed with prayer. It was first established in the beginning of 1888 to cover a want much felt by parents residing in Toronto who did not wish to send their boys away from home, and who wanted a somewhat different education from what was given in the ordinary Public and High Schools of the country.

Boys are received into the School from the age of eight, provided they can pass the entrance examination in reading, writing and the four simple rules of arithmetic. For older boys a suitable entrance examination is held, the result of which decides in what forms they will be placed. All newcomers are required to bring a certificate of good moral character from the Head Master of the school last attended. The School is divided into six forms, which may, however, be subdivided, as it is the aim ever held in view that no class shall be so large that the Master is unable to have a personal knowledge of each boy, his work and needs. Boys are prepared for the Matriculation Examination of the Universities, and the Entrance Examinations at the Law and Medical Schools, the Royal Military College, etc. The regular curriculum embraces instruction in the Holy Scriptures, Church Catechism and History, Classics, Mathematics, French, German, and the usual English subjects, including Literature and Composition, History and Geography (ancient and modern), Natural Science and Drawing.

The subjects taught in the first form are: Scripture, Catechism, Reading, Writing, Spelling, Dictation, Grammar, English and Canadian History, Geography, Drawing, Arithmetic and Latin. New subjects are added gradually so that the boys shall not be unduly burdened, thus:

French is begun in the Second Form.

Algebra and either Greek or German in the Third Form.

Geometry and Church History in the Fourth Form.

Ancient History and Physics in the Fifth Form.

Chemistry and Trigonometry in the Sixth Form.

The President of the School Council (1898) is the Lord Bishop of Toronto, the Vice-Presidents are the Rev. Dr. Langtry and the Rev. Canon Sweeny, and the members of its Committee are E. Douglas Armour, Q.C., W. G. P. Cassels, Q.C., George S. Holmstead, E. M. Chadwick, H. C. Hammond and W. H. Lockhart Gordon. The Rev. T. L. Aborn, B.A., B.SC., B.D., is Head Master.

Albert College, Belleville. This institution, founded in 1854, was the product of the zeal and wise policy of the Methodism of an early day and grew out of the conviction that schools for the Christian education of the youth of the Church should be maintained and cherished by the Church. The location is exceedingly favourable—the City of Belleville being one of the most important and enterprising towns between Toronto and Montreal. It has a population of about 10,000 and is situated on the historic Bay of Quinte, in the direct line of the Grand Trunk Railway. Its advantages as a location for a seat of learning had long been noticed before steps were taken for forming one in its vicinity. When the prosperity of Canada began to make the muliplication of facilities for higher education a necessity, the General Conference of the Methodist Episcopal Church, in 1854, adopted a scheme—initiated in the Bay of Quinte Conference in the preceding year—for the erection and maintenance of an Educational institution in Belleville, "designed to teach a system of classical, scientific and commercial instruction, free from sectarian tenets and religious tests, while its moral government is based on religious principles as revealed in the Holy Scriptures." Having been chartered by Parliament in 1857 as the "Belleville Seminary," it was opened in July of the same year and entered upon its work under very favourable auspices, with a superior staff of instructors and a large number of students. In the year 1866, by Act of Parliament, the name was changed to "Albert College" and a Senate created with ample powers. By the terms of the Union of the Methodist Churches of Canada, Albert College was retained in Belleville and adopted by the General Conference of the united Church as a Church School. The charter was amended and the College was affiliated to Victoria University, Cobourg. The Victoria University Act of 1884 divested Albert College of its degree-conferring power, but continued it as an incorporated institution under a Board appointed by the General Conference of the united Methodist Church. As now constituted it has an ample teaching staff for imparting instruction in the advanced branches of a liberal education and a Senate with full power to examine and grant Prizes, Scholarships, Medals, Honour Certificates and Diplomas in Music, Fine Arts, Commercial Science, Collegiate Courses, etc.

The "Massey Hall" building was commenced in June, 1895, and was opened in January of 1896. It is erected on the west side of the Residence, and the two are connected by means of a covered passage-way thirty-four feet long. The extreme length of the new building proper is 94 feet, and the extreme width through the hall 75 feet. On the second floor the chapel is located, and two large class-rooms which can be opened into the chapel by means of folding doors. The latter will accommodate over 500 persons. It has large Gothic windows and is in every way adapted for the purpose for which it was erected. The front elevation of the building presents an imposing appearance, with massive tower and turrets and a spacious entrance to its vestibule. The Residence is a large, substantial and convenient building of brick and cut stone, with a total length of 230 feet, including wings. It was erected originally for College purposes, and is located in a quiet and healthy part of the city. During the summer of 1888 it underwent a thorough system of repair, a fifth storey with new roof was added, a new steam-heating apparatus was placed throughout the whole building, and the older portions were thoroughly renovated. The Gymnasium was completed in January of 1896. It is 60x32 feet, two stories, with gallery, and is composed of brick and Trenton limestone. The courses of study in the College are as follows:

1. Collegiate Course.

Embodies elective Undergraduate studies.

2. Junior and Senior Matriculation.

In Arts, Civil Engineering, Law, Medicine and Theology.

3. Teachers' Course.

To prepare for Teachers' Examinations.

4. Preliminary Course.

As prescribed by the General Conference of the Methodist Church.

5. Business College Courses.

Comprise Theoretical and Practical Bookkeeping, Practical English, Shorthand and Typewriting.

6. Musical Courses in Musical Academy.

Comprise Pianoforte course, Organ course, Post-graduate course and Voice Culture.

7. Course in Fine Arts.

Embraces Painting, Drawing, etc.

8. Course in Elocution.

9. Alexandra Ladies' College Courses.

Upper Canada College, Toronto. This historic institution—the Eton of Canada—has a long and interesting record. It has been dealt with at length in a volume published in 1893, compiled and edited by Mr. G. Mercer Adam and Mr. George Dickson, M.A. The following facts afford a brief summary of the subject and are taken partly from the work mentioned and partly from a useful article written by Mr. W. Allan Neilson, M.A., and published in the *Canadian Magazine* of August, 1893.

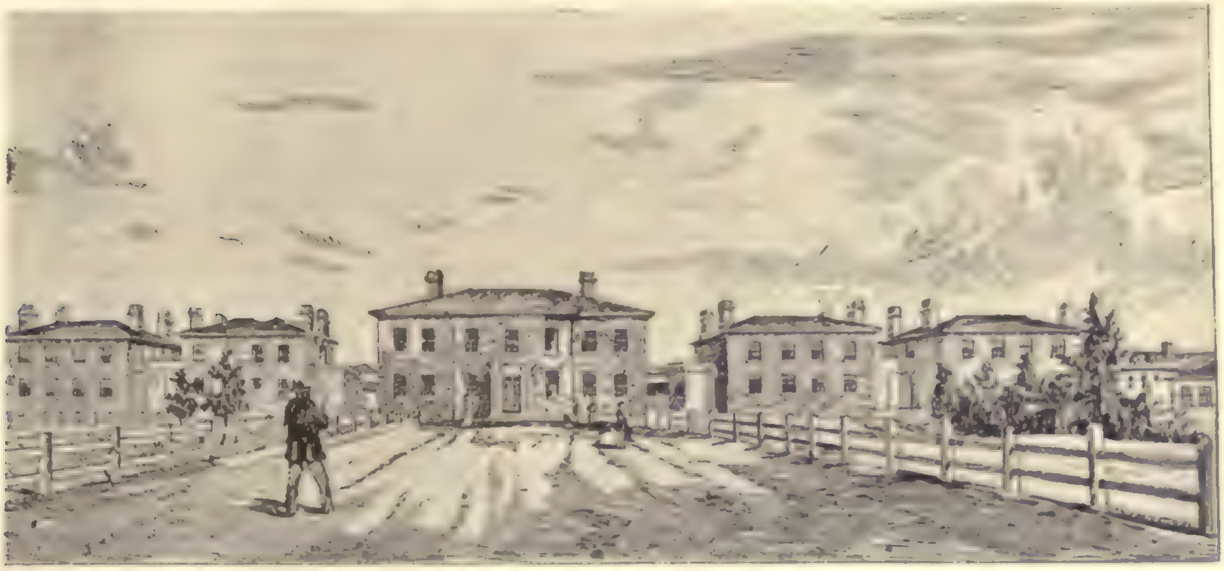
The story of Upper Canada College is so closely bound up with the annals of the Province whose old name it bears that it is necessary to go back to the very beginning of things to find the germ from which the present growth has sprung. After the Constitutional Act of 1791 was passed, bringing into existence the Province of Upper Canada, the first Parliament met at Newark, now Niagara. This Parliament passed a resolution for the founding of a Grammar School in each of the districts into which the Province was then divided, but it was not till 1807 that anything was done in the York district to make the Grammar School more than a name.

In that year the Rev. Dr. George O'Kill Stuart opened the Home District Grammar School, in a small building attached to his house, on the corner of King and George Streets. This School obtained recognition and a money grant from the Provincial Government; and though only a small, rude building of one room, about twenty-five feet by fifty, we realize that its importance is not to be overlooked when we read that it afforded the early training of men whose names are so identified with the progress of the Province as those of William Cawthra, Alexander Chewett, Charles and George Boulton, George and William Jarvis and John Ridout. In 1813 Dr. Stuart resigned his charge and went to Kingston, as Archdeacon of that Diocese. He was succeeded in the District School by the Rev. Dr. Strachan, who, before coming to York, had been at the head of the Grammar School in Cornwall—the oldest School in the Province—and whose reputation he did much to create. Through his energy and originality, he not only put new life into the School over which he had come to preside, but formed a distinct acquisition to the community at York.

After Mr. Stuart left, the School was removed to a building near the corner of King and Yonge Streets, and it was held there till a new building was erected, about 1816, in the centre of the lot lying immediately north of St. James' Cathedral. This building, usually known as the "Old Blue School," derived its name from the slate blue colour with which it was painted. It was a two-story frame building, containing one large plain school-room on the ground floor, about sixty feet by forty, and a large hall upstairs used for lectures and the like. The vigour of Dr. Strachan's personality, and the enlightened nature of his ideas on the objects and methods of education, made his term of office in this "Old Blue School" much more important in the early history of the Province than the modest pretensions of the building itself would lead one to expect. He resigned his connection with the institution in 1823, when he was appointed General Superintendent of Education in Upper Canada and was succeeded by the Rev. Samuel Armour, M.A., of Glasgow University, and he in turn by Rev. Dr. Thomas Phillips, of Queen's College, Cambridge.

Meantime, however, a new Governor had arrived in Upper Canada and one who was to bring about great changes in educational affairs. Sir John Colborne, one of the heroes of Corunna, had been, before coming to Canada, Governor of the Island of Guernsey, and in that capacity had shown great energy and enthusiasm in the resuscitation of Elizabeth College there, an old foundation of the Virgin Queen's, which had fallen into decay. The educational zeal which had distinguished him at home was maintained here, and at his request the Provincial Parliament resolved on a scheme for the establishment of a college and a university. The Governor himself produced a scheme for the new college, and wrote to Dr. Jones, Vice-Chancellor of the University of Oxford, and requested him, along with a master at Eton and a master at Elizabeth College, to select a Principal and three other masters for the institution he was about to found. Plans for the school building and the masters' houses were drawn up, tenders advertised for, and the work got under way. The site chosen was what was then known as Russell Square, now as the Old Upper Canada College block, and building operations were begun there in the end of the summer of 1829. During the same autumn the masters from England arrived. These were the Principal, the Rev. Dr. Harris, late Fellow of Clare Hall, Cambridge; first Classical Master, the Rev. Charles Matthews, M.A., of Pembroke Hall, Cambridge; second Classical Master, the Rev. W. Boulton, B.A., of Queen's College, Cambridge; Mathematical Master, the Rev. Charles Dade, M.A., Fellow of Caius College, Cambridge. The other members of the staff were the Vice-Principal, Rev. T. Phillips, D.D., who had been head of the "Old Blue School"; Mr. J. P. de la Haye, French Master; Mr. G. A. Barber and Mr. J. Padfield, who taught English, Writing and Arithmetic, and Mr. Drury, an artist of considerable ability, who acted as drawing master. The Principal was to receive a salary of £600, and the first three masters £300 each, with the privilege of taking boarders.

When these gentlemen arrived, the new building was not yet ready, so the old District School building was repaired and divided into several rooms, to serve until the College buildings were finished. Thus, in the Old Blue School itself, Upper Canada College was first opened and, when the School was removed to its own buildings on Russell Square, the furniture and part of the fittings went with it and part of this furniture is still preserved as a precious relic in the present buildings in Deer Park. These facts prove, beyond dispute, the right of Upper Canada College to consider itself the lineal descendant of the original Home District Grammar School of York, and the representative of the earliest educational institutions in the City of Toronto. The Parliament of Upper Canada had set aside, for the endowment of the University and four Colleges which it proposed to found, 500,000 acres of land, half of which was to belong to the University, and one-fourth of the remainder to each of the Colleges. The other three Colleges never came into existence, and their grants lapsed back into the Crown Lands; and, though 66,000 acres were set aside for Upper Canada College, this was for some time unproductive and sums of money, amounting in all to £30,000, were borrowed from the funds of King's College to defray the working expenses. To repay this indebtedness 18,000 acres of Upper Canada College land were made over to King's College, and the Legislature declared the former free of debt. Orders were at the same time given to sell the remainder of the lands to provide funds for the benefit of the College.


Upper Canada College in 1829.

King's College, the institution with which Upper Canada College had these dealings, was as yet, however, merely a name, and did not come into existence for more than ten years after the opening of the latter. During that time the functions of the proposed University were in part fulfilled by the minor College, as Sir John Colborne sometimes called the institution which he had established, to distinguish it from King's College, the University which was to follow. In its seventh form Philosophy, Higher Mathematics, Hebrew, New Testament Greek, and other University subjects were actually taught. When King's College was at last founded, Dr. McCaul, who had succeeded Dr. Harris as Principal of Upper Canada College in 1838, became first President of the University, and the upper sixth and seventh forms of the School formed the nucleus of the University. During the early years of the existence of the College the agitation which culminated in the Rebellion of 1837 was going on, and the Reformers, who were fighting against the "Family Compact," were not very well disposed towards the institution where many of the sons of their opponents were being educated. The feeling seems to have been mutual, for in 1837 the College boys are recorded as having marched to the Government House and offered their services in putting down the rebellion. Governor Sir F. Bond Head courteously declined, as there was no scarcity of adult volunteers, and, having been treated to cake and wine by Lady Head, the boys returned to their books with the sense of having done their duty by their country. After the rebellion, and the reforms which followed it, the College ceased to be in any sense a party institution, and it is now again, what it was intended to be at first, a national institution for the training of boys who may become leaders in the varied departments of public life.

How peculiarly Upper Canada College has fulfilled this function of training up leaders may be realized by a glance at a few of the names of her Alumni. They abound in every sphere of life. In the Army, in 1893, there were several Generals; in the Dominion House of Commons there were eight old College boys; in the Senate there were four, while in the Provincial Legislatures the School was proportionally represented. In the legal profession the College at that time claimed six Chief Justices and fourteen other Judges, over fifty Queen's Counsel and more than one hundred barristers and attorneys then in practice. In the academic world, it could point to over thirty former pupils holding Professorial Chairs, while the President of Toronto University was a former Head Boy. With such a record Upper Canada College claims, with some justice, to be an institution for the training of leaders. But the significance of such a record is not confined to the past alone; it is immensely important for the present. In a new country like Canada men are apt to slight tradition, but there are few influences in connection with a school more inspiring than the tradition of a noble past. The fact of having once done a noble deed, it has been well said, forms a reason for being always noble, and the impulse to live up to a moral tradition makes itself felt in boyhood as strongly as at any period. Thus, the past history of Upper Canada College is not merely something to look back upon; it is an active force, giving hope and promise for the future. Dr. McCaul was succeeded in 1843 by Mr. Frederick W. Barron, M.A. Then in succession came the Rev. William Stennett, D.D. (1856-61); Mr. G. R. R. Cockburn, M.A. (1861-81); Mr. John Milne Buchan, M.A. (1881-85). Mr. Buchan died in the last named year when Mr. George Dickson, M.A., was appointed. He held the post until 1896, when Mr. George R. Parkin, M.A., LL.D., became Principal. In the following year Dr. Parkin was made a C.M.G. by Her Majesty the Queen in recognition of his previous services to Imperial unity.

In 1867, the accommodation having been found too limited, additions were made to the buildings of 1829, which greatly improved them, both in appearance and convenience. The College, however, again outgrew its habitation, and in 1887 the Legislature decided to choose a site at some distance from the centre of the city, and rebuild there. Accordingly, with the money endowments of the School, a large piece of land was bought in Deer Park, and a splendid structure erected there. This was opened in September, 1891. The new building is a large, red brick structure, with a foundation of brown, Credit Valley stone. Entering by the massive, central doorway, there are seen two main corridors leading off to the left and right from the entrance hall. To the right are the reception room, the library and the dining hall; to the left on the ground floor and first floor, the class-rooms, cheerful, well-lighted apartments, with a desk for each pupil. On the first floor, immediately above the entrance and under the tower, is the great assembly hall, where the school meets for prayers every morning. The walls are decorated with a magnificent portrait of the founder, Sir John Colborne (Lord Seaton), portraits of former Principals, and massive walnut boards, with the names of Head Boys and former pupils who have achieved scholastic distinction. The upper part of the building is occupied with the rooms of the pupils (each furnished for one or two boys), and the rooms of the resident masters. Six of the staff, besides the Principal and Dean, reside in the boarding house, each having charge of a "house" or "flat," with twenty or thirty boys under his immediate supervision. In the basement are well fitted laboratories in connection with the amphitheatre, which is used for a Science lecture-room.

The College is lighted by electricity and heated by steam from the engine-room in the central basement. Behind the building there is a large skating rink, and a gymnasium, eighty feet by forty feet, a reading-room, and a swimming bath. The grounds, which cover about thirty acres, are laid out for cricket, football, and tennis, with a quarter of a mile race-track. Thus, very considerable attention is paid to the occupation of the boys' time outside of school hours, and to their physical development. At the beginning of the session each boy is measured, weighed, and examined by the College doctor, with a view to directing the physical exercise to be taken by him. In the lower forms physical drill has a regular place in the School time-table. The principal games of the School are, in the autumn term, football; in the winter term, hocky; in the summer term, cricket and tennis. A College magazine, a rifle company and a camera club, all of them flourishing, suggest some of the other means of recreation in vogue among the students.

The teaching staff of the College consists of three classical masters, three mathematical masters, two modern language masters, two English masters, two commercial masters, a science master, a drawing master, two music masters and the physical instructor. The old classical course, which has characterized the School from the beginning, is still maintained, but the student has the option of a modern or scientific course, or a commercial course. The honour lists of the University in recent years have given evidence that in scholarship, at least, Upper Canada College shows no sign of falling below the standard which it attained for so many years. In many cases circumstances make it necessary for parents to send their children from home to be educated, and the Legislature has only done its duty in providing for such cases. But necessity is not the only reason to be urged for the maintenance of the residential School. An able writer in an American magazine has said of such schools in England that:

"There is reason to believe that the rich Englishman finds for his children in the great public schools the best antidote for the enervating influence of wealth. These schools have long been, and are, the real salvation of the upper class of English society. Here, a boy drops rank, wealth, luxury for eight or ten years, and for the greater part of these years lives among his equals in an atmosphere of steady discipline which compels a simple and hardy life, and in a community where the prizes and the applauses are divided about equally between mental energy and physical vigour. Here, respect and obedience become habitual to him, he learns to regard the rights of others and to defend his own, to stand upon his feet in the most democratic of all societies—a public residential school. Above all, he escapes the mental and moral suffocation from which it is well-nigh impossible to guard boys in rich and luxurious homes."

The Rev. John McCaul, D.D., LL.D., was born in 1807, in Dublin, and distinguished himself as a student at Trinity College. His brother became an eminent Oriental scholar, and filled the Chair of Hebrew and Oriental Languages in King's College, London. Dr. McCaul took the classical gold medal of Trinity College and afterwards became classical tutor and examiner. In 1824 he became a Scholar of the University, taking his B.A. in 1825, his M.A. in 1829, and his LL.D. in 1835. In November, 1838, he received the appointment of Principal of Upper Canada College from the authorities in England, and entered upon his duties in January, 1839. In 1842 he was appointed Vice-President of King's College, Toronto, and Professor of Classics, Rhetoric and Belles Lettres. In 1849 he became President of University College and Vice-Chancellor of the University of Toronto. The first President of King's College was the late Bishop Strachan, whom Dr. McCaul thus succeeded in the re-modelled institution.

The subsequent history of the University of Toronto is really largely a record of the life of Dr. McCaul, who used during his long connection with the institution all the great talents and energy of which he was possessed for the advancement of its best interests. He was a man who possessed oratorical powers in a high degree and was essentially classical in his mode of speaking. In lecturing he adopted an easy and interesting style, and often interspersed anecdotes and familiar illustrations to make clear his meaning. He was an accomplished musician and composer as well as a vocalist. An anthem composed by him on the following verses of the 41st Psalm attained great popularity:

"Blessed is he that considereth the poor and needy, the Lord shall deliver him in time of trouble. The Lord preserve him and keep him alive that he may be blessed upon earth; and deliver not Thou him into the will of his enemies. The Lord comfort him when he lieth sick upon his bed; make Thou all his bed in his sickness."

Dr. McCaul was much relied upon to preside on important public occasions, and to arrange programmes for functions and festivals, and these duties he performed with remarkable success. He was always a fervent champion of University rights, and a powerful pamphlet which he published was largely instrumental in preventing disendowment at the time when that measure was proposed. Among the students of the University, Dr. McCaul was exceedingly popular and was as considerate to the trembling "freshman" who came into his presence for the first time as to his most accomplished pupil. As a classical author he was well known both in Canada and in Great Britain. The following is a list of his published works: "Remarks, Explanatory and Illustrated, on the Terentian Metres, with a Sketch of the History, etc., of Ancient Comedy," Dublin, 1828; "The Metres of the Greek Tragedies Explained and Illustrated," Dublin, 1828; "Dionysius Longinus on the Sublime, with English notes," Dublin, 1829; "Selections from Lucian, with English notes," Dublin, 1829; "Horatii Flacci Satinre et Epistolæ, Textum recognovit, intisque cum alionum tum suis instruxit," Dublin, 1833; "The First Book of the Histories of Thucydides, etc., with explanatory and critical Notes," Dublin, 1834; "Remarks in the Course of Classical Study"; "Scansion of the Hecuba and Medea of Euripides," Dublin, 1836; "The Metres of the Odes of Horace explained," Dublin, 1838; "Love to God and our Neighbour," a sermon, Toronto, 1840; "Britanno-Roman Inscriptions with critical Notes," Toronto and London, 1863.

Dr. McCaul's edition of the Satires and Epistles of Horace in one volume is a very useful book, which has been extensively used by subsequent Editors. It contains much of the information scattered through a number of other books with some very happy translations. On Latin inscriptions Dr. McCaul was considered one of the best authorities, and his method of translation was exceedingly good. His Convocational addresses were marked by eloquence, grace and dignity, and on one famous occasion, when the memorial window to the men of the University Company of the Queen's Own who had fallen at Ridgeway was being unveiled, he made a most impressive oration. A distinction which gave him peculiar gratification at the time was a membership in the Royal Irish Academy, one of the first literary and scientific institutions in the world. In addition to his other literary labours, Dr. McCaul edited *The Maple Leaf*, an annual Canadian publication, and contributed largely to *The Anglo-American Magazine*, published in Toronto from 1852 to 1855, as well as to *The Canadian Journal*, a monthly publication. He was President of the Canadian Institute from 1862 to 1864 and was President of the Toronto Philharmonic Society at its original inception and subsequent revival. At the time of his death in April, 1887, the *Toronto Mail* referred to his life and work in the following terms:

"There are few names more illustrious in Canadian history than that of the late learned President of University College. Coming to this country nearly fifty years ago, at a time when the entire population of Upper Canada but little exceeded the population of the City of Toronto to-day, he has witnessed the growth of this Province from the condition of a comparatively insignificant colony to the position of an important commonwealth. And, while those in the political field have busied themselves in developing the material and industrial resources of the country, the subject of this notice occupied himself with unrivalled brilliancy and unexampled success in the not less important mission of promoting and advancing the interests of mental culture. So intimately is his name associated with the cause of education amongst us, that a biography of the Reverend Dr. McCaul would to a very large extent be an epitome of the history of University training in Ontario. For over forty years he devoted talents and acquirements of the highest order to laying the foundations of University education on a broad and permanent basis. He never failed to point out to his students and to the public that the value of a University degree depended entirely on the standard required to obtain it; and though, in a young country, the temptation was great to attract numbers to his class-rooms by offering the inducement of cheap degrees, he steadfastly purposed in his heart to make the degree of a graduate in Toronto University equal to a degree obtained in any of the older Universities in Europe, and he firmly resisted every attempt made to lower the standard in his own department, and so far as he could in all the departments, of the University course. Of his success as a teacher it is hardly necessary to speak. It is too well known to require any encomium from us."

The Rev. Donald Harvey MacVicar, D.D., L.L.D., was born at Campbelltown, Argyllshire, Scotland, in 1831. Early in life he came to Canada with his parents, who settled in Kent County, Ontario. His education consisted of schooling by a private tutor who prepared him for the Toronto Academy, from which he passed to the University and then to Knox College in the autumn of 1855. He was a brilliant student and early in the course of his studies gave promise of future eminence. In 1859 he graduated and was licensed to preach the Gospel by the Presbytery of Toronto, after being engaged in mission work in Collingwood during the previous year. Calls from vacant congregations—Collingwood, Erin, Brantford, Toronto—came to him, but were refused, and he accepted one from Knox Church, Guelph. His pastorate there only lasted one year, when he accepted a call to be the successor of Dr. Donald Fraser, as minister of Coté Street Free Church, Montreal, when Dr. Fraser left to take charge of the Marylebone Presbyterian Church, London.

In this pastorate Mr. MacVicar continued for nearly eight years, until in 1668 he was appointed by the Assembly as Professor of Divinity in the Presbyterian College, Montreal, which at that time possessed few students, no money, and no building. It was a College only in charter, but he took hold of the work in all earnestness and faith. During four years he was the only Professor; and a room in the basement of Erskine Church—traditionally known to the present generation of students as "the cellar"—was the only academy. Now, the stately and commodious pile of buildings which adorn the mountain slope adjoining McGill University on the west side would do credit to any Church. The Library contains some of the rarest and most valuable theological books on the continent. Its dining hall, lecture rooms, dormitories for seventy students, with the Principal's residence and the convocation hall (the gift of Mr. David Morrice) make up one of the best appointed and most desirable of modern College residences. The staff now consists of several Professors and four lecturers, besides a classical and mathematical tutor resident in the buildings, and over two hundred students have passed from its halls into the ranks of the ministry.

Always taking a deep interest in the work of French-Canadian evangelists Dr. MacVicar organized a department in the College for the training of French-Canadian ministers. He served also for many years as a Protestant School Commissioner, becoming President of the Board in 1879. In 1881 he was chosen Moderator of the General Assemby of the Presbyterian Church in Canada. He has lectured on Logic and Ethics before the Ladies' Educational Association, Montreal, and was for a season a Lecturer on Logic in McGill University. He has attended the Pan-Presbyterian Councils in Edinburgh, Philadelphia and Glasgow, respectively, and taken an active part in their discussions. He has been President of the Provincial Teachers' Association of Quebec, and has received the Hon. degree of LL.D. from McGill University (1870), and of D.D. from Knox College (1883). He is also a Fellow of McGill University, and Vice-President of the Lord's Day Alliance. In addition to his works on Primary and Advanced Arithmetic, both of which have become text-books in the public schools, he is the author of "The Office and Work of Elders"; of papers on "The Catholicity of Presbyterianism"; and of lectures on "Inspiration," "Miracles," "The Constitution of the Church," "The Sabbath Law," "Modern Scepticism," "Moral Culture," "The Teacher in his Study and Class-room," and "Hindrances and Helps to Presbyterianism." A short time ago Dr. MacVicar declined a call to South Church, Brooklyn, N.Y., at a salary of $7,000 per annum. In 1893, on the completion of twenty-five years' service in the Presbyterian College, he was presented by citizens and students with a congratulatory address and a purse of $4,000.

The Rev. Alexander MacKnight, D.D., Principal of the Presbyterian College, Halifax, N.S., was born in Ayrshire, Scotland, about 1823. During the four years he spent in the University of Glasgow he distinguished himself in Logic, Mathematics, and Natural Philosophy, carrying off the various prizes awarded. His theological training was obtained at New College, Edinburgh, where he spent the years 1845 to 1849. In the following year he was licensed to preach by the Free Church Presbytery of Ayr, and in 1855 the Colonial Committee of the Church appointed him to the position of Hebrew teacher at Halifax Free College. Not long after his arrival in that city he received a call to St. James' Church, Dartmouth, N.S., and was inducted in 1857. From that time until 1868 he performed the double duties of pastor and professor, but in the latter year he resigned his charge and taught Exegetics in addition to Hebrew in the College. He succeeded Dr. King as Professor of Systematic Theology in 1871, received the degree of D.D. in 1877, and in 1878, after the complete union of all the Presbyterian Churches, he became Principal of the Presbyterian College of the Maritime Provinces at Halifax, and held that office until his death in the year 1894—after thirty-nine years' connection with the College. He forced himself to the completion of the year's work, finished his lectures before he retired to his chamber, and even examined the students' papers after he was unable to visit the College halls. He died, literally in the harness and in the zenith of his usefulness. Dr. MacKnight was a man of fine intellectual power, an able and impressive preacher and an instructor of a very high order. In the latter capacity he always commanded the deepest respect, and received the lavish affection of the students under his care and of the Faculty with whom he was associated. In character he was one of the most lovable of men. Gentle and generous, kind, courteous and obliging, he was beloved by all who knew him. His mind was singularly clear and comprehensive in its grasp. He was a born student, and his scholarship was as wide and thorough as his reading was extensive.

Statistics of the Higher Educational Institutions. The following synopsis is of value, although not complete in itself. Many of the details are dealt with in the preceding Section, but a summary is nevertheless often valuable for reference:

Name.	Date of Foundation or Charter.	Endowment.	Value of Property Owned.	Income.	Number of Students (About).
UNIVERSITIES.	7	$	$	$	
University of King's College, Windsor, N.S.	1888	155,000	250,000	9,000	26
University of New Brunswick, Fredericton, N.B......	1800	8,844	....	12,000	60
McGill University, Montreal, Que..........................	1813	1,400,000	1,900,000	145,000	1250
Dalhousie College and University, Halifax	1821	....	....	....	169
University of Toronto, Toronto, Ontario..................	1827	1,042,000	1,800,000	85,000	1269
Victoria University, Toronto................................	1836	325,000	280,000	24,000	234
University of Acadia, Wolfville, N.S.	1838	100,000	100,000	12,000	130
University of Queen's College, Kingston..................	1841	400,000	125,000	40,000	525
University of Bishop's College, Lennoxville, Que.......	1843	112,165	162,600	21,130	181
University of Ottawa, Ottawa, Ontario	1848	....	....	46,000	463
University of Trinity College, Toronto, Ont.............	1852	750,000	....	30,000	350
Laval University, Quebec	1852	....	1,000,000	....	235
University of Mount Allison College, Sackville, N.B.	1862	120,000	115,000	....	275
University of Manitoba, Winnipeg, Man..................	1877	150,000	....	....	320
University of St. Francois Xavier Coll., Antigonish, N.S.	1854	....	....	....	134
McMaster University, Toronto, Ontario	1887	....	....	....	134
COLLEGES.					
St. Michael's College, Toronto.............................	1852	....	....	....	120
Knox College, Toronto..	1844	240,000	470,000	18,000	119

Name.	Date of Foundation or Charter.	Endowment. $	Value of Property Owned. $	Income. $	Number of Students (About).
COLLEGES.					
Assumption College, Sandwich, Ont.	1854	...	110,000	25,000	175
Presbyterian College, Montreal, Que.	1867	225,000	160,000	150,000	84
Presbyterian College, Winnipeg, Man	1870	15,000	50,000	15,000	87
Presbyterian College, Halifax, N.S.	1820	120,000	...	...	30
Wesleyan College, Montreal	1873	50,000	60,000	6,000	71
Methodist College, Winnipeg, Man	1888	...	...	...	...
St. John's College, Winnipeg, Man	1820	...	60,000	...	...
St. Boniface College, Winnipeg, Man.	1820	...	50,000	12,000	105
Woodstock College, Woodstock, Ont.	1860	160,000	200,000	25,000	120
Wycliffe College, Toronto, Ont.	1877	63,290	65,000	10,000	40
Albert College, Belleville, Ont.	1857	...	75,000	...	250
Stanstead Wesleyan College, Stanstead, Que.	1872	75,000	20,000	10,000	149
St. Francis College, Richmond, Que.	1854	15,000	2,900	3,000	110
CLASSICAL COLLEGES, QUEBEC—AFFILIATED TO LAVAL.					
Chicoutimi	1873	...	85,000	5.135	126
Joliette	1846	...	75,494	11,205	303
L'Assomption	1832	...	90,000	12,360	315
Levis	1853	...	179,817	11.358	331
Nicolet	1803	...	255,000	10,724	267
Rigaud (Vandreuil)	1850	...	70,000	15,000	272
Rimouski	1854	...	52,600	5,435	128
Sherbrooke	1875	...	100,000	4,287	237
Ste. Anne (Kamouraska)	1827	...	175,000	10,837	228
Ste. Hyacinthe	1816	...	200,000	21,500	335
Ste. Laurent (Jacques Cartier)	1847	...	129,000	24,800	466
Ste. Marie De Monnoir (Rouville)	1853	...	62,000	7,794	190
Ste. Marie, Montreal	1848	...	303,000	35,000	501
Ste. Therese (Terrebonne)	1827	...	130,000	15.961	257
Three Rivers	1860	...	97,500	10,300	235
College of Montreal	1767	...	No Returns.		
Seminary of Quebec	1663	...	do		
LADIES' COLLEGES.					
Wesleyan Ladies' College, Hamilton	1860	...	80,000	17,000	144
Hellmuth Ladies' College, London	1869	...	80,000	30,000	100
Brantford Ladies' College, Brantford, Ont.	1874	...	60,000	20,000	70-140
Ontario Ladies' College, Whitby, Ont.	1874	...	100,000	22,000	150
Demill Ladies' College, Oshawa	1876	...	55,000	14,000	138
Alma Ladies' College, St. Thomas, Ont.	1881	...	90,000	25,000	170
AGRICULTURAL COLLEGES, ETC.					
Ontario Agricultural College, Guelph, Ont.	1874	...	340,900	18,564	135
Provincial School of Agriculture, Truro, N.S.	1885	...	...	1,967	25
School of Practical Science, Toronto, Ont. (Government grant)	1877	8,800	...	...	71
School of Agriculture, L'Assomption, Que.	...	...	...	4,500	24
School Ste. Anne de la Pocatière, Que.	1859	...	...	4,000	21

The Rev. John Mark King, D.D., Principal of the Manitoba (Presbyterian) College, was born at Yetholme, Roxburghshire, on May 25th, 1829. He graduated from Edinburgh University as an M.A. with honours in Mathematics in 1854, and was licensed to preach by the United Presbyterian Church of Edinburgh Presbytery, in 1855. In his theological studies he had been directed by men whose names are still household words in Scotland—Principal Brown, Professors Eadie, McMichael, Lindsay and Harper. He also attended lectures at Halle and Berlin, where Mueller and other eminent men held forth. He was sent to Canada by his Church in 1856, and for twelve months laboured amongst the mission stations of the United Presbyterian Church. His first charge was Columbus, in the Presbytery of Whitby, and he occupied the pastorate there from 1857 to 1863. Then he came to Toronto and took charge of the congregation of Gould Street, now St. James' Square congregation, where he ministered for over twenty years. His work in this charge became known throughout the Church in Canada and the singular success which marked his occupancy will long be remembered.

Dr. King was elected Moderator of the General Assembly in 1883. He was one of the members of the Home Mission Committee at its formation; a valued Examiner of Knox College and a valuable member of the local Presbytery.

He was appointed Principal of the Manitoba College, Winnipeg, October 31, 1883, and on leaving for his new home was presented by his congregation with a purse of $1,000, a gold watch and an oil portrait of himself—the latter for his wife. Besides being Principal of the College he is Lecturer in Mental and Moral Science and German, and Professor of Theology, Greek and Hebrew Exegesis. The degree of D.D. was conferred upon him by Knox College, Toronto, in 1882. Dr. King was very strongly opposed to any coercion of Manitoba during the many discussions upon the School question in 1895-6.

Queen's University and the Sectarian Controversy. The famous and prolonged controversy in Upper Canada upon the question of religious tests and restrictions in the institutions of higher learning is well described, so far as Queen's University was concerned, in the work upon Canadian Universities published by the Hon. G. W. Ross in 1896. He also deals with the competition early encountered by Queen's:

"In accordance with the provisions of the Charter, the Colonial Committee of the Church of Scotland appointed as its first Principal the Rev. Thomas Liddell, and under him the College (Queen's) was opened in 1842. In the course of that year the Board of Trustees, taking occasion from the laying of the corner-stone of King's College in Toronto, passed a resolution declaring that they had 'no wish to appear to stand in an attitude of rivalry to that institution,' but rather to help it forward as far as they could, and that they were ready 'to concur in any enactment that would empower them to limit Queen's College to the department of theological instruction' and authorize its removal to Toronto, provided the Professors of Queen's College were allowed a fair influence in the administration of King's College. Early in 1843 the Board appointed a deputation to lay its views before the King's College Council. These were embodied in a written statement and placed in the hands of Dr. Strachan as its President, but he declined to lay them before the Council. The Board of Queen's College warmly supported Mr. Draper's University Bill of 1845, and, in reply to Lord Cathcart's letter in the following year, it argued earnestly for the passage of some measure which would create a Provincial non-sectarian University, with the various theological colleges incorporated as integral parts of it, each having its own corporate existence and internal management.

In the same communication the Board pressed its claim for the endowment of a Theological Chair, basing it (1) on the Report of the Committee of the British House of Commons in 1828; (2) on the Report of the Committee of the Legislative Council of Upper Canada on the University Bill of 1837; (3) on the instruction given by Lord Glenelg to Sir Francis Bond Head in the same year; (4) on Section 15 of the Act of 1840 establishing the University at Kingston; (5) on the opinion of the Law Officers of the Crown on the Queen's College Charter, to the effect that the Legislature was free to pass subsequent enactments respecting the University funds; and (6) on promises made by parties representing the Government of Canada, that Queen's College should obtain from the funds of King's College the sum of £1,000 per annum. The University Bill failed in 1846, as it had failed in 1845, and, by the time the University Act of 1849 was passed, the institution had become too deeply rooted at Kingston to be easily transplanted. The representatives of Queen's University took an active part in the agitation for a share in the endowment of the Provincial University, consequent on the provision in the University Act of 1853 that the surplus revenues derived from that endowment should go to form a fund which Parliament might apply to the promotion of Higher Education. Convinced by the Report of the Commission of 1861 that all hope of financial advantage from this source was vain, the authorities of Queen's devoted their energies with a considerable measure of success to procuring funds wherewith to endow their University, and provide it with improved accommodation.

The early development of Queen's College was greatly hampered by the separation which took place in the Presbyterian Church in Canada consequent upon the Disruption of 1844 in Scotland. The section which sympathized with the Free Church in the Mother Country took for its name 'The Presbyterian Church of Canada,' the section which sympathized with the Establishment retained as its title 'The Presbyterian Church of Canada in connection with the Church of Scotland.' The former found itself under the necessity of undertaking the training of candidates for the ministry, and, after this had been done for some time without any incorporation, an Act was passed in 1858 creating for this purpose a corporate body under the name of 'Knox College,' which associated itself closely with the University of Toronto. Under the same auspices, 'The Presbyterian College of Montreal' was incorporated by Act of Parliament in 1865, and it has always been carried on in close connection with McGill University. More of a competitor for the support of that section of the Presbyterian Church of Canada to which Queen's College belonged was Morrin College, founded at Quebec in 1861, and incorporated by Act of the Canadian Parliament for the purpose of 'increasing and rendering more perfect the means of obtaining for the youth generally, and especially those who may devote themselves to the ministry,' of the Presbyterian Church of Canada in connexion with the Church of Scotland, 'a liberal and enlightened education.'

Some improvement in the position of Queen's University took place as a result of the re-union of the Presbyterian bodies in 1875, and of the more effective organization conferred on it by an Act of the Ontario Legislature passed in that year. This statute enacts that the Royal Charter of Incorporation shall continue in force except as 'modified or changed' by the Act itself. It places the University in relations to the Presbyterian Church in Canada similar to those which it formerly held to 'The Presbyterian Church of Canada in connexion with the Church of Scotland,' and continues the 'ministers and members' of the Church as 'corporators' of the College. No change is made by the Act in the composition of the Board of Trustees, but it is provided that as vacancies occur they shall be filled, by the remaining members of the Board by the exercise of co-optation. The Trustees are authorized to appoint the Vice-Principal; provision is made for the election of a Chancellor by the Alumni; and the Principal is declared to be the Vice-Chancellor, *ex-officio*. The Senate is authorized to pass by-laws, subject to the approval of the Board of Trustees, 'touching any matter or thing pertaining to the conditions on which degrees in the several Arts and Faculties may be conferred.' A new body, the 'University Council,' is created with certain advisory functions; it is composed of (1) the members of the Board of Trustees; (2) the members of the Senate; and (3) 'as many graduates or Alumni as shall be equal in number to these aforesaid members taken together,' the last named being eligible by the vote of registered graduates and Alumni of the College. As under the Charter, the Board of Trustees controls all property and revenues and makes all appointments, while the Senate is responsible for the discipline of the students in attendance.

In consequence of the decision of the Imperial

Privy Council in a case growing out of the union of the Presbyterian Churches, a doubt was cast on the competency of the Ontario Legislature to pass the Act of 1874, and in the Session of 1882 the Dominion Parliament passed a statute re-enacting it in substance for the purpose of setting the doubt at rest. The same Parliament, in 1889, passed an Act providing for an increase in the number of the Trustees by the addition of five representatives chosen by the University Council, and expressly declaring that 'it shall not be necessary that any Trustee elected by the Council be a member of the Presbyterian Church in Canada, or that any Trustee hereafter elected make or subscribe any religious declaration or formula whatever', before entering on the discharge of his duties as such. It is further provided in the statute that 'all Professors, other than those in the Theological Faculty, shall subscribe any such formula, declaratory of their religious belief, as the Board of Trustees from time to time prescribe.' As the graduates of the University form a majority of the Council, this Act practically gives them the privilege of electing five Trustees, and it also enables them to choose as their representatives persons belonging to any religious Denomination."

The Very Rev. George Monro Grant, D.D., LL.D., F.R.S.C., Principal of Queen's University and College, Kingston, was born in 1835 at Albion Mines, Nova Scotia. A few years later the family removed to Pictou, where Dr. Grant was educated at the Pictou Academy until at the age of sixteen he began to attend the West River Seminary of the Presbyterian Church in Nova Scotia. He taught during the vacations, and, after two years, was elected by the Committee of the Synod of Nova Scotia as one of four bursars to be sent to the University of Glasgow, in order to be fitted for the ministry. There he passed some years of exceptionally clever work, and in the end came out first in Classics, Moral Philosophy and Chemistry, and carried off the Lord Rector's prize of thirty guineas for the best essay on Hindoo Literature and Philosophy. He was ordained to the ministry in November, 1860, returned to his native Province and in the following year was appointed a missionary in the County of Pictou. Not long afterwards he was sent to Georgetown, P. E. I., and in May, 1863, accepted a call to the pastorate of St. Matthew's Church, Halifax, where he remained for fourteen years. While in Halifax Dr. Grant became a Director of Dalhousie College, a Trustee of the Theological Seminary, a member of various committees of Presbytery and Synod, and Chairman, Secretary or member of many benevolent Societies. He was also an earnest advocate of union amongst the Presbyterian Churches, and when the final union was consummated, he, as Moderator of the Synod of the Maritime Provinces, subscribed the articles in its name. In 1872 he had accompanied the present Sir Sandford Fleming in his celebrated journey overland to British Columbia, and in the following year published "Ocean to Ocean," a valuable and interesting work which has passed through several editions. This was the beginning of a long career of literary labours.

In 1877 Dr. Grant was appointed Principal of Queen's College, Kingston, and given the degree of D.D. by the University of Glasgow. Owing to the withdrawal of the Government grant from his University soon after Confederation, the finances of that institution had been for some years in a most depressed state. He at once set to work to raise an endowment fund, and succeeded in collecting the sum of $150,000, to which he has since added more than $250,000. His duties as Principal include the financial supervision of the College, the arrangement of the course of instruction in all the faculties and his labours as Primarius Professor of Theology. Principal Grant has a wide reputation as a public man, as a liberal religious teacher and thinker, as an eloquent advocate of a higher and better national life and politics, as an exponent of closer Imperial unity. He favours a union of all the great Protestant Churches in Canada. He supported in Nova Scotia those who advocated and carried free schools, favoured the Confederation of the Provinces, and helps every movement looking to the cultivation of Canadian sentiment, the extension of trade on British lines, and the promotion of closer relations between the Colonies and the Motherland. In addition to the work already mentioned, Dr.

Grant has published "New Year Sermons" (1865-66); "Reformers of the 19th Century," a Lecture delivered in 1867; "Our Five Foreign Missions" (1887); "Advantages of Imperial Federation" (pamphlet, 1889); "Our National objects and aims" (pamphlet, 1890); "The Religions of the World in relation to Christianity" (1894); and "The Religions of the World" (1895). He also edited "Picturesque Canada" (1892), one of the handsomest and best illustrated books which have been published in the Dominion, and has written frequently for British, American and Canadian magazines.

In 1888 he went on a journey around the world, lecturing in Australasia upon Imperial questions. In 1889 Principal Grant was elected Moderator of the General Assembly of the Presbyterian Church in Canada and about the same time President of the Kingston Branch of the Imperial Federation League. In 1891 he was chosen President of the Royal Society of Canada, and in 1894 was elected President of the St. Andrew's Society of Kingston, and re-elected in 1894-96. He has been appointed a delegate to every meeting of the Pan-Presbyterian Council since the first gathering was held in Philadelphia. He received the Hon. degree of LL.D. from Dalhousie University, Halifax, in 1892, and of D.C.L. from Bishop's College, Lennoxville, in 1898. In *The Week* of October, 1887, Miss A. M. Machar, under her well-known *nom-de-plume* of "Fidelis," wrote the following summary of Principal Grant's character:

"All narrow partisanship he hates and every kind of wire pulling and corruption he most emphatically denounces, whether the purchase be that of a vote, a constituency, or a Province. The evils inflicted on the country by the virulence of blind party spirit he has again and again exposed with a frankness that finds no favour from the thorough-going partisans from either side. During the last election his voice and pen urged on all whom he could reach the honest discharge of the most sacred trust of citizenship, the paramount duty of maintaining political purity—of opposing as an insult to manhood itself every approach to bribery, direct or indirect. Principal Grant has since his appointment acted as Professor of Divinity also. His prelections in the class-room, like his preaching, are characterized by breadth of thought, catholicity of sympathy, and vividness of presentation. He instituted a series of Sunday afternoon services for the University, conducted sometimes by himself or other Professors, sometimes by eminent preachers from other places and of different Denominations. These are much appreciated, not only by the Professors and students, but also by a large class of thoughtful citizens of Kingston, to whom—though many admirable sermons are preached there—none are more welcome than those of the Principal himself. As a preacher he is marked by simplicity, directness, earnestness, and force. For 'fine writing' and rhetorical and finished periods he has no admiration, and aims instead at the direct conversational style for which he has the highest of all examples. He is not afraid of plain speaking and prefers direct appeals to heart and conscience to theological disquisitions. Valuing only that vital religion which is the root of right feeling and right action in daily life, he has no respect for a 'profession' of faith without its fruits. As in case of political sins, so he denounces social and individual sins with the same fearless freedom, believing that this is one of the preacher's most solemn duties. He strives, not for effect, but for results, and, though he not infrequently rises into impassioned appeals, he aims rather at producing permanent conviction than temporary excitement. His moral influence on the community is somewhat analogous to that of the late Henry Ward Beecher in the neighbouring republic. He is always on the side of the generous and unselfish policy as against that of mere expediency, and he seeks to uphold the pursuit of a noble idea as infinitely better than that of mere material success. Many, especially of young Canadians, owe to him their perception of the truth, and some measure of inspiration from his enforcement of it and from the example of a noble and unselfish life. But, while ever ready to promote with heart and hand any movement for the real good of humanity, he believes in no artificial panacea for evil. He holds that as this is radical, having its root in human selfishness, that power alone which can change the natures of individuals can in the long run change the condition of masses, and he believes that the only true light of a darkened world streams from the Cross. 'In this sign' all his efforts, all his teachings find their inspiration. To him it is the most real of all realities; and to make it such to others is the central aim and impulse of his life."

The Rev. William Caven, D.D., was born in Wigtonshire, Scotland, on the 26th of December, 1830. His father was a school teacher much respected for uprightness of character and firm adherence to principles. The family left their Scottish home in 1847, exchanging the neighbourhood of the Solway Firth for the banks of the Avon, in Perth County, Ontario. Here, in comparative seclusion, the future divine passed an important period of his life. Strange to say he did not find his way to academic distinction, for he was not an alumnus of any University. He belonged to the branch of the Church in Canada known down to 1861 as the United Presbyterian and completed his educational course in 1852, when he was ordained to the ministry at St. Mary's and there laboured with great acceptance for fourteen years.

In 1866 he was unanimously chosen to fill the Chair of Exegetical Theology in Knox College, of which institution, on the retirement of Dr. Willis, he was appointed Principal in 1873. Two years later Queen's University bestowed on him the Honourary degree of Doctor of Divinity. In the same year he was chosen Moderator of the General Assembly which met in Montreal, and at which the re-union of Canadian Presbyterianism was consummated. Dr. Caven was President of the Ontario Teachers' Association in 1887, and was appointed by the Ontario Government a Member of the Senate of Toronto University. He took an active interest in the formation of the Presbyterian Alliance, generally known as the Pan-Presbyterian Council, and has been one of the most prominent members of all the Councils yet held—at Edinburgh in 1877, Philadelphia in 1880, Belfast in 1884, at London in 1888, and in Toronto in 1892.

Sir John William Dawson, Knt. C M.G., F.R S., D.C.L., LL.D., F.R.S.C., was born at Pictou, N.S., on October 13th, 1820. At the age of twelve years he commenced making a collection of the fossil plants of the Nova Scotia coal formation. His education was begun at Pictou Academy and completed at the University of Edinburgh. He then accompanied Sir Charles Lyell on his tour through Nova Scotia. In 1850 he was appointed Superintendent of Education for Nova Scotia, an office which he held for three years. He had already made himself prominent by the publication of many papers, reports and lectures on a variety of subjects and characterized by original and valuable research. From this time he became chiefly distinguished in his own Province as an indefatigable promoter of educational progress, and a founder of educational institutions. He took an active part in the establishment of a Normal School in Nova Scotia, and in the regulation of the affairs of the University of New Brunswick. About 1852 he re-examined, in company with Sir Charles Lyall, the Joggins mining section, and visited the Albertite deposits at Hillsborough, N.B. He then published papers on the "Structures in Coal" and the "Mode of Accumulation of Coal."

A few years after this McGill University was looking for a head and Dr. Dawson was secured as Principal and Professor of Natural History. He took up his task in 1855, and saw the institution grow, slowly but surely, from small beginnings to its present important position as a University among the great seats of learning in America and Europe. He secured, in 1857, the establishment of the McGill Normal School for the training of Protestant teachers. He became Principal of the School and laboured in that position with success for thirteen years. He also succeeded in 1858 in establishing a School of Civil Engineering. Later, this branch of science was placed on a more comprehensive basis as the department of Practical and Applied Science in the University. His reputation in the scientific world rests mainly on geological investigations and discoveries, more especially in relation to the carboniferous and post-pliocene formations, to fossil plants and the fossils of the Laurentian rocks. On these subjects he has written a number of memoirs, to be found in the Proceedings of the various learned societies, in scientific journals, and in official reports to the Government. He was the author of a number of standard works, covering a large field of scientific investigation and elucidation.

Mr. Morgan, in his "Canadian Men of the Time," gives an interesting list of some of Sir William Dawson's almost innumerable contributions to science. In 1841 he contributed to the Wernerian Society of Edinburgh his first scientific paper on the species of field-mice found in Nova Scotia. In 1843 he communicated a paper on the rocks of Eastern Nova Scotia to the Geological Society of London; followed in 1844 by another paper on the newer coal formation. In 1845 he published a paper on the coal formation plants of Nova Scotia, and explored the Londonderry Mines. During the winter of 1846-7, while studying in Edinburgh, he contributed papers to the Royal Society of that city on the "Occurrence of Gypsum" and on the "Boulder Formation," and an article to Jameson's *Edinburgh Philosophic Journal* on the "Renewal of Forests Destroyed by Fire." The most important of his other memoirs were: "On the Triassic Red Sandstone of N.S. and Prince Edward Island"; on the "Colouring Matters of Red Sandstone, and on the "Metamorphic Rocks of Nova Scotia." It was during his trip to the Joggins with Sir Charles Lyell that the remains of the first reptile found in the coal formation and the first known palæozoic land snail were found. These were followed by other discoveries of the first carboniferous millipede. During the summer of 1858 he made a tour of Lake Superior, and made an elaborate report on the copper regions of the Georgian Bay and Maimanse, in which he discussed the geological relations of the then little known copper-bearing rocks of the north shore of Lake Superior and the origin of deposits of native copper.

About 1860 he enlarged and revised his book on "Acadian Geology", which is a complete account up to date of the geological formation of the Maritime Provinces of the Dominion. A second edition published in 1868, and illustrated, still remains a standard work upon the geology of that part of the Dominion. Some three years later appeared "Archaia, or Studies of Creation in Genesis," in which the author shows himself to be, not only an accurate scientist, but a profound and reverent student of the Bible. This work was afterwards re-written and modernized, and published in 1877 under the title of "The Origin of the Old World". In 1863 he published "Air Breathers of the Coal Period"—the collected result of many years' study devoted to the fossil reptiles and other land animals of Nova Scotia. A year later he discovered the now celebrated "Eozoon Canadense"—the only animal remains in the Laurentian rocks. In 1865 Dr. Dawson lectured before the British Association at Birmingham, and in 1870 before the Geological Society. In the latter year appeared "Hand Book of Canadian Zoology"; and in 1872 "Notes on the Post-Pliocene of Canada," which raised the number of species of known post-pliocene fossils from 30 to over 200. In the meantime he had been continually occupied in the management of his University and of the Protestant Normal School, both requiring his constant attention and the best of his labour, not only as a Principal, but as a lecturer. In 1870 he withdrew from his active duties in the Normal School, still, however, remaining Chairman of its managing Committee. His later works have been of a general and comprehensive character and very valuable. "The Story of Earth and Man" is a popular view of the whole of the geological ages. "Science of the Bible", "The Dawn of Life", "The Chain of Life", "The Origin of the World", "Salient Points in the Science of the Earth", "Science in Bible Lands", "The Meeting Place of Geology and History", "The Historical Deluge", "Eden Lost and Won", and "Ethics of Primeval Life", are all profound and interesting works.

In 1881 Dr. Dawson was awarded the Lyell Medal of the Geological Society, London, for original geological researches. On the formation of the Royal Society of Canada in 1882, he was selected by the Marquess of Lorne to be its first President. In the same year he was elected President of the American Association for the Advancement of Science, and became President of the British Association in 1886. In 1893 he was elected President of the American Geological Society. In special acknowledgment of his eminent services to science and education he was created a C.M.G. in 1881, and was knighted in 1884. Sir William Dawson is a Fellow of the Royal Society, a Fellow of the London Geological Society, a Fellow of the Royal Society of Edinburgh, an LL.D. of Edinburgh University, an LL.D. of McGill University, a D.C.L. of Lennoxville University, and a D.L. of Columbia College, New York. He retired from the office of Principal of McGill University on July 31st, 1893, and was thereupon appointed Emeritus Principal and Professor and Governor's Fellow as well as Hon. Curator of the Peter Redpath Museum, and given a handsome allowance for life. Sir William was married in March, 1847, to Margaret, daughter of G. Mercer, of Edinburgh, and in March, 1897, their golden wedding was celebrated in Montreal with many expressions and addresses of congratulation.

McGill University and its Principals. In the *Canadian Magazine* for March, 1896, appeared a sketch of the "Men who made McGill" by Mr. A. H. U. Colquhoun, B.A., a graduate of the University. From it the following extract is taken as being of historical interest and value:

"The institution obtained a Royal Charter in 1821, and was administered by the Board of the Royal Institution, a body originally placed over the Provincial school system, but whose powers were subsequently restricted to the control of McGill College alone. An attempt was made in 1823 to organize a new University, and the Rev. John Strachan, afterwards Bishop of Toronto, who was an intimate friend of Mr. McGill and connected with him by marriage, was proffered a Professorship. But he declined; and, as the property, owing to the litigation over the will, did not pass into the hands of the Trustees until 1829, the actual beginning of the University must be placed at that date. At this time the Montreal School of Medicine was amalgamated with the College, and became its Medical Faculty. This was a fortunate move, because the Medical School, even then, was a flourishing one, and it gave the University a real existence during the troublous years that were to come. The opening ceremony, in 1829, took place in Burnside House, the old home of the founder, and the Principal, Dr. Mountain, afterwards Bishop of Montreal, with two Lecturers, formed the first teaching staff of the Faculty of Arts. The staff looks very imposing on paper, and is thus recorded in a book printed at the time: Principal, Rev. G. J. Mountain, D.D., Cambridge; Moral Philosophy, Rev. J. L. Mills, D.D., Oxford; History and Civil Law, Rev. J. Strachan, D.D., Aberdeen; Mathematics and Natural Philosophy, Rev. J. Wilson, M.A., Oxford; Medicine, Thos. Farques, M.D., Edinburgh. But the start was made under very poor auspices.

At this date the Imperial Privy Council, to which the lawsuit was carried, had only handed the Burnside property over to the Trustees, and no decision had been rendered as yet regarding the money legacy. The rent from the farm land situated some distance outside the city, and the fees of students, could not produce a sufficient revenue for a College. The income of the institution was, therefore, quite unequal to the demand upon it, and no assistance could be procured from the Government. The Charter was practically unworkable, since appointments to the staff and statutes regulating the internal management had to be sent across the sea for approval of the Crown. The students in Arts numbered from six to a dozen and the instruction was of the most meagre kind. During some years no lectures at all were delivered. In 1835 Dr. Bethune, Rector of Christ Church, Montreal, became Principal. The history of his connection with McGill was one of the most extraordinary episodes in our early educational records. The particulars are to be found in a Return laid before the Parliament of the Province of Canada in 1849. The bitter controversies which took place would be laughable, if the picture were not painful evidence that the very existence of the University was imperilled by the bickerings and disunion that existed among its administrators. One cause of the trouble lay in the conflict of authority between the Governors of the College and the Board of the Royal Institution. The latter under the will were the Trustees of Mr. McGill's property, and with some show of legal right claimed to have large powers in the administration of the institution. The Governors, the controlling member being the Principal, contended that the duty of the Royal Institution was to hand over the revenues of the estate to be disposed of by Dr. Bethune and his colleagues, one of whom, I may mention, was the late Sir John Beverley Robinson, of Toronto. But the chief cause of difficulty was Dr. Bethune's avowed determination to make McGill College a Church of England institution. James McGill had, indeed, been a member of the Anglican Church, but his will contained no instructions upon the question of religion.

After the lapse of half a century it is surely possible to take a dispassionate view of the whole matter. That Mr. McGill never intended his bequest to be diverted to sectarian purposes seems very clear now. At the same time, one may fairly conclude that Dr. Bethune was not actuated by selfish motives in clinging to the Principalship and to his residence in Burnside House. He was, no doubt, honestly zealous, as a staunch dignitary of the Church of England naturally would be, to secure for his Denomination so valuable an acquisition, and one so badly needed in Lower Canada just then, as an endowed College with university powers. His determination must have been confirmed by the evident fact that up to that period the institution had signally failed to fulfil the founder's hopes, while the support of an influential religious body would certainly insure it a larger measure of prosperity. But, fortunately, his well-meant endeavours met with defeat. Dr. Bethune's appointment as Principal had never been sanctioned by the Crown, and in 1846 this was formally refused and his connection with the College terminated.

The ensuing ten years form a critical and yet highly interesting stage in McGill's progress. Two excellent appointments were made in the Faculty of Arts in 1846, and if the finances of the College had not been hopelessly involved the institution might have taken a fresh lease of life that would have vastly facilitated the work of the man, who, later on, after many years of brilliant management repaired its fortunes and brought to fulfilment the noble designs of James McGill. The Governors met in July, 1846, and appointed Mr. Edmund Allen Meredith to the vacant Principalship. He assumed the lectures in Mathematics besides. The Rev. W. T. Leach had been previously made Professor of Classical Literature. The new Principal was a man of scholarship and talent. He came of a distinguished Welsh family who had settled in Ireland. His father was the Rev. Thomas Meredith, D.D., a Fellow of Trinity College, Dublin, and a mathematician of note. His mother was the daughter of the Very Rev. Dean Graves, also a Fellow of Trinity and a learned theologian and author. The young Principal had proved himself worthy of the stock from which he sprang. During his course at Trinity College he had won the second classical scholarship, and, on taking his degree of B.A. in 1837, had carried off the medal in science, as well as the prize for political economy. On coming to Canada in 1843, he resumed the study of law, begun in Ireland, and before his appointment to McGill had been admitted a member of the Irish Bar as well as of the Bars of Upper and Lower Canada. For a year he delivered lectures in Mathematics, and filled the Principalship with satisfaction, devoting himself to the task of securing a new Charter for the University. This was not, however, actually obtained until 1852. In 1847 Mr. Meredith was offered and accepted the post of Assistant Provincial Secretary, but as the seat of Government was then at Montreal his connection with McGill did not terminate. He remained a Governor, and his name appears as Principal in an official Return as late as 1849. As the University had paid him no salary, it seems natural that he should have accepted a more lucrative post. More than forty years passed away before his term of service received

Dr. Edmund A Meredith.

any tangible recognition, except the degree of LL.D. from the University; but in the will of the late Thomas Workman, a few years ago, there was a provision made that the sum of $3,000 should be paid to the former Principal 'inasmuch as I have been convinced of the value of the services rendered to the University of McGill by Edmund A. Meredith, LL.D., during a very critical period of its history.' Mr. Meredith subsequently became Under Secretary of State for Canada, and did not retire from the Civil Service until 1878. He removed to Toronto, where he now resides. When the graduates of McGill living in Toronto organized a Society a few months ago he was appropriately elected its Honourary President.

Another trying period now ensued for McGill. It is recorded that, but for the persistency with which the late Vice-Principal, Archdeacon Leach, clung to its interests, the College, except the Medical Faculty, which was always prosperous, must have become extinct. A few prominent citizens of Montreal resolved to resuscitate the institution. Three of these men deserve special mention, namely, Senator Ferrier, Hon. Christopher Dunkin, and Mr. Justice Day. The latter was Honourary Principal after Mr. Meredith's resignation. They consulted Sir Edmund Head, the Governor-General, who advised them to select for Principal Mr. J. W. Dawson, who had been Superintendent of Education for Nova Scotia shortly before, and whose labours as a geologist with Sir Charles Lyell had already won him marked distinction.

This appointment, made with misgivings, proved the salvation of the University. With the advent of Dr. Dawson the new era of McGill began. To an extraordinary capacity for organization and administration the new Principal added untiring energy and love of his work. He at once grasped the truth that the success of McGill College must rest largely upon the advancement of primary and secondary education amongst the Protestant population of Quebec. His own *prestige* attracted always an increasing number of students from the Maritime Provinces, and the excellence of the Medical Faculty, then as now second to none in America, drew men from distant parts of Canada and the United States. But from Quebec itself, he saw, would have to come the bulk of the students in the Faculty of Arts, and in the creation of the McGill Normal School to supply the Province with qualified teachers, and in constant efforts to raise the standard and efficiency of the Protestant schools in Montreal and throughout Quebec, is to be seen the far-reaching policy of the new Principal. The record of the twenty years following his appointment is a long series of gifts and benefactions to the University by private individuals. Chairs were endowed, and scholarships, prizes and medals bestowed. In 1856 the general endowment was increased by over $36,000, and the William Molson Hall, erected in 1861, completed the buildings according to the original design, and added a library, convocation hall and museum to the College. The community became proud of the University, and rich men vied with one another in adding to its equipment and its resources. By this voluntary assistance Chairs were founded in English, Natural Philosophy, Geology, Moral Philosophy and other departments, until McGill began to hold the position and fulfil the purpose contemplated by its public spirited founder. But if, in these years, from 1855 onwards, McGill grew in prosperity, the fame of its Principal grew faster. The name of Dawson soon ranked with the scientists of the time and shed lustre upon the institution, from which it could hardly fail to profit. As early as 1862 he was made Fellow of the Royal Society, and in the realm of science on two continents was recognized as one of the highest authorities. When one remembers the immense labours imposed on Dr. Dawson—his duties in the lecture-room, which were heavy and constant; the difficult and delicate task of administering the affairs of a College inadequately endowed and continually pressed for money; the personal attention devoted to Provincial education—it is hard to understand how the time was found to pursue original and important researches in geology and kindred departments, and to embody them in writing. And this, one must bear in mind, was not continued during a few years, but for over a generation.

The sacrifices which a life of this kind involved are considerable, because it is abundantly manifest to any one who considers the progress of science in the last forty years that powers like those of Dr. Dawson devoted wholly to science and developed in the larger centres of thought and action would have reaped for him richer rewards, both in renown and material results, than the restricted field of a young and struggling Colony rendered possible. But, that such a thought ever occurred to him, there is not the faintest hint or suggestion in any of his writings or speeches. The interests of McGill College were always paramount to his own. In the addresses delivered from time to time on University subjects the allusions to James McGill and his noble bequest show that Principal Dawson rated high the value of the work to be done, and believed that the same public spirit and the same unselfishness which had actuated the founder should be repeated by men of similar resources. It was by the zealous inculcation of this belief that the community became educated up to the knowledge that what the State had ignobly failed to do the Quebec minority must do for itself. The Principal did not impress this doctrine on other people alone, for one finds his own name in the subscription lists.

The success of Sir William Dawson within the College walls has equalled his achievements in the larger world outside. His authority over the student body was unquestioned, chiefly because, while a strict disciplinarian, he exercised control only when necessary, and his personal intercourse with the students has been marked by a kindly courtesy and consideration which won the staunch support and respect of all who were worth winning. To his own house every student was regularly invited, and the freedom of this social intercourse never compromised the dignity and control of the Principal when he had to deal with students collectively. In the lecture-rooms his charming and fluent style has attracted as many students to the courses in Botany, Zoology and Geology as his fame in science. If his students could bear a grudge against him, which is hardly conceivable, it would be due to the fact that at times the temptation was almost irresistible to lay down the pencil and listen for the intellectual pleasure involved, rather than to attend to the serious business of taking notes. His powers of rapid and vivid generalization on points of science have drawn many rounds of applause from his absorbed listeners, and his invariable modesty of demeanor and utter absence of egotism or vanity served to enhance the pride of the undergraduates in their Principal.

Sir William Dawson has declared in one of his public addresses that he has in his possession a bundle of memoranda labelled 'abortive schemes' —projects he had designed for the further good of the University, but which he was never able to carry out. But what of the immense work which Providence has given him strength to accomplish! He found McGill College a decaying institution with fifteen Arts students; he passed over to his successor a splendidly equipped and flourishing University with new Faculties in Applied Science and Veterinary Medicine, with an endowment twenty-five times the original foundation and a *prestige* that attracts over 1,000 students to the classes. He has helped to bring Protestant education in Quebec to a high grade of efficiency by years of unremitting labour in the Provincial Council of Instruction. The English minority, in no slight measure owing to his personal exertions, can boast a system of primary and higher education which far exceeds the most sanguine expectations of half a century ago. On every side are convincing proofs that he has rendered English-speaking Quebec the same priceless service which Ontario owes to Egerton Ryerson, and that, when the events of his career are passed in review, we may justly apply to Sir William Dawson the epitaph bestowed upon the architect of a great cathedral—*si quæris monumentum circumspice*.

To the chief place in the University has lately come a new man, in the prime of intellectual and physical vigour, and with a high reputation for scholarship and administrative ability. Sir William Dawson's successor, Dr. Peterson, was educated at the High School of Edinburgh and at Edinburgh University, where he graduated in 1875 with first-class honours in classics. He subsequently studied at Gottingen and Oxford, and his record was again a most distinguished one. He became Assistant to the Professor of Humanity in the University of Edinburgh and, subsequently, Principal of University College, Dundee. His translations from the classic languages have earned for him the cordial approval of competent critics, and he was known in Scotland as 'the finest Latin man of our time.' No less emphatic were the encomiums upon his force and skill in University management at Dundee, and we read that 'as an administrator he is the happy possessor of a rare business acumen, which has won for him the gratitude and respect of his colleagues and the admiration of his opponents.' "

Donations to McGill University. It is interesting to note the very large sums which have been donated from time to time to the work of this important institution. Montreal is, of course, a wealthy city and its citizens have set an example of munificence in this and other respects which places it well at the head of Canadian centres of population as a patron of learning and culture. Mr. W. C. McDonald, Lord Strathcona, the late Peter Redpath, Lord Mount Stephen and the Molson family have been especially generous to the great Montreal University. Mr. Redpath's splendid Library building is a particularly notable gift. The following is a fairly complete list of the benefactions to McGill:

Citizens	$314,151
Mr. William Molson	38,500
Mr. William Molson Hon. John Molson Thomas Molson	20,000
Mr. J. H. R. Molson	196,945
Mrs. J. H. R. Molson	5,300
Mrs. J. H. R. Molson Rev. Frederick Frothingham	40,000
Mr. Peter Redpath	275,000
Mrs. Peter Redpath	19,500
Mr. Thomas Workman	122,000
Mr. W. C. McDonald	2,000,000
Sir Donald A. Smith, now Lord Strathcona	1,758,250
Lord Mount Stephen	1,000,000
Mr. J. Greenshields	40,000
Dr. J. C. Cameron	10,000
Sir William Logan and Hart Logan	20,000
Major Hiram Mills	42,000
Miss Louisa Frothingham	40,000
Mrs. Andrew Stuart	25,000
Miss Barbara Scott	40,000
Mr. Walter Drake	25,000
Total	$6,031,646

Sir Daniel Wilson, Knt., LL.D., F.R.S.E., President of Toronto University, was born in Edinburgh in 1816 and educated at the High School there and at the University. For some years after his graduation he was engaged in literary work in London and Edinburgh, but finally at the age of thirty-seven emigrated to Canada. Of those early years little is known except what has been gleaned from an interesting biography by his brother Dr. George Wilson, an eminent chemist who died in 1859 while holding a Professorship in the University of Edinburgh. From this work, however, we learn much of interest—of years of toil, labourious study, indefatigable research and an enthusiastic devotion to the pursuits which were to become his life's work. The labour of these youthful days brought Dr. Wilson into almost European repute before he was transplanted to Canada, at the instance, it is said, of the historian Hallam, who, with Lord Elgin, the then Governor-General of Canada, warmly recommended the appointment of the young *litterateur* and zealous Secretary of the Scottish Society of Antiquaries to the Chair of History and English Literature in the University College, Toronto. The removal in 1853 to Canada was a grave step in itself. But it was more than this when it broke in, as it did, upon serious studies pursued with great ardour, severed the dearest ties, social and professional, and withdrew from a promising field of labour one who was not only fast making his way to the front, but whose genuine abilities and true scientific devotion, had he remained in it, would doubtless have gained him rich pecuniary rewards with many accompanying honours.

Devoted student as he was to archæology, and much as he had done in Scotland to enrich the subject by labourious local research, Sir Daniel Wilson, in coming to Canada, found a wide field for its pursuit in the wide Dominion of the future. The fruit of his work in this direction is found in many important treatises on the subject as well as in papers contributed to the scientific Journals and to the Transactions of learned Societies in both hemispheres. The number and bulk of the latter would fill many portly volumes, and are in themselves a monument of intellectual labour. The first of them was "Memorials of Edinburgh in the Olden Times," a work in two volumes, published in 1847, with illustrations from the author's facile pencil. This important work, with his "Reminiscences of Old Edinburgh," published in 1878, showed the author's tastes as an antiquary and his varied accomplishments. A contemporary critic declared of the "Memorials" that "these volumes will do the author honour in his native city so long as the ancient capital of Scotland stands." In 1851 appeared a kindred but more ambitious work in a wider field of Scottish antiquities, entitled "The Archæology and Prehistoric Annals of Scotland." This scholarly and elaborate production drew from the historian Hallam the criticism that it was the most scientific treatment of the archæological evidences of primitive history which had ever been written. The reviewers were also equally laudatory, a high authority saying that the work was "full of original views bearing everywhere the stamp of independent investigation and of an independent judgment" and calculated "to form an epoch in the study of the earlier antiquities of Scotland and of Britain at large." A second edition being called for, the author in 1863 republished the work, with large additions and a careful revision, under the shorter title of "Prehistoric Annals of Scotland."

In 1863 also appeared what may be considered his *magnum opus*, a work embodying the results of researches in archæology and ethnology in both hemispheres, and of which two subsequent editions, considerably re-written, have appeared. Of this production, which bears the title of "Prehistoric Man: Researches into the Origin of Civilization in the Old and the New Worlds," the *Edinburgh Witness*, at the time under the editorship of the geologist, Hugh Miller, remarked that "the topic is not only vast in range, complex in material, and difficult from its nature, but brings the man who ventures to discuss it into contact with momentous and perplexing questions touching the origin of civilization, the unity of the human race and the time during which man has been a denizen of this planet. Dr. Wilson proves himself at all points equal to his task." This emphatic verdict was endorsed in other eminent quarters, and high commendations were passed upon the book, not only for its scientific value, but for the attractiveness of its literary style. To these works were added other volumes, which, though notable in themselves, by no means represent the bulk of Sir Daniel Wilson's literary labours. They were respectively entitled "Chatterton: A Biographical Study" (1869); "Caliban, the Missing Link" (1873); and "Spring Wild Flowers," a volume of graceful verse.

In addition to these published works, a whole library of contributions from his pen is scattered through the "Proceedings" of the Society of Antiquaries of Scotland, the London Anthropological Institute, the Edinburgh Philosophical Institution, the British and American Associations for the Advancement of Science, the Journal of the Canadian Institute (for some years edited by himself) and the "Transactions" of the Royal Society of Canada. Of this latter Society, to the Vice-Presidency of the Literature Section of which Dr. Wilson was nominated by its founder, the Marquess of Lorne, he was long one of the chief working supporters, and to it contributed many valuable papers both in literature and in science. To the eighth and ninth editions of the Encyclopædia Britannica he was also an extensive contributor. Besides this mass of literary work a number of contributions from the same source, on literary and historical subjects, with a good many reviews, art critiques, and academical addresses, appeared from time to time in the pages of the *Canadian Monthly*, the *Canada Educational Monthly*, *The Week* and other native journals.

Little reference need be made here to Sir Daniel Wilson's labours as an educationist, and to his onerous duties in University College first as Professor and from 1880, when he succeeded Dr. McCaul as its executive head, till his death in 1892. They are part of its history. In some respects, it may be said that he would have done more justice to himself if he had made a choice in his life-work between literature and science rather than to give the prose side to archæological studies, and reserve its poetical side for literature. "But the financial circumstances of the institution with which he has been connected," said Mr. G. Mercer Adam in an interesting sketch which appeared in *The Week*, "made this from the first impossible, and compelled him labouriously and ardently to toil on in dual and somewhat incongruous fields of work. With the result, however, no one can reasonably quarrel, for in both fields it must be said he has acquitted himself well and won merited fame. His life-long interest in Toronto University, the many sacrifices he has made for it, his devotion to the subjects he has so ably taught in the College, and his inspiring and elevating influence upon the students who have successively come under his care are matters that require little dwelling upon by any local pen. Nor is there need to say a word, to any graduate of the College at any rate, of the learned Doctor's ever ready courtesy, of his kindness of heart, of his simplicity of character or of his high moral worth."

Sir Daniel Wilson was a Fellow of the Royal Society of Edinburgh, and of the Society of Antiquaries of Scotland. In 1885 he was elected President of the Royal Society of Canada and as far back as 1860 was President of the Canadian Institute. He was knighted by the Queen in 1888. His religious sympathies were strongly with the Evangelical section of the Church of England, and he was one of the active founders of Wycliffe College. For several years Sir Daniel was President of the local Y.M.C.A.

The Educational Work of Dalhousie College. During the year 1896 Professor J. G. MacGregor, of Dalhousie College and University, wrote an article descriptive of its curriculum from which the following is an extract: "The work of Dalhousie College is divided among four departments, viz., the Faculties of Art, Science, Law and Medicine. I restrict myself to the first two, the non-Professional Faculties. The courses of study in the Arts Faculty are designed to furnish liberal culture. While, by a judicious choice of elective subjects, the student may direct his studies to a certain extent, from the point of view of future professional work the main object of the courses is the development of intellectual power generally. The studies of the first two years are largely fixed, but a choice is allowed even in the first year between classics (B.A. course) and modern languages (B.L. course) and even in the B.A. course as between Latin and Greek, and Latin with either Greek or a modern language. In the third year the course is for the ordinary man about one-half elective; but for the more gifted, who have established their ability to specialize, it is almost wholly so. The fourth year is wholly elective for all. In the Science Faculty science forms the backbone of the work, the aim being to combine liberal culture with the study of subjects subsequently to be applied in professional work.

The courses in this Faculty are all fixed and are eight in number, intended (1) for students who aim at the higher teaching positions in Mathematics and Physics; (2) for those who aim at similar positions in Chemistry or intend to engage in Chemical industries; (3) for those who wish to prepare for Science masterships in High Schools; (4) for persons who intend to enter upon the study of Medicine and wish first to obtain a thorough scientific ground-work; (5-8) for those who intend to engage in Engineering—civil, mechanical, mining or electrical. Besides the above courses of study, which extend over four years, there are provided, in connection with the same Faculties, shorter courses, requiring one or two years' attendance in the following departments: (1) Liberal studies; (2) Subjects bearing upon Journalism; (3) Subjects bearing upon [Commerce; (4-7) the various kinds of Engineering; and (8) Education. These courses, which are intended to meet the case of young men or women who cannot afford to spend four years in study, but would like for one or two years to study subjects having a direct bearing upon their chosen work, are not so well known or so much taken advantage of as they might be. I may mention that the subjects taken up in the course for Journalists are as follows: English Literature, French, Mental Science, Ethics, Political Economy, General History, Constitutional History, and Constitutional Law (including especially the British North America Act); and that the course in Education includes a very complete theoretical and practical training in the methods of teaching.

It should be stated that it has been found possible for the College to offer the various courses of study referred to above only through the public spirited co-operation of leading professional men in Halifax, who have been willing to prepare and deliver courses of lectures and to conduct practical classes without any remuneration from the Board of Governors. Dalhousie was founded on the model of the University of Edinburgh and she has consistently endeavoured to carry out some of the best traditions of the Scottish Colleges: (1) the provision of a thorough elementary training for the ordinary man; (2) the provision of opportunities of advanced study for the more highly gifted men; and (3) the employment of a method which will call into play as much as possible the individual efforts of the student. On the other hand she broke away from Scottish tradition at an early date by giving the modern languages an important place in the curriculum and by introducing the elective system. The College has endeavoured to secure thoroughness in the training of the ordinary man by requiring of him a smaller range of subjects than is included in the curriculum of most American Colleges. Provision for the highly gifted man has been made by giving Professors only closely allied subjects to teach, it being regarded as better that subjects, which cannot thus be provided for, should not be taught at all than that opportunity for advanced work be sacrificed. To call the individual effort of the student into play the lecture system is employed, with its original discussions on the part of Professors, the participation of the students in such discussions and the private study of authoritative works. As much opportunity as possible is also given for independent investigation. It is in this last respect that the College has had most difficulty in working towards its ideal. For opportunities of original investigation mean the possession of sufficiently large collections of books and apparatus; and that means adequate endowment. This is why Dalhousie men have always been strong consolidationists. They have seen that their high ideal could only be attained by a union of its Colleges."

The Rev. John Mockett Cramp, D.D., was born at St. Peter's, Isle of Thanet, July 25th, 1796, and was sent to school at Canterbury in 1806. His father removed to Margate in 1808, where, he says, he first "learned how to learn Latin." He left school in 1811 and his religious studies began in the following year. His desire for the conversion of others soon led him into public speaking and was the beginning of his ministerial life. In September, 1814, he left home to attend the Stepney Theological Institute, where he remained until May, 1818. In 1817 Mr. Cramp was invited to supply the Dean Street Baptist pulpit at Southwark. His services proved acceptable to the people and resulted in a call to the pastorate of the church. On May 7th, 1818, he was accordingly ordained. In 1844 the Baptist Foreign Missionary Board of London invited Mr. Cramp to the Presidency of the Baptist College at Montreal, which he accepted, and sailed, with his family, in April of that year. From Montreal Dr. Cramp removed to Nova Scotia, in 1851, to assume the duties of President of Acadia College, Wolfville, N.S., in accordance with a resolution passed by the Board of Governors in the previous year.

In April, 1866, Dr. Cramp resigned the Presidency of the College and it was accepted with very great regret. He was a warm advocate of temperance. In the early days of his ministry in England he did not think it inconsistent to be a moderate drinker, but he afterwards changed his views, and during the best part of his life never touched even the weakest of wines as a beverage. In October, 1852, he had been initiated into the Order of the Sons of Temperance, and during the same session was elected Grand Chaplain, an office to which he was called a second time in 1871. In 1853 he was elected to the office of Grand Worthy Patriarch, and again in 1855. In 1866 he attended a session of the National Division at Montreal—an assembly representing the Sons of Temperance of the United States and Canada—as a delegate from the Grand Division of Nova Scotia. He at once gained a position in that large and influential body as one of its leading men, and, on the ballot for officers being taken, was elected Most Worthy Associate—the highest place, but one, in the gift of the Order. He continued his connection with the Sons of Temperance up to the time of his death, but in later years, through feeble health, was unable to meet with the members. He was greatly missed. The last session of the Grand Division attended by him was held at Wolfville in 1878. As Dr. Cramp entered the room the members of the body instantly and spontaneously rose to receive him. It has been described as a touching tribute of affection, betokening in some measure the high veneration and respect with which all who knew him regarded him.

He never, indeed, shrank from any task where, by the pen or the voice, he could help forward the work to which he had set his hand. He was a frequent contributor to the *Athenæum*, a most able temperance and literary paper, formerly published in Nova Scotia, and the ripe productions of his skilful pen often found a place also in temperance periodicals published in other parts of this continent and Great Britain. He kept himself posted in respect to the progress of temperance reforms throughout the world, and in the councils of his brethren, where he was ever heartily welcomed, he was able to render most valuable and efficient service. In 1854, during his first term as Grand Worthy Patriarch, the question was forced upon the attention of the Provincial Legislature by numerous petitions emanating from all sections of the Province and signed by persons from all ranks and professions of the people. At this period Dr. Cramp came boldly forward to champion the cause, and delivered an address at Temperance Hall, Halifax, before members of the Legislature, bristling with facts and arguments from his standpoint and distinguished by more than ordinary power and eloquence.

Dr. Cramp always devoted a large share of his time and interest to Missionary work and especially aided Foreign Missionary enterprises. In 1869 he retired from the ministry and spent the remainder of his days at home reading, writing and occasionally giving lectures until old age reduced him in strength. He died in December, 1881, to the keen sorrow of the people of his Denomination and of very many outside of it.

The Very Rev. John Machar, D.D., was born in December, 1796, in the Parish of Tannadice, a quaint and secluded part of Forfarshire, Scotland. He received his education at King's College, Aberdeen, and took his degree of Master of Arts with credit. At the age of seventeen he became desirous of obtaining his own living and acted for a time as substitute, at the parish school in Inverness, for its regular master. After teaching some years he went in 1816 to Edinburgh University and there completed his Divinity course. In 1819 he received from the Presbytery of Brechin his license to preach the Gospel, and delivered his first sermon in the ancient church of that place. In April, 1827, a request came from Kingston, Canada, asking the Presbytery of Edinburgh to make an appointment to St. Andrew's Church, which had been made vacant by the death of the Rev. John Barclay. The Presbytery, feeling the grave responsibility of the task set them, chose a Committee of their number to execute it with care. They warmly recommended Mr. Machar. He was accordingly appointed and upon his arrival in Kingston was warmly welcomed by his new flock.

In 1841 the Charter for the establishment of Queen's University in Kingston was received and the College opened shortly afterwards with Rev. Mr. Liddell, of Lady Glenorchy's Church, Edinburgh, as Principal. In 1847 Dr. Liddell resigned, as also did the Rev. Professor Campbell, and returned to Scotland. Mr. Machar was asked to accept the Principalship and become Professor of Hebrew for a time at least. The Rev. George Romanes, of Smith's Falls, was appointed Classical Professor and Dr. Urquhart, of Cornwall, and Dr. George, of Scarborough, were requested to become Professors of Theology. In March of this year the new Principal had conferred on him the degree of Doctor of Divinity by the University of Glasgow. In 1853 he resigned the Principalship of the College but continued to act until his successor was appointed in 1854. Meanwhile, Dr. Machar had been in failing health for a number of years and had taken several trips to Scotland for its benefit but with little noticeable effect. His health continued to fail, and after a long illness he died on February 7th, 1863, and was buried in Cataraqui Cemetery, Kingston. A costly and beautiful Granite obelisk has been placed there by his former congregation and other members of the community, bearing the appropriate text, "The memory of the just is blessed." He was certainly an energetic Christian and beloved by all who knew him.

The Very Rev. William Leitch, D.D., was born in the town of Rothsay, in the Island of Bute, and received the elements of his education in the parish school. At the age of fourteen, by falling from the mast of a yacht, he fractured his hip-joint and after being confined to the house for a period of eighteen months it was found that he would be hopelessly lame for life. In the midst of his suffering, however, he had become an ardent and close student—applying himself especially to the mathematical sciences. His education was subsequently continued at the Grammar School, Greenock, and at the age of eighteen he entered the University of Glasgow, whence, in 1836, he graduated as a Master of Arts. While he was a student he lectured on Astronomy, and for several years acted in the University Observatory as assistant to the late Professor Nichol. He was also a Lecturer in Mathematics at the Andersonian Institute of Glasgow.

In 1838 he was licensed as preacher of the Church of Scotland by the Presbytery of Dunoon. In 1839 he was appointed assistant minister of the Parish of Arbroath. During the memorable year, 1843, he was presented by the Earl of Leven and Melville to the parish of Monimail, where, after the usual forms, he was ordained by the Presbytery in Fife. Of this parish he continued to be minister until the year 1859, when he was selected by the Rev. Dr. Barclay and Mr. Alexander Morris, from a list of many names, for the high office of Principal of the University of Queen's College, Kingston. The deputation were complimented, and with good reason, upon the choice they had made, for Dr. Leitch had become well known in his native country, not only as a man of science, a ripe scholar, and an earnest minister of the Scotch Church, but for the active part he had taken in the ecclesiastical controversies of the time. On leaving Scotland, his *Alma Mater* conferred on him the degree of Doctor of Divinity. Little time elapsed before he was formally installed in his new office, and on the 8th November, 1860, he took up his work as Principal of the University of Queen's College. The inaugural address was described as "most able, eloquent and interesting." By an ecclesiastical law, Dr. Leitch, as Principal of the University, was entitled to a seat in the Presbytery of Kingston as well as in the Synod of the Scotch Church in Canada. It occasioned no surprise, therefore, when the latter body met at Toronto, in the year 1862, and he was unanimously elected Moderator. In virtue of his office in Queen's College he had also a seat on the Senate of the University of Toronto, of which institution he was subsequently appointed an Examiner. He died in 1864, after an administration of the affairs of Queen's which was characterized by much difficulty and by various troubles incidental to the earlier history of such an undertaking.

The Rev. Samuel Sobieski Nelles, D.D., LL.D., was born in the village of Mount Pleasant, near the present city of Brantford, on the 17th of October, 1823. The facilities for education in his school-days were of the most rudimentary kind, but he made the best of them, until he was in his seventeenth year, meanwhile helping his father with the farm work. He had, however, displayed great fondness for study, and by dint of his natural ability and steady application made much greater progress than could have been made by any boy who was not possessed of an ardent thirst for knowledge. In 1839 his parents placed him at Lewiston Academy in the State of New York, where he spent an industrious year, and where he had for a tutor the brilliant and witty John Godfrey Saxe. In October, 1840, young Nelles was transferred to an Academy at Fredonia, in Chautauqua County, N.Y., where he remained ten months. Having spent another year at the Genesee Wesleyan Seminary, Lima, N.Y., devoting his time, while there, chiefly to Classics, Mathematics, English Literature and Criticism, he entered Victoria College, Cobourg, where the Rev. Dr. Ryerson was then President. He was one of the first two students to matriculate at that institution, which had just been incorporated as a University. In 1846 he graduated as Bachelor of Arts from the University of Middletown, Connecticut.

In 1847 Dr. Nelles entered the ministry of the Wesleyan Methodist Church, his first charge being at Port Hope, where he remained one year. He was then transferred to the old Adelaide Street Church, Toronto, where he laboured for two years. Thence he was transferred to London but had only resided there about three months when, in September, 1850, he was appointed President of Victoria College. The degree of Doctor of Divinity was conferred upon him by the University of Queen's College, Kingston, in 1860. Dr. Nelles was chosen a delegate to represent the Canadian Conference at the general Methodist Conference held at Philadelphia, U.S., in 1864; at the New Brunswick Conference in 1866; and at the English Wesleyan Conference held at Newcastle in 1873. His degree of LL.D. was conferred upon him in 1873 by the University of Victoria College. He enjoyed high repute as a lecturer, more especially on educational subjects, and his sermons, some of which have been published, were of an exceptionally high order. He died in 1887, after having made his University a power in religious and educational matters and leaving a reputation which stamps him as one of the most eminent of Canadians.

James Loudon, M.A., LL.D., F.R.S.C, President of the University of Toronto, was born in Toronto, in 1841. He received his early education in the public schools, at the Toronto Grammar School (which was the predecessor of the Jarvis Collegiate Institute), and at Upper Canada College, and was so apt a pupil that at the early age of sixteen he was matriculated. He graduated from Toronto University in 1862, with the degree of B.A. and the gold medal in Mathematics. Two years later he took his degree of M.A. Almost immediately after graduation he was appointed one of the teachers in University College, and for a time devoted his attention to Classics, although his chief work was the teaching of Mathematics. Professor Cherriman was then at the head of the department of Mathematics in the University, and for some years Mr. Loudon occupied the position of assistant to him. When the former retired in 1875, Mr. Loudon became Professor of Mathematics in his stead. From the very first he showed a preference to Applied Mathematics over Pure Mathematics, and when, in 1887, the subject of his Chair, which was then known as the Chair of Mathematics and Physics, was divided, he took the Physical work, and Professor Baker became Professor of Mathematics. In 1865, when he was still a tutor, Professor Loudon became Dean of Residence, a position which he retained for ten years and until he became a Professor. During that time he displayed some of the administrative qualities which constitute such an essential qualification for the Presidency of the University—to which he was appointed in 1892 on the death of Sir Daniel Wilson.

As an authority upon and teacher of Physics, including Heat, Light, and Electricity, President Loudon stands very high amongst the scientific men of Canada and the United States, and the fact that he has made several important discoveries in geometrical optics has assisted in placing him in that position of eminence in the scientific world which he occupies. After he graduated he was for three years in succession President of the University Literary and Scientific Society; later, he was elected President of the Alumni Association; and, in 1873, he was elected a Senator of the University. He received the Hon. degree of LL.D. from his *Alma Mater* in 1894, and in 1896 a similar distinction was bestowed upon him by Princeton University. Dr. Loudon was President of the Canadian Institute in 1876-78; was one of the original Fellows of the Royal Society of Canada; was appointed a member of the Educational Council of Ontario in 1896; and became a Vice-President of the British Association for the Advance of Science in 1897. In addition to various papers contributed to the Transactions of the Canadian Institute, to *The American Journal of Mathematics*, to *The Philosophical Magazine*, etc., he is the author of "The Elements of Algebra" (1873), and "Algebra for Beginners" (1876). Under his management the University has made steady progress.

The Colleges of Manitoba University. The four Colleges which have been united in order to form the University of Manitoba—St. Boniface, St. John's, Manitoba and Wesley—were founded respectively by the Roman Catholic, Anglican, Presbyterian and Methodist Churches. They each present a distinct and separate existence, history and sphere as theological institutions for the training of students in Divinity. St. Boniface, which is perhaps the oldest of these Colleges, although St. John's was also founded about 1820, is the Roman Catholic institution, in which the candidates for the priesthood of that Church in the West receive their education. The College was begun under Bishop Provencher and received a great impetus under the late Archbishop Taché. It is situated in St. Boniface, opposite the City of Winnipeg, and has a handsome building with ample class-room accommodation and residence for students.

The Anglican College of St. John's, in Winnipeg North, comes next in order. It grew out of the schools established by the early missionaries who came to the Red River in 1820. It is under the Presidency of Archbishop Machray and has done a very important educational work in the country. Its handsome and commodious building is on Main Street North in Winnipeg near the site of the historic Cathedral of St. John's. The graduates in Theology from this College are now manning the majority of the churches and mission fields in the great Dioceses of the far west and north. Manitoba College was founded by the Presbyterian Church in 1871 by the Reverend Professors Bryce and Hart. It is the outgrowth and development of the parish school at Kildonan, the home of the Scotch colonists who came to the Red River in 1812-1815 under Lord Selkirk. The College was begun at Kildonan but when the City of Winnipeg began to grow into prominence it was removed to that point and now occupies a very large and modern building complete in all its appointments. This College has the unique distinction of being the only institution of its kind which holds a regular summer session in Theology, so that Arts and Divinity students can alternately occupy in winter and summer the wide mission fields under the care of the Presbyterian Church.

The fourth and most recently founded of the Colleges is Wesley, which was begun only a decade (1888) ago by the Methodist Church under the Principalship of the Rev. Dr. Sparling. The Methodist Church is a large body in the West and felt the necessity of having its own training school in Arts and Theology. The College has made rapid and substantial progress and now occupies a substantial and elegant building of Calgary stone on Portage Avenue, Winnipeg. It has excellent accommodation in the way of lecture-rooms and residence for students. The other College which is affiliated with the University of Manitoba is the Manitoba Medical College at Winnipeg, which holds a high place in the training of men for that profession. Its graduates are now practising all over the North-West.

Bishop Ridley College, St. Catharines, was founded in 1889, largely through the exertions of its present Principal, the Rev. J. O. Miller, M.A. It has distinct departments and Professors in English, Classics, Modern Languages, Mathematics, Religious Instruction, and Natural Science. Music has also a place upon its curriculum. The President of its Corporation is Mr. T. R. Merritt, of St. Catharines; the Vice-President is Mr. N. W. Hoyles, Q.C., of Toronto; the Secretary, Mr. A. E. O'Meara, of Toronto. The Directorate includes a number of prominent men of the Anglican Communion. An address delivered by Principal Miller at the annual meeting of shareholders in Toronto on October 25th, 1894, gives a good general view of the institution and its work:

"It has always been our aim to keep our staff fully up to the level of the best collegiate institutes and other schools, so that the intellectual education might be as good as parents can obtain in the Province, and I think the result has proved the wisdom of our course. We have sent up twenty-two boys to the Universities of Toronto, McGill, Trinity and Dalhousie, the Schools of Science and the Royal Military College. Many of these boys have done well and are now taking high positions in their College courses. Last year one of our boys won the highest matriculation scholarship, valued at $200, at Trinity College. But the highest success of a school like ours cannot depend upon the fact that it pays its way, or that its pupils become successful scholars, important as those two things are. Its ultimate success must depend upon the effort made on the ethical side of a boy's nature.

To train the moral faculties so that he may become a Christian gentleman is our policy. It is not always the boy of brilliant parts who becomes the best citizen. No training in the world will make him 'honour the King' unless he first learns to 'fear God' and 'love his brother also.' Those who are brought into close contact with the modern schoolboy cannot help noticing how little is done in the great majority of cases to develop his spiritual life. It is not enough to teach him gentlemanly habits, or to be truthful and honest in his conduct and faithful in his engagements, because the opposite of these things is low and unworthy of him. The supporters of Ridley College believe, and I believe, that we must go far deeper than that; that we must endeavour to make a boy strive after excellence in conduct because he lives in the presence of God, with whom he is brought into personal relationship and whose mainsprings of action must arise out of that relationship. It is waste of time to teach a boy the principles of ethics alone, and expect him to apply to his own conduct merely moral maxims. He needs the enthusiasm of a personal influence and a personal example. The only permanent influence that can avail for conduct is the influence of God's spirit; the only efficient example is that of the Master Teacher—Christ. This is the highest of all ideals, and the most conscientious teacher must meet with many failures in his work; but it is the only true standard to work up to, and, though the success in such a matter is often not immediately apparent, it must surely come in the future of the lives of many boys who now seem indifferent to spiritual influences. It is our hope that Ridley College may not entirely fail in training those who enter its walls for the highest citizenship."

The Ontario Education Department. By an Act of the Legislative Assembly of the Province of Ontario, the Education Department is entrusted with the administration of the school law. The Department consists of the members of the Executive Government, and its head is the Minister of Education. Subject to the provisions of any statute in that behalf, and the regulations of the Department, there may be established the following schools: (1) Kindergartens, (2) public schools, (3) night schools, (4) high schools and collegiate institutes, (5) art schools, (6) county model schools, (7) normal schools, (8) schools of pedagogy, (9) teachers' institutes, (10) mechanics' institutes, (11) industrial schools.

It is the duty of the Minister to direct all the educational forces in the Province; first, from his place as a member of the Legislative Assembly, and, secondly, through the officers of his Department. From the discussions of educational questions in the Provincial Parliament his position as a member gives him every facility for recognizing the working of the school law, and ascertaining the trend of public opinion. As the head of his Department, his constant official intercourse with trustees, inspectors, and teachers gives him every opportunity for prescribing, from time to time, whatever amendments to the regulations may be considered wise in the interests of high and public schools. From the wide sweep of the legislation which he is expected to direct, and from his position as a member of the Government responsible to the people's representatives, he is able to advance such legislation as will guard the unity of the system and preserve its symmetry, as well as prevent any needless innovation from pseudo-reformers or visionary meddlers. At the same time there is, of course, the danger of politics being introduced into the Department and the workings of the entire system disarranged by partisan manipulation. This, however, is a possibility in all sections of popular government, and can only be controlled or averted by the good sense of administrators and the sound principles of the people as a whole.

Extensive powers are given to the Education Department, but every regulation or order-in-council made under the statute giving it an existence, or under the Public, Separate, or High School Acts, must be laid before the Legislative Assembly.

SECTION IV.

CANADIAN ART, MUSIC AND SCULPTURE.

ART AND ARTISTS IN ONTARIO

BY

J. W. L. FORSTER, A.R.C.A.

EUROPEAN Art came here with European settlement and flourished while the traditions of the old world lived. True, as Mr. N. Flood Davin has said, the designs which formed the sign manual of the Indian chiefs, and their graphic picture-writing on birch-bark, might, by some, be considered the dawn of Canadian Art. A good deal of this "art" is still to be found emblazoned on the skins which line the lodges of the prairies; while the remains of pottery, copper arms, and the like, show traces of a still higher culture and no inconsiderable development of technical skill in a previous age. All this was, perhaps, rather the end of a phase of Art in a decaying race than the beginning of it in Canada. Indian Art is childish and unfinished. But the paintings that remain, executed in the early days of European settlement, show that there was a noticeable overflow of Art and artists in Canada. Some eminent names have been registered with pencil and pigment, beginning with Mrs. Simcoe, wife of the Lieut.-Governor of Upper Canada, down to the last Exhibition held under the patronage of what may be called the *Old Régime*. This was in 1847, and its chief promoter was the late Mr. J. G. Howard, of Howard Park, Toronto.

The strongest influence favourable to Art during that period, however, was created by Sir Peregrine Maitland and his talented wife. But those acquainted with the history of our country know that the political conditions existing then were not permanent and were by degrees forced aside to make way for others favourable to the better recognition of the growing national opinions and spirit. That period may be properly called the Colonial Era. The new era gives evidences of a national character in its Art which every loyal Canadian will gladly welcome and judiciously encourage. The first native Canadian to gain eminence in the profession was Paul Kane; to him, therefore, I give first attention. In speaking of him Nicholas Flood Davin, in his "Irishmen in Canada," says: "Art began early to attract some attention. Ireland, which had done so much in other walks for the infant nation, was destined to give it the first impulse toward Art. Michael Kane and his Dublin wife accompanied Lieut.-Governor Simcoe to Canada. Having left the army, Michael settled in York, where, in 1810, his son was born. The new arrival was christened Paul. The child's growing mind could not fail to be influenced by the picturesque Indian figures then still to be seen haunting the Don, while Indian trails ran where King and Yonge Streets are to-day."

In the Preface to his "Travels," Kane, in 1844, accounts for his resolve to devote himself to painting a series of North American scenery and Indian life, by saying: "The subject was one in which I felt a deep interest from my boyhood. I had been accustomed to see hundreds of Indians about my little village, then York, muddy and dirty, just struggling into existence." Yet York was not a favourable place for a youth of genius to grow up. The district grammar school was the only introduction into the world of knowledge, thought, and Art. Here was Mr. Drury, an eccentric drawing-master, who taught the future artist the elements of what was to be his ill-paid craft. His artistic bias was regarded in the light of want of application and distaste for steady industry. The circumstances of the community were indeed too frequently inimical to the fostering of settled habits among its youth. Dr. Scadding has remarked of those early days, that there was a constant contact of the sons of even the most respectable families with semi-barbarous characters. From Indian guides and bad specimens of French *voyageurs* a restless spirit was imbibed by the youth. The vague Nor'-West, a sort of savage land of Cocayne, a region of perfect freedom among Indians, was imagined, and to reach which Lakes Huron and Superior had to be traversed. In this way, young Kane's mind was familiarized with the idea of that expedition across the continent to the green shores beyond the mountains, of which he has left so many memorials by means of his pencil and pen.

Let us leave him for a moment. Many names might be recalled that have left no visible trace of their presence, beyond the few drawing lessons that served but to save from extinction amongst us the idea of an Art that lived in the home land. The first name that left any impress behind it was that of E. C. Bull, a portly Englishman, of free speech, and a splendid pencil draughtsman. He taught in Upper Canada College and the Mechanics' Institute. Henry Martin was one of his pupils. A Mr. Bullock opened the first stained glass-works in Toronto, early in the thirties, the windows required for the first St. James' Church giving, perhaps, the opportunity for this. Mrs. Jameson spoke of them as vile in taste and coarse in execution. Saunders was a fairly clever landscape man of the usual painstaking manner in attention to detail, but Hoffner Meyer, son of the London engraver of the same name was the first man to make, in this country, a genuine place for Art of high excellence. Many of his water-colour portraits are still to be met with in Toronto, and constitute beautiful examples of a refined and elevated taste. The artistic temperament which chafes under codes and observes with a restless contempt the hollow formalities of custom on stilts, finds agreeable reaction in its Bohemia; hence, the eccentricities that are so often noticeable in the fraternity. Hoffner Meyer was no exception to these social peculiarities which amongst artists in the older days were all but the universal rule. Lowe, his associate, who was a clever engraver, reproduced many of his portraits, amongst which were those of the Chief Justices, Bishop Strachan and others.

It is here, however, that I must again take up our Canadian, Kane, who began at this time to give us pictures of our own country. I quote again from Mr. Davin: "When pearls are scattered at people's doors, they don't believe them to be pearls, unless they are puffed by an organ of somebody interested in them. Kane, therefore, left Toronto for Cobourg, where he earned enough money to pay his way, and to start for the States, where he hoped to make sufficient to enable him to visit Europe, with a view to studying under the great masters. His father promised to assist him. He was full of hope, and his life-dream was bright; but, in the midst of his musings upon the glories of Art and its renown, a letter from his father tells him that, owing to difficulties, his Italian excursion will be prevented. This did not deter him from his purpose, however. He wandered from city to city, and finally, in 1841, he sailed from New Orleans to Marseilles. He spent four years in Europe, studying and copying the works of the men of old, in Paris, Geneva, Milan, Venice, Bologna, Florence, Naples, Rome; the galleries of all he studied, in order that he might come back to be a true father of Canadian Art. While in Naples, he was offered a trip in a Levantine cruiser, and was thus enabled to visit the shores of Asia and Africa. He was on his way to Jerusalem with a party of Syrian explorers when he and his friends were deserted by their Arab guides, and were obliged to make their way to the coast. On his return he endured great hardship; but he landed on the African coast and this consoled him, as he was able to boast that he had been in every quarter of the globe."

He brought back a mind enlarged by observation, by communion with great artists, and well stored with pictures of famous scenes. The indomitable energy that had won for himself unaided these opportunities, says Sir Daniel Wilson, was now to be displayed in far different scenes. In the Preface to his "Wanderings of an Artist amongst the Indians of North America" he remarks: "On my return to Canada from the Continent of Europe, I determined to devote whatever talents and proficiency I possessed to the painting of a series of pictures illustrative of the North American Indians and scenery." His romantic experiences are related with graphic power and the fidelity of an artist, in his "Wanderings," published by Longmans, in 1859. Afoot, in canoe, across the great barriers of the West, from Oregon to Puget's Sound, his busy pencil was at work. Sir George Simpson, Governor of the Hudson's Bay Company, had given him commissions for a dozen paintings of savage life—buffalo hunts, Indian camps, councils, feasts, conjuring matches, dances, war-like exhibitions, or whatever he might consider most attractive and interesting. The Parliamentary Library at Ottawa possesses a collection before which the visitor never fails to linger long.

The Hon. George W. Allan.

His most liberal patron was the Hon. G. W. Allan, to whom he dedicated the narrative of his "Wanderings." He intended following up this volume with another one, but failing eyesight forbade it, and forced him ultimately to also lay down his brush. Mr. Davin says his career was one of the most creditable in Canadian annals. Though he studied our scenery and Indian customs at first hand, he did not wholly give himself up to nature. The Indian horses are Greek horses; the hills have much the colour and form of those of Ruysdael; the foregrounds have more the characteristics of old pictures than of Canadian out-of-door scenery. "My memory of the veteran artist," says the late Sir Daniel Wilson in a sketch, "is of a gruff and moody man, embittered by the sparing gratitude of a people to whose information and pleasure he had sacrificed his life. 'Better break stones by the wayside; your work will then be appreciated,' was the encouraging comment he gave to young artists." His contemporary, Kreighoff, painted French-Canadian life and scenes not nearly so well; but the material was popular and he became wealthy. Hamel obtained celebrity for truthful likenesses. He painted portraits of the Baldwin-Lafontaine Ministry. In later years he settled in Quebec. Of the hurried visitors to our shores, Gush has left behind him more and better work than any other. Lock, a water-colour landscape painter, and Wandesford, in portraits, have left their trace; and so with the giant Carpendale, a few of whose chalk drawings of animals are still to be found in Toronto.

It is desirable here to go back a little. At Down Hall, in the village of Down, Kent, England, in 1810, was born Daniel Fowler. From eight to eighteen he was at Mr. Cogan's private school, where he had some distinguished school-mates. Intended for law, and articled in Doctor's Commons by his father, this pursuit seemed most distasteful to him. His father's death freed him from his articles, but gave him, at twenty, the charge of a widowed mother and of a large family of which he was the oldest. It was now that his taste for drawing, which had made him popular in the school, and which diverted the tedium of the law office and later cares, gained him the patronage of Mr. Harding, the eminent water-colour artist and draughtsman. To him he bound himself for three years and received five hundred pounds as fees. It cannot be told what the influence of associations really may be, but there is pleasure in observing Mr. Fowler taught by a man who, with a lead pencil, studied nature, and afterwards, in the studio, painted in colour his pictures from his own sketch notes, and advocated colour notes from nature or pictures painted altogether in the open air.

Like Paul Kane he visited Italy, then, as for many generations, the shrine of every young artist's reverence. He had much to say of his study in the Academies, and even in the streets of that country—streets which are really open air schools in themselves. Mr. Fowler had many intimate friends amongst the noted artists of Britain. Hulmandel, the engraver, and Mr. Lear, the eccentric Art virtuoso, seem to have influenced him, the one toward serious foundation work in drawing, the other toward the audacious superstructure which gives us the racy colour sketches and fine-tone passages of his pictures. He hated teaching, although when with Mr. Harding important pupils were turned over to him by their master, and in subsequent seasons the demands of a growing family suggested the wisdom of his consenting to accept pupils. He could not, however, entirely conceal his impatience with the task, confessing in later years that he was far happier holding the stilts of a plough than in looking over a lady's hand.

Several members of his family had died of consumption and eventually his own failing health seemed to demand a change of location. Foggy London was exchanged for Surrey suburbs. But a more decided change was necessary; accordingly, in 1843, he came to Canada. Ranging over the Provinces to the western boundaries of Upper Canada, he chose a farm on Amherst Island, near Kingston; and then for fourteen years the London artist was lost in the Canadian farmer. In 1857 a visit to the old land, the meeting of old studio friends, and the breathing of the inexplicable Art atmosphere, revived in the now healthy man the impulse to paint pictures. A room in the farm-house became consecrated to the tenth muse, and the driving lines were laid down for the fitches. Pictures by him appeared in the Exhibition held in the Parliament Buildings, Toronto; and, wherever a coterie of artists gathered, he or his pictures were sure to be amongst them. His recognition in Montreal was an interesting incident. About the year 1862 the artists there held an Exhibition at which prizes were given in the various departments, and that for the best water colour upon any subject was awarded to Mr. Jacobi. That man of clear discernment objected to the decision, declaring that a Hollyhock piece by Fowler was, in his judgment, better than his own, and insisting upon the transfer of the prize to that picture. His insistence, as President of the group of artists, succeeded in obtaining for Mr. Fowler an equal recognition with himself, and the prize, two hundred dollars, was divided between them.

Mr. Fowler was a man who loved righteousness and hated iniquity; and, moreover, having a good opinion of his own merits, he could not appreciate the receipt of a half prize; so, coming immediately to Montreal, he entered the studio of Mr. Jacobi, and in a somewhat peremptory manner demanded an explanation, and expressed a supreme disapproval of compromises that withheld the proper honour from work by any artist, whether known or unknown. Mr. Jacobi referred him in his usual genial manner to the committee of awards, whither he went to get satisfaction. In an hour he returned, entered the studio, strode up to Mr. Jacobi with extended hand and beaming face, gave him a grateful and enthusiastic hand-shake, apologized for his former rudeness, and expressed in no measured terms his appreciation of his new friend's greatness of heart and manly advocacy of the work of a stranger. This Hollyhock piece is the one that subsequently received the bronze medal at the Centennial Exhibition in Philadelphia. From 1863 to 1876, when our Provincial exhibits contained professional artists' lists, Mr. Fowler's work always appeared. On the formation of the Ontario Society of Artists in 1872, he became a member, and his bright, rich harmonies contributed their patrician refinement and style to the advantage of the Society's annual displays. At the organization of the Royal Canadian Academy his name, with the approval of the Princess Louise and the Governor-General, was placed upon the list of Academicians. He passed away in 1894.

I have already said that most of the early artists were birds of passage. Peter March Hunt, a good painter of small size portraits, Macgregor and Jackson, made brief visits. Westmacott remained; his niece, the talented Esther Kingsley, has, in a measure, caught the mantle of her uncle's skill and knowledge in design. Sawyer, of Kingston, was a worthy man and a good painter, and has left in many a home the impress of his genial manner and manly work. Cresswell, of Seaforth, in marine and landscape work, has been influential in giving strength and dignity to Canadian Art. Perré opened a bright chapter in our more recent Art, and the veteran James Griffiths, whose old-fashioned flower groups were always looked for in our Exhibitions, deserves to be remembered.

Mr. Berthon takes us back to earlier days. George Theodore Berthon was the son of René Theodore Berthon, and was born in Vienna in the year 1806. Berthon, the elder, was an artist of no mean order, and achieved great distinction in his profession. He studied under the celebrated French artist, David, and was regarded by the great master as one of the most promising of his pupils. Shortly after the birth of the son the elder Berthon returned to Paris and was patronized by, and received great attention from, Napoleon I. The younger Berthon showed, at a very early age, great aptitude for portrait painting and, as soon as his school-days were over, travelled over Europe to the various capitals to perfect himself in his Art. About 1840 he went to England, and there married Zelie Boisseau, by whom he had one daughter. Mrs. Berthon died in 1847. Mr. Berthon married, the second time, Claire, daughter of Mr. J. P. de la Haye, who, for twenty-seven years was French master at Upper Canada College. In 1844 Berthon settled in Toronto. His earliest friend was Colonel Forlong, who had formerly been in the 43rd Regiment, and was present at Waterloo. Berthon devoted himself wholly to portrait painting, and excelled in pastel work. He also gave a few lessons in painting. Among his pupils was Miss Macauley, who afterwards became Mrs. Homer Dixon. Of the portraits executed by Berthon, that of Chief-Justice Robinson was considered by himself to be his master-piece. Of other portraits by him may be mentioned those of the Hon. G. W. Allan; Lieut.-Colonels R. L. and G. T. Denison; Colonel E. W. Thomson (executed for the Board of Agriculture of which Colonel Thomson was Chairman); W. H. Boulton; Principals McCaul, Barron and Stennet. Mr. Berthon died January 18th, 1892, aged 86 years. Mr. Berthon's modesty was equal to his talent. A Montreal paper asked me on one occasion for a sketch of one or two prominent artists, and choosing him as the subject of one, Mr. Jacobi being the other, I was amazed to find that he possessed no photo of himself; and this fact was coupled with his refusal to sit for a drawing. After one or two friendly interviews, however, a fair drawing was made.

Everything that grows to-day is from the seed planted yesterday. Canadian painters have inherited from the pioneers of the profession in this country the legacy bequeathed by our backwoods-men to their sons—honesty and industry and a hard, but fair, field for both. During the later years of its life Canada has contributed many brilliant names to the Art rolls of other lands—the Smillie Brothers, LeClear, Woodward, Rattray, Sandham, Fraser, Walker, Shannon, Peel, Herbert and many more; but in the meantime our own field has been occupied by outsiders. In Western Canada the names signed upon pictures during the last fifty years have been legion. The painters were pilgrims, as all our fathers were in some measure, yet helped to plant a stem in the soil of our country

George Theodore Berthon.

from whose vintage we drink to-day. The great majority of visiting artists were British, and their patrons were mostly men whose education and taste and liberality had encouraged the advent of artists of note. But those early days brought to their sons the demands of a busy pioneer life, and little opportunity was given for the culture of the æsthetic, and so one by one the birds of passage artists disappeared. Paul Kane, the first distinguished Canadian, Sawyer, Fowler, Creswell, Berthon, remained.

The Art of Canada to-day is a mingling of elements. Native Canadians are a minority in the professional societies. The influence of the old world may be seen in the work of many who cherish still the precepts of their masters. Yet it is due to those who have adopted Canada as their home to say that they are as Canadian in the faithful reproduction of the pure glories of our climate as those who first saw the sun in our own sky. Our native artists, who have studied abroad, are very much inclined, however, to paint a Canadian sky with the haze of Western Europe, and our verdure as though it grew upon foreign soil. Our Art is not Canadian. The French school rules the Art of Europe. No stronger evidence of this is required than the catalogue of the great International Exhibition held in Paris in 1889. The British is the only school distinct from it. Canada furnishes the arena in which the forces of these rival schools contend; and, while the restless dispute continues with little sign of truce, we may at least expect more universal interest in the true ideal to which our painters are looking. When a more intelligent conception of the aim of Art is possessed by our younger men especially, it may be discovered that both are near a pure and high ideal, and that *rapprochement*, not rivalry, would best serve the occasion; and the union might reasonably be hoped to produce a purer, higher ideal than any yet reached. Material is certainly not wanting, nor *motif* for Art of the grandest order.

The first requisite is a stronger Canadian spirit. Events have rapidly developed this; and the signs are full of promise in this direction. The second great need is a museum equipped with well-chosen specimens of the world's Art. Our Government and citizens are establishing schools of industrial and Fine Art, yet, when we would point our pupils to samples of pure Art, lo! there are none; and, when we would know what Art has been in order to discover what Art may be, we must go as exiles and pilgrims to foreign cities where there is no Canadian air to clear the atmosphere of false traditions, or blow aside the prejudices of antique philosophies—philosophies true enough in themselves, but not adapted to the newer civilization of this Dominion. We want our history with our hopes, their experience with our ambitions; and a museum that gives the best of their Art history and achievment will greatly strengthen our hope and give reign to our ambition.

A third need is for capable yet generous criticism. There are many men whose discernment and sympathies fit them eminently for the *rôle* of Art critics, but as yet Canadian journalism has not opened wide the door to advancement in such a specialty. In the meantime, while we wait the advent in Canada of an Albert Wolfe or Hammerton, I believe the unprejudiced impression on the mind of the public to be the fairest test of a picture's merit. No questioning will cast a reasonable doubt upon the claim of an experienced purchaser to first place as connoisseur and critic, freed as he is from the narrowing influences of specialties which impose limitations upon the judgment of the professional artist. But this question is one for discussion, suffice it here for me to urge Canadians to give their independent judgment the encouragement it deserves. False taste will thereby be corrected, and Art which is true Art greatly encouraged.

ART IN QUEBEC AND THE MARITIME PROVINCES

BY

ROBERT HARRIS, President of the Royal Canadian Academy.

ANY attempt to deal with what has existed in the Art of Painting in the Province of Quebec and the Maritime Provinces resolves itself mainly into some record of the artists who have worked there. Producing as they did for the most part in artistic isolation, the work of each was generally not much connected with that of other artists in the country. Many of the names in the following notes, though as regards Art itself of little or no importance, are yet of interest because only through them can we get any light in tracing the beginning of artistic expression in our country. The increasing difficulty which every year adds to the gathering of information on this subject makes it certainly worth while to record these facts—hard to arrive at, little known and which would otherwise soon be forgotten.

The first pictorial work done in Canada was in all probability that of the redoubtable Champlain himself. The illustrations in his books are always supposed to have been made from his own drawings. What the originals were like can hardly be divined from the prints, which no doubt, owe many of their peculiarities to the engravers. The first demand for pictures in Canada arose from their being found useful in converting the savages. Very curious letters exist in which the Jesuits give instructions for paintings for this purpose to be sent out from France. The things wanted are minutely described, especially the devils, dragons, hell-fire and other inconveniences which awaited bad Indians in the future. Souls in Paradise were also to be pourtrayed and the heads were to be full in face, not in profile, and to look at the beholder with open eyes. The colours were to be bright and there were to be no animals or flowers to distract the attention of the Indians. Most of the pictures were to be mounted in portable form so that the collection might edify the heathen and make them quake in divers parts of the country. Father Le Jeune, the Superior of the Jesuits, wrote to France complaining that some of the works sent out were so mixed up that nothing was to be made of them without particular attention. He then went on very quaintly to describe just what was wanted. Is it possible that some of these old pictures still exist anywhere in Canada?

Shortly after this we hear of the first paintings actually produced in this country. These were by Father André Pierron, who arrived in 1663. Le Mére de l'Incarnation speaks of him in her letters as a good painter. She says that "he preaches in the day and paints at night." He was killed by the Indians in March, 1673. His works were no doubt of very ordinary character. The Jesuits in Europe needed good artists too much at the time, for the decoration of the sumptuous churches they were building there, to send an accomplished painter to the forests of Canada. The next artist was also an ecclesiastic, Frére François Luc à Recollet, who was born in Amiens about 1620. Coming to Canada he decorated the Recollet Chapel in Quebec and produced many other works. This Chapel, afterwards burnt, was extolled to the skies at the time by contemporaries. Frére Luc returned to Paris and died in 1685. His drawing was said to be good, his composition mediocre and his colouring bad. Hughes Pommier was also a priest in France, who came to Canada in 1663. In 1676 he was serving the parishes of Point Levis and Coté de Beaupré. He painted many pictures in Canada and returning to France died there in 1686.

These men were followed by Pierre Leber, a Montrealer and a member of a well-known family. He was brother of Sainte Jeanne Leber and was cousin of the first Baron de Longueuil. He was a grown man, perhaps in middle life, in the year 1700. He became a member of the Order of Fréres Charron and died in 1707. A portrait of the Rev. Mother Marguerite Bourgeois, foundress of the Congregation of Nuns, by his hand, may still be seen. It shows that his powers as an artist were of a very modest kind. An artist of European celebrity (Gravelot) was in Canada for a time, probably between 1720 and 1725. He was a fine draughtsman, a pupil of Watteau and of Jean Restout. Very likely some of the pictures by the latter artist still to be seen in the City of Quebec were sent from Paris through the agency of Gravelot. One of the first-born Canadians with some knowledge of Art was Jean Antoine Aidé Créqui. He was born in Quebec in 1749, and became a priest. He served in succession the parishes of des Eboullements, L'Isle aux Condres and Baie St. Paul. He painted a number of pictures for churches in his native Province, some of which are still to be seen. He died in 1780. De Beaucourt was the son of the Chevalier de Beaucourt, military engineer under Frontenac and at one time Governor of Montreal. This artist was, it seems probable, born in Montreal somewhere about 1735. He studied Art in France, being the first painter of Canadian birth who did so. Returning to Canada he was painting here for many years after the Conquest. The unsettled state of the country induced him to leave and for many years he pursued his profession in Russia. After this he appears to have returned to Canada, where he died at the beginning of the century. The only church pictures of his now to be seen are probably reproductions of works by the great masters, done in haste and for trifling sums, as at the time original work could not be paid for and was not desired. Other productions of his remain, sufficient, at any rate, to show that he understood his *metièr* and had acquired it from good sources of that period.

About 1788 an artist named Louis Chretier de Heer was painting in Quebec, but little more than his name is recorded. Two occurrences during this period made great changes in the country, the Conquest and the French Revolution. The latter was of the utmost importance to Canada as regards any feeling for Art which then existed. Before the French Revolution there had been almost no works of Art of any merit in the country with the exception of two or three paintings for the churches sent out from France and a few portraits brought out by people of importance. During the French Revolution numbers of tolerable pictures, chiefly of religious subjects, were sent out and some of these are still in the City of Quebec or in other parts of the Province. Numbers, however, have been destroyed by fire, and some of the most valuable were taken back to France when quieter times came. Examples of artists of such celebrity in the French school as Phillipe de Champagne, Le Soeur, Le Brun, Coypel, Restout, Van Loo and others may still be found in the Province. These works, by being multiplied in copies or as furnishing suggestions, led the taste in church decoration in Quebec till not many years since, when a change to some extent took place. Being for the

Napoleon Bourassa.

most part pictures of a period of mannerism it is not to be wondered at that their influence led to nothing of much value being produced by their imitators.

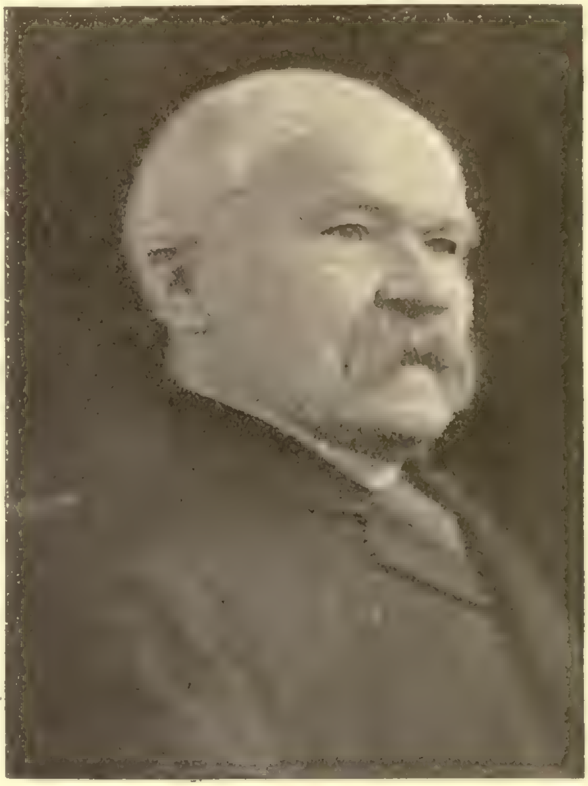
The next artist after De Beaucourt's time who settled in Montreal was Louis Dulongpré. He was not born in Canada, but the artistic portion of his life was passed there. Previously he had been a soldier. He was painting in Montreal prior, at any rate, to 1793, and there is a picture in existence painted by him in 1830. He had a very large practice as a portrait painter in the Province of Quebec. His works are principally in oil or pastel and many are rather of the nature of sketches. Those in oil show the hand of one lacking in technical skill with the brush, while his portraits in pastel are as a rule his best things. The lack of sound education was generally very apparent when he attempted to treat the whole figure. He occasionally painted religious pictures, in some of which the portraits of the donors are introduced. Great numbers of the old French-Canadian families possess portraits by him. The only resident artist in Montreal who seems for a time to have competed with Dulongpré was William Von Moll Berczy. He was born in Saxony in 1747, or 1748, and was educated in the University of Leipsic. After travelling in many parts of Europe, about 1790 he undertook for a London Land Company to settle a tract in New York State with German emigrants. Disputes arising he transferred these settlers to the Township of Markham in Upper Canada, in doing so opening the road now known as Yonge Street, Toronto. Disputes as to his title again occurring he went to England and returned to Canada in 1801 supposing the matter settled. In 1805, however, these disputes seemed to have convinced him of the futility of further pressing his claims. In that year he went to Montreal and began to practise as an artist as he had studied painting with ardour when a young man. He continued to paint in that city till his death, which occurred during a visit to New York in 1818. Numerous portraits from his hand are still carefully preserved in Montreal and, though they have an amateurish look, some are not without merit. With many short-comings they still give evidence of being the work of a man of taste. Berczy also painted a number of church pictures.

The next painter of whom we have any record is Audy, called Jean Baptiste Roy. He was producing between 1804 and 1830. His work is only noticeable as being better than the average church daubs of the date. The Hon. Joseph Legaré was a well-to-do gentleman, a Legislative Councillor in Quebec, where he was born in 1795. He was an enthusiastic lover of Art and a constant practitioner. His original attempts show that if he had any talent he lacked study. One of his pictures, produced in 1826, obtained for him a medal from a Society of Artists which existed in Montreal at that date. He made a large collection of pictures, most of which are now in Laval Museum, Quebec. From these, principally seventeenth century works, he picked up his notions of Art. In Quebec about this time lived Thieckle. He was the author of the painting "Lorette Chiefs," from which an engraving was made in 1824. It shows him to have been at least equal to most of the other painters in the Province at the time. Various foreign artists visited Quebec and Montreal in the earlier half of this century, painting a few landscapes, portraits and church pictures. Perhaps the most noted of these was Trumbull, the well-known American artist, who, in his youth, was an aide-de-camp to Washington in the War of Independence. It must have been sometime after 1816 that he came to Quebec, having a commission from an officer of the Garrison to paint portraits of six of his comrades for him. William Dunlop, the artist and author from Philadelphia, was in Montreal painting portraits at this time, as well as other artists from that city and from New York. Another artist named C. Palmer, English presumably, was painting moderately good portraits in Quebec about the year 1840.

Antoine Plamandon was born near Quebec in the first years of this century. His early ideas of Art were derived from Legaré. After making what progress he could in Quebec he went to Paris in 1826, and entered the studio of Guerin, the master of Segalon, Géricault and Ary Scheffer. Coming back to Quebec he painted many portraits of distinguished Canadians and numerous pictures for churches, numbers of which are still to be seen. His best work appears to have been done in the earlier part of his life. He died only a few years ago, having lived to a very great age. Théophile Hamel was born in, or near, Quebec in 1814. He began the study of Art under Plamandon and went to Europe for further education in 1844. Returning to Canada he acquired a very extensive practice as a portrait painter and also executed many church pictures and some compositions from Canadian history. He died in Quebec in 1870. Antoine Sebastian Falardeau was born at Cap Santé, Quebec, in 1822. Making his way to Italy he met with success, and settled himself finally in Florence. He was created a Chevalier of St. Louis by the Grand Duke of Parma and devoted himself almost entirely to making copies of the works of the old masters. He hardly produced any original work. Numbers of his reproductions of pictures in the galleries of Italy are to be found in Canada. He was drowned in the Arno some few years since.

Cornelius Kreighoff was born in Amsterdam about 1814. He was educated in Bavaria and became a man of many accomplishments. Coming to the United States he had first supported himself by teaching music. Sometime before 1849 he came to Montreal. After this the pictures of Canadian life and scenery so intimately associated with his name were produced by him in great numbers. He lived chiefly in Quebec, in Montreal occasionally, and was at times in Toronto. About the year 1869 he went to Europe, returned to Canada in a couple of years and died in Chicago, U.S., in 1872. He produced a great number of pictures, generally of a small size, and found numerous purchasers for his work amongst the officers of the English troops in Canadian cities. The quality of his painting varies a good deal and only his best and most deliberate works have claim to artistic merit. The little scenes and incidents which he preserved in such profusion are already getting to have an old-time look, and though it may be regretted that he was not technically better fitted for the work it is well that his observant eye and industrious hand have preserved so much of the Canada of the past. During the American Civil War a number of landscape painters from the United States worked in Canada, but neither the men nor their works had any close connection with the country.

The foregoing notes refer to the Province of Quebec. Of the Maritime Provinces there is not much to relate. Occasional sketches by officers of the Garrison at Halifax and other places, or a few miniatures by some artist who was travelling through the country, are all that we find. The earliest paintings of merit connected with the soil are some fine and characteristic portraits by Copley, painted before that artist left Boston to settle in England previous to the War of Independence. There is a tradition that he went to Halifax to execute these works. His father-in-law, Clarke, the consignee of the tea which the Boston people threw into the Bay, took refuge in Canada for a time. The Nova Scotian Government later on ordered portraits from Copley when in England. They also patronized Benjamin West to the extent of a full-length portrait of an early Chief Justice, which now hangs with a number of other interesting old



Otto R. Jacobi.

portraits in the Council Chamber of Halifax Province Building.

In 1793 or 1794 there was born in Halifax Gilbert Stuart Newton, son of an English officer then holding a position as Collector of Customs. His mother was sister of the celebrated Gilbert Stuart, with whom Newton studied for a time. Later on he went to England and became one of the most prominent members of the Royal Academy. He re-visited America in 1831, returned to England and died there in 1835. His pictures are of what may be called the genteel comedy kind, the subjects being sometimes invented and sometimes illustrative of well-known works of literature. An artist named Field, an Englishman, worked in Halifax about the year 1812 and 1815. In 1812 he exhibited in the English Royal Academy a picture sent from Halifax. He left the reputation of being the best portrait painter who had ever visited that city. Gush was another portrait painter who lived there for a short time. He must have remained as late as 1856 and left a number of pictures of residents. Hoyt, a New England artist, worked a good deal about St. John, N.B., and also in Halifax, between the years 1831 and 1839. Some of the best portraits of the earlier half of the century to be found in the Maritime Provinces are from his brush. A landscape artist in the Province of New Brunswick, spoken of with commendation, was George N. Smith, who died sometime before 1854.

Robert Parker was a native of New Brunswick and his name appears as an exhibitor in Montreal about 1848. He devoted himself chiefly to miniatures on ivory, and went to England about 1850, where he died some fifteen years afterwards. Of natives who lived and wrought at home in the Maritime Provinces, William Valentine was probably the most naturally gifted. He began as a house painter. With what teaching does not appear, he managed to attempt portraits. Later on he went to England and studied the English artists of the day. Personally he is said to have been a most estimable man and some of his portraits, painted after his studies in England, attain quite a respectable level. But this was only maintained during part of his life. He used to make trips to the various towns of the Maritime Provinces, and St. John's, Newfoundland, to execute commissions. He died in Halifax soon after 1870, a very old man. In addition to the names given there were, during the latter part of this period, a number of amateurs and others practising more or less as professional artists. They were generally travellers, officers in the English troops, or natives who had unusual taste or opportunities of education.

Turning again to Montreal we find that by degrees the few people taking an interest in things artistic had begun, as leisure and opportunity became greater, to form those little groups which help to foster such tastes. As early as 1826 there was a sort of Art Society in Montreal which gave prizes. Then there were attempts of individual artists to form Art Societies on their own account. Finally, in 1847, the Montreal Society of Artists held a regular Exhibition. The members of this were: Kreighoff, before alluded to; James Duncan, a landscape painter born in Ireland in 1806, who came to Canada in 1830, and died in 1881; William Sawyer, a portrait painter, born in Montreal in 1820, who, after studying in Europe and practising for some time in Montreal, removed to Kingston, where he died in 1889; M. Sommerville, Andrew Morris, R. J. Howden, and W. F. Wilson. Lock and Duncanson were practitioners who attracted attention some years later. Between 1847 and 1867 the number of resident painters must have greatly increased, for in the latter year was instituted the Society of Canadian Artists with quite a large membership. The Society was incorporated in 1870, but after a time declined through lack of public support and internal discord. Many of the active spirits in the Society are still working in Canada or elsewhere. The purpose of this article is only to deal with those whose careers are now closed by death.

Three of the most prominent names among these were Vogt, Edson and Eaton. Adolphe Vogt was an artist of extraordinary promise, the son of a musician in Montreal. He was born in 1842 or 1843 and studied in France, where he developed a special aptitude for animal painting. He executed many pictures in Canada in a style marked by great robustness of execution and force of colour. He was rapidly improving and making a reputation for himself when he visited New York with the intention of settling there and died about the end of 1870. His was without doubt a fine career, cut short by a premature death. He left the reputation of having a most charming personality and in addition to his talent as a painter was an accomplished musician. Allan Aaron Edson, R.C.A., was born in Stanbridge, P.Q., in 1846. Showing great natural aptitude for landscape painting, he had some early instructions from Duncan, and then going to England studied at Kensington, whence he returned to Canada after a short stay. On other occasions he re-crossed the Atlantic, his latest visit being a long one to France, where he was much influenced in his work by Pelouse. He died in the Eastern Townships in 1888. His work in landscape is in both oil and water colour. The earlier phase was dominated strongly by the English school of landscape popular when he was in England. His later pictures are equally marked by the influence of French Art, more especially of that branch in which Pelouse was so prominent a name at that time. His subjects were drawn in great part from scenery in the Eastern Townships. Wyatt Eaton was born in Phillipsburg, P.Q., in 1849. He was a pupil of the National Academy, New York, and afterwards of Gérome in the Ecole des Beaux Arts, and returned on other occasions to Europe for study. He settled in New York, painted several *genre* pictures and attained a high reputation as a portrait painter. A series of drawings by him which were engraved in the early numbers of Scribner's Magazine, when the new school of American wood engraving was coming to the front, has always been highly thought of. The latter years of his life, which were marked by failing health, were spent in Montreal. His death occurred in New York State in 1896.

In New Brunswick, in the village of Rothesay, was born Charles C. Ward. In 1836 he studied in New York and in London, England, under W. Hunt. Returning to this side of the Atlantic he devoted himself to the painting of *genre* pictures, chiefly of American subjects, in many of which Indians play a prominent part. His pictures were minutely finished and generally of a small size. He aimed at a literal rendering of the scenes and incidents represented. He died in 1896. During 1897 there has also died John A. Fraser, R.C.A., for many years one of the most prominent landscape artists of Canada. His work in water colour especially was marked by great strength of colour, dash and brilliance of execution. He was born in England, where he studied with F. W. Topham, coming to this country a young man. He lived for many years in Montreal, then removed to Toronto, and finally not long since to New York, where his death occurred.

At the disruption of the Society of Artists, to which reference has been made, the only body interested in the Fine Arts remaining in Montreal was the Art Association of Montreal, founded in 1870. It was not a professional society but was composed of persons taking an interest in Art. A generous bequest by the late Mr. Beniah Gibb put the Association on its feet, and it has since prospered owing to private donations and its large membership. It has now fine galleries for permanent and annual Exhibitions with a reading room for the use of members. It supports an excellent Art School with fine class-rooms, good casts, living models, etc. The Quebec Government also maintains drawing schools where instruction is given in the chief cities of the Province. The Royal Canadian Academy has for some years afforded free opportunities for artists to study from the life on certain evenings in the week in Montreal. There are, in addition to these, private schools where instruction of varying degrees of value is given. Halifax has an Art School, the inception of which was the outcome of the Royal Canadian Academy meeting there in 1881. In St. John, New Brunswick, what Art teaching there is is of a more private character. The Wesleyan College, Sackville, N.B., has an Art School in connection with the Owens' bequest—a collection of pictures now removed from St. John, N.B., where it formerly was, and housed in a fine gallery built for that purpose. In Montreal the principal public collection is that of the Art Association. A number of pictures, portraits, etc., of more antiquarian than artistic value are to be found in the Chateau de Ramezay. In Quebec the collection of pictures in Laval University is the only public one. At the capitals of the various Provinces, in the

Legislative Buildings, are to be found some portraits of interest. Here and there in the churches one finds pictures of merit but it is strange that among such a large number there are so few tolerable works, and it remains a matter of surprise that with apparently so great a demand for ecclesiastical Art so little of any pretence to original artistic merit should have been produced.

Several years since a decidedly new departure was made in church decoration by Napoleon Bourassa, a native Canadian, who, after studying with Hypolite Handrin in France, returned to Canada to carry out the decoration of some churches in the manner identified with the name of that master. Unfortunately the ideas which he attempted thus to introduce of making every portion of the pictorial decoration of a church part of a well-considered general scheme have not taken any strong hold of those interested in ecclesiastical Art in the churches of the Province of Quebec. With regard to private collections of pictures, Montreal has more than could be expected. There are several which are really very fine, and where are to be found good examples of great masters which would do honour to any city.

The foregoing notes have only referred to Canadian artists not now living, as it appears unwise to the writer to make any comments on the works of those still producing, regarding whom facts can easily be learned. Amongst the resident artists of these Provinces at present may be found the same variation of method and aim to be seen amongst painters generally—realistic work, impressionistic work, academic work, work based on the old masters, and so forth. All the prominent artists have had the benefit of foreign training to a greater or less extent. The following are the names of living artists now residing in, or having been previously closely identified with Art in the Province of Quebec and the Maritime Provinces:

Robert Harris	R.C.A.	Montreal.
William Brymner	R.C.A.	Montreal.
N. Bourassa	R.C.A.	Montibello.
O. R. Jacobi	R.C.A.	Taivha.
John Hammond	R.C.A.	Sackville, N.B.
Farshaw Day	R.C.A.	Halifax.
John C. Pinhey	R.C.A.	Hudson, P.Q.
H. Sandham	R.C.A.	Boston, U.S.
William Hope	A.R.C.A.	Montreal.
J. C. Miles	A.RC.A.	St. John, N.B.
Sarah Holden	A.R.C.A.	Montreal.
J. L. Graham	A.R.C.A.	Montreal.
George Harvey	A R.C.A.	Halifax, N.S.
Edward Dyonnet	A.R.C.A.	Montreal.
Margaret Houghton	A..R.C.A.	Montreal.
William Raphael		Montreal.
Alphonse Iongers		Montreal.
T. E. Grant		Quebec.
G. Huot		Quebec.
Eugene Hamel		Quebec.
James W. Morrice		Montreal.
Maurice Cullin		Montreal.
M. A. T. Coté		Montreal.
J. C. Franchére		Montreal.
Henri Beau		Montreal.
O. Le Duc		St. Hilaire.
J. H. McNaughton		West Mount.
F. St. Charles		Montreal.
Henri Julien		Montreal.

The most potent influence in Canadian Art of late years has no doubt been the founding of the Royal Canadian Academy, which by raising the standard in its Exhibitions and affording the exhibitors the benefit of a jury of professional artists has been of great use.

HISTORY OF ART SOCIETIES IN ONTARIO

BY

ROBERT F. GAGEN, R.C.A., Secretary Ontario Society of Artists

THE Art history of a country is always a subject of great interest, indicating as it does the progress of civilization and refinement. It gives an insight into the character of the people and reveals the influence of natural environments. The opening pages of Canadian history furnish us with reports of discoverers, settlers and missionaries. But it is not until all three have made great strides and paved the way towards a less arduous existence that their successors can allow themselves time for the cultivation of Art and the other refinements of life. In the Province of Ontario the first artists, like the rest of the community, were mostly emigrants from Great Britain. It was in the year 1832 that Mr. J. G. Howard, an architect of London, England, took up his abode in the city of Toronto, and in 1833 we learn that he successfully competed with six other gentlemen for the post of drawing-master in Upper Canada College. Whether the six others were artists is not known. There are reasons to believe they were, as in the following year, 1834, the first Artists' Society was formed in Toronto, and the first exhibition of paintings was held in the old Parliament Buildings under the patronage of Sir John Colborne, K.C.B., Lieutenant-Governor of Upper Canada, and of the Hon. and Ven. John Strachan, D.D., Archdeacon of York.

The President was Captain Bonnicastle, R.E.; the Hon. Secretary, Charles Daly, and Messrs. Castle, Gilbert, Lang, Hamilton, Howard and McLennan composed the Committee. In 1847 the next Art Society was organized and called the Toronto Society of Arts, the patrons being His Excellency the Earl of Elgin and Kincardine, Governor-General of British North America; the Hon. and Right Rev. Dr. Strachan, Bishop of Toronto; the Hon. J. B. Robinson, Chief Justice; the Rev. John McCaul, President of King's College; the Hon. R. S. Jameson, Vice-Chancellor; and W. H. Boulton, M.P.P., Mayor of Toronto. William Thomas was President, J. G. Howard, Vice-President and Treasurer, and E. C. Bull, Secretary, while Thomas Young, Peter March, Edwin McGregor and T. H. Stevenson formed the Committee. Hoffner Meyer, C. Hyde, John Craig, F. C. Low and Jacob Hauer were members, with W. Antrobus Holwell as an honourary member. Portraits were exhibited by Peter March, G. T. Berthon, Kreighoff, Linen, Gilbert, Paul Kane, W. A. Parkes and E. C. Bull. Architectural drawings were shown by J. G. Howard, W. Thomas, T. Young, H. B. Lane, E. C. Bull, W. G. Storm, and miniatures by H. Meyer, T. G. Stevenson, and Lockwood, while a great many flower paintings and pencil drawings were exhibited by ladies. This Society held three Exhibitions, the last in May, 1848, in the old City Hall.

The price of admission was one shilling and threepence, season tickets were three shillings and ninepence, with children half price. The catalogues were sevenpence halfpenny, and subscribers of one pound, currency, per annum had the right, if otherwise qualified, of studying personally in the Academy or recommending for that purpose any member of their family, or one stranger. They also had free admission and two transferrable tickets for ladies, whose names must be written thereon. For a number of years the Provincial Exhibitions held in the different cities seem to have been the chief means for artists bringing their names and work before the public, and, considering the unfavourable circumstances, there was generally a very good Art exhibit. Prominent exhibitors during these years were Mr. Creswell, of Harperhay, a pupil of E. W. Cooke, R. A., the English Marine painter; Daniel Fowler, of Amherst Island; Robert Whale, of Burford; T. Mower Martin, M. Matthews and F. A. Verner. On the twenty-fifth day of June, 1872, a number of artists favourable to the formation of the Art Association met at the residence of John A. Fraser, Toronto. There were present G. W. Bridgman, J. A. Fraser, J. Hoch, R. F. Gagen, M. Matthews, T. Mower Martin, and C. S. Millard, and it was resolved to form a society of professional artists. At a subsequent meeting the name, "Ontario Society of Artists," was decided upon. Its objects were to be the encouraging and fostering of original Art; the promotion of the interests of the members in that connection; the encouragement of the holding of Annual Exhibitions of an Art Union in connection with them; and, whenever practicable, the establishment of a National Gallery and School of Art.

. Mr. W. H. Howland was elected President, J. A. Fraser, Vice-President, H. J. Moss, Hon. Treasurer, and H. Hancock, Hon. Secretary. The Society was incorporated in 1877 under 40 Victoria, Chap. 17 (Ontario), and was re-incorporated in 1898. The first step, and one attended with great success, was the formation of an Art Union of Canada, the management of which was put into the able hands of a Committee formed from the Society. This project not only helped to educate the people to a higher standard of Art but also aided many who might not otherwise have been able to gratify their artistic tastes in the obtaining of pictures by good artists at very little expense. The principal work of the Society in the following winter was the perfecting of this plan of the Art Union. A "chromo", after Birkett Foster, was selected, to be given to every purchaser of a five-dollar ticket, He would also receive four admission tickets to the Annual Exhibition and an opportunity of obtaining a prize at the annual drawing of prizes in May.

Permanent annual subscribers to four tickets were eligible for election as honourary members and also as members of the Committee, if elected to that office. After two years the presentation chromo was discontinued and in its place a coupon was attached to each five-dollar ticket and made exchangeable for an original sketch by a member of the Society, of the value of five dollars. If desired it could also be applied towards the purchase of any picture in the gallery by a member. The first Annual Exhibition of the Ontario Society of Artists, from which Art Union prizes were selected, was held in April, 1873, at Notman and Fraser's Art Gallery, 39 King Street West, under the patronage of His Excellency the Earl of Dufferin and the Hon. W. P. Howland, Lieut.-Governor of Ontario. The exhibitors were: R. Baigent, J. E. Bell, Mrs. Blackwell, J. W. Bridgman, F. Darling, J. C, Forbes, D. Fowler, J. A. Fraser, J. Griffith, Robert F. Gagen, J. Gemmel, J. J. Halford, H. Hancock, J. Hoch, H. Martin, T. Mower Martin, J. T. Maughan, C. S. Millard, M. Matthews, L. R. O'Brien, J. T. Lee, J. A. Smith, Captain Sutherland, F. A. Verner, R. Whale, A. E. Walker, G. H. White, and D. C. Waugh. F. M. Bell-Smith, C. Beale, W. Grant, G. R. Harper, J. G. Howard, R. C. Windeyer, W. G. Storm and W. Sawyer were also on the first list of members, but they do not appear in the list of exhibitors. There were two hundred and fifty works on exhibition, and Art Union prizes to the amount of two thousand dollars were selected from works on the walls, while a number of other sales were made. Four thousand people, including Art Union subscribers, visited the first and one of the most successful Exhibitions (financially) ever held in the Province. The Art Union of Canada was continued until 1894, and during the twenty years of its existence did much in cultivating the tastes of the public through distributing Canadian works in Canadian homes and so making the people better acquainted, not only with the work of the artists, but with the natural beauties of their native land.

At the founding of the Ontario Society of Artists one of the objects proposed to be accomplished was the formation of a School of Art and Design. In the year 1875 a deputation of members of the Society waited upon the Hon. Adam Crooks, of the Ontario Government, and asked for a grant in aid of a building to be used for the general purposes of the Society and as class-rooms for a School of Art and Design, the Society undertaking at the commencement the tuition of the School without remuneration. In consequence of this request a grant of one thousand dollars was placed in the estimates and voted at the following Session. With the aid of this sum premises were rented over 14 King Street West, and the classes opened on October 30th, 1876. In accordance with the plan submitted to the Government and approved by the Minister of Education, the Council to whom was intrusted the management and control of the School was constituted as follows:

The Hon. Adam Crooks, Minister of Education.
W. H. Howland, President of Society of Artists.
L. R. O'Brien, Vice-President of the Society.
T. Mower Martin, Director of School of Art.
Mrs. Weymouth Schreiber, Painter.
James Smith, Architect.
J. T. Rolph, Engraver.

In 1879 Messrs. L. R. O'Brien and James Smith were appointed a Committee by the Society to visit the Art Schools of Boston, U.S., in order to obtain as much information as possible concerning the system of Art Education in the State of Massachusetts and elsewhere. They found that drawing there was made part of the regular course of instruction in the Public Schools and that there were many Art Schools for purely artistic purposes. The result of this visit was an improvement in the curriculum and general system of the Ontario School, and a great benefit to teachers and students alike. So efficient and successful was the School that many of its students are now well-known in the Art world of Canada, amongst them being Arthur Alexander, W. E. Atkinson, G. Bridgman, F. C. V. Ede, J. D. Kelly, Donald McNab Pinhy, G. A. Reid, Ernest Thompson and Miss S. Tully. In 1882 the number of Art students numbered two hundred and forty-nine and the accommodation was so inefficient, that upon being appealed to, the Minister of Education made an arrangement by which the School was removed to the Education Department building and managed by a Council composed of the members of the Ontario Society of Artists and a representation from the Department. The Government subsequently founded a system of Provincial Art Education, money grants being made to Art Schools in the different cities and towns which complied with the Government regulations. Examinations of the students' work have been since annually held and certificates of proficiency awarded by the Department. In 1890 the Toronto Art School was re-organized and incorporated under the name of "The Central Ontario School of Art and Design." It was then affiliated with the Ontario Society of Artists and managed by a Board of Directors of which Mr. R. Y. Ellis has been President since its formation, and Mr. G. C. Downes is the present Secretary.

From the formation of the Ontario Society of Artists His Excellency the Earl of Dufferin, Governor-General of Canada, always showed great interest in its members and their work. At the expiration of his term of office, in 1878, he assured them that the Art interests of the country would in nowise suffer in the hands of his successor the Marquess of Lorne, and Her Royal Highness the Princess of Louise, but rather derive infinite advantage and encouragement from the residence among them of such true lovers of Art. These bright predictions were agreeably fulfilled by Her Royal Highness allowing her name to be associated with that of His Excellency the Governor-General in the patronage of the Society. On the same occasion they expressed the hope that it might not be long before a Royal Canadian Academy of Art would be instituted to be composed and managed by Canadian artists. On May 26th, 1879, at the opening of the new building of the Art Association of Montreal, reference was made to this prospect of forming a Royal Canadian Academy which would embrace the whole Dominion.

In furtherance of the project the President of the Ontario Society of Artists received a letter from the Governor-General giving his views as to placing the Society on a more extended footing. A special meeting was called on September 12th, 1879, to confer with His Excellency regarding the definite formation of the Royal Canadian Academy of Arts, the artists present being L. R. O'Brien, Vice-President of the Ontario Society, R. Baigent, J. Davis, J. A. Fraser, Robert F. Gagen, H. Handcock, O. R. Jacobi, M. Matthews, J. T. Rolph, W. Revell, E. B. Shuttleworth, J. Smith, J. M. Woughtie. His Excellency stated in a few words the outline of a scheme which he suggested for the formation of an Academy and after some discussion it was resolved: "That the members of the Society, having listened to the valuable advice of His Excellency in regard to the enlargement of the Society's usefulness by the establishment of a Royal Canadian Academy to embrace the whole Dominion (leaving all existing organizations intact), desire to express their cordial approval of these views, and also that an early meeting of the Society be called for the purpose of taking steps in that direction." The result of this meeting was the formation of the Royal Canadian Academy, whose membership was to consist of two classes, Academicians and Associates. Mr. L. R. O'Brien was elected President, and retained that office for ten years. He was succeeded by Mr. O. R. Jacobi, who held the position for three years. Mr. Robert Harris, of Montreal, has been President since 1893. Mr. A. C. Hutchison has been Vice-President since the resignation of M. Bourassa about sixteen years ago.

Lucius R. O'Brien.

The Academy has been most successful in carrying out the principal objects which its organizers had in view. The first Exhibition, held in March, 1880, and opened by His Excellency the Governor-General, was a pronounced success. As H. R. H. the Princess Louise was unable to be present she forwarded a letter saying that she regarded it as a great privation not to be able to be present and look upon the work of Canadian artists in which she was so deeply interested. The Academy has held eighteen Exhibitions in Toronto, Montreal and Ottawa, one in St. John and one in Halifax. The formation of a National Art Gallery in Ottawa has always been one of its chief objects, and this has been partly done by Academicians donating a picture as their diploma work. The Council has also from time to time, "as the funds of the Academy permitted," purchased important and suitable works from amongst the members, and donated them to the National collection. They have also done much for the encouragement of the higher branches of Art by making grants for the establishment in the different cities of free "life classes" for artists and advanced Art students. These classes have been greatly appreciated and have done much to assist artists in their work.

In May, 1880, Mr. W. H. Howland, who had been President of the Ontario Society of Artists since its formation, and Mr. L. R. O'Brien, the Vice-President, resigned their offices. At the annual meeting held in the same month the Hon. G. W. Allan was elected President and Treasurer. In May, 1881, E. B. Shuttleworth was elected Vice-President and Treasurer, and was succeeded by William Revell in 1882. In 1893 a change in the constitution was made, and the Hon. G. W. Allan was elected Honourary President, and M. Matthews, who for many years had held the post of Secretary, became the first artist President. Under these officers the Society has made great progress. The management of the Fine Arts department of the Industrial Exhibition was undertaken by it, and has since been successfully managed. The present Art Gallery, 165 King Street West, was leased and remodelled for the use of the Society and that of the Central School of Art and Design.

In 1893 an Exhibition was held in this Gallery from which the pictures by Ontario Artists intended for the World's Columbian Exhibition were selected. It could easily be seen here that a number of the younger men, like their brethren in the United States, had taken advantage of French training, although the English methods of the earlier artists still preponderated—especially in water colours. Works by the following artists were chosen: J. Adams, C. Ahrens, C. Alexander, W. E. Atkinson, F. M. Bell-Smith, Mary A. Bell, F. Brownell, F. S. Challoner, W. Cruikshank, F. Day, Mary E. Dignam, F. C. V. Ede, J. W. L. Forster, J. C. Forbes, D. Fowler, Robert F. Gagen, E. Wyly Grier, J. Griffith, J. M. Kidd, O. R. Jacobi, F. M. Knowles, T. Mower Martin, Miss Laura Muntz, C. M. Manly, H. Martin, E. May Martin, M. Matthews, L. R. O'Brien, Paul Peel, G. A. Reid, Mrs. Mary H. Reid, William Revell, J. T. Rolph, W. A. Sherwood, Mrs. C. M. Schrieber, Miss G. E. Spurr, O. P. Staples, E. E. Thompson, Miss S. S. Tully, F. A. Verner, H. Watson, J. W. H. Watts, and P. G. Wickson. The Ontario Society of Artists has now under its management the Canadian Fine Art department in the Education Buildings, Toronto. At the annual meeting held in May, 1897, G. A. Reid was elected President, C. M. Manly, Vice-President and Treasurer, and R. F. Gagen was re-elected Secretary. The constitution and by-laws were revised, as a number of changes regarding membership and the government of the Society had been found necessary. In June, 1897, an agreement was entered into with the Ontario Education Department by which the Society undertook to furnish with pictures, and assist in the management of a Provincial Art Gallery in the Education Department. This Exhibition now contains works by most of the Ontario artists and is open to the public.

The Toronto Art Students' League was founded on September 24th, 1886, by A. H. Howard, C. M. Manly, J. D. Kelly, W. Alexander and O. R. Hughes. These gentlemen, seeing the advantages that would be derived from frequent intercourse and by regular classes for the study of Art in its various branches, and recognizing the added strength that comes from union, organized the League for these purposes. Mr. W. D. Blatchley was elected President, and remained at the head of the institution until 1890, when he withdrew and was made an honourary member. Mr. William Thompson succeeded him as President, and in 1891 Mr. R. Holmes was elected and is the present (1898) occupant of this position. The objects of the League are to afford its members facilities for the study of drawing and painting from the living model and from nature, and to cultivate a spirit of fraternity among Art students. The League meets always three, and sometimes five evenings a week for study from life. In the summer months every Saturday is given over to a re-union of all the members in a sketching expedition within easy distances of the city, and little excursions are also planned to various beautiful spots where the students spend a month or so of delightful and profitable work. The first Exhibition was held in May, 1889. The League has done much for its members and also provides for the public every year a decorative and artistic calendar.

In 1890 the Woman's Art Association was founded through the instrumentality of Mrs. M. E. Dignam, who has been its President since that time. Miss E. Armstrong was elected Vice-President, Miss M. F. Pattullo (Mrs. W. D. Gregory), Secretary, and Miss C. D. Osler (Mrs. Gerald Fitzgerald), Treasurer. The need of an Art club for women where they might meet together for mutual help and improvement had been long felt by those interested in Art and the Association filled this want. Its special objects are the encouragement and promotion of a more general interest in original Art, and the holding of Exhibitions and lectures upon Art subjects. From what was intended to be only a local Association it has increased to large proportions and has now branches in most of the principal cities of Canada. Great attention has been paid to Ceramic Art, and frequent Exhibitions are held for the encouragement of personal attainment in this department. Provisions have also been made for a series of Exhibitions by which the work of all the members is displayed in each city in rotation—thus keeping the branches in touch with one another. The Association now numbers nearly one thousand members and ably fills the place it was hoped at its formation it would occupy, mainly through having kept its primary object well in view.

The Arts and Crafts Association of Hamilton was inaugurated in 1894. It was organized for the following purposes:

1. To cultivate the public taste for Fine Arts and the product of the crafts which depend on some display of artistic skill. 2. To make Fine Art work saleable by facilitating its exhibition and also to help handicraft executed by the members of the Association. 3. To bring the work of young artists and craftsmen before the notice of those requiring skilled labour. Since its formation this Association has done much good by encouraging individual effort amongst Art workers, and by the holding of their Exhibitions, at which outsiders are also allowed to exhibit. The officers elected for the year 1897-8 included the Hon. President, Adam Brown, ex-M.P.; President, W. A. Edwards; and Vice-Presidents, Miss E. Knott, Mr. P. L. Scriven and Mr. A. W. Peene.

The Art Students' League of Hamilton was founded in October, 1895, principally for the purpose of bringing together the artistic elements of the city and vicinity so that the members could pursue their studies of the living model in their own individual way and profit by the criticism of their fellow-members. The success of the Society has been marked from the very first and it embraces practically all the talent in the neighbourhood. The Exhibitions are held twice a year, at the beginning of December, when the summer work in all mediums is displayed, and a black and white exhibit at the end of April. The productions of the members at these Exhibitions show marked and yearly progress. The regular meetings are held twice a week from October to May, with a business meeting on the last Thursday of every month. There is an out-of-door sketching club which meets irregularly. The membership numbers about fifty with a weekly attendance of twenty-five. The officers are practically the same as at its organization: J. R. Seavey, President; Miss Clara Galbraith, Vice-President; S. L. Wright, Secretary-Treasurer.

Scene on the Little Saguenay River, Province of Quebec.

THE NATIONAL ASPECT OF CANADIAN ART

BY

W. A. SHERWOOD, A.R.C.A.

THE political history of our Dominion can, in round numbers, be summed up in a period of two hundred and fifty years. The old French *régime* in Canada has contributed little to the construction of our present form of a truly representative Government. The hotly contested battle upon the Plains of Abraham decided the fate of the New France of the western hemisphere, announcing at the same moment the dawn of the New Britain of the west, but it remained for the genius of administrators and statesmen of a century later to develop and complete that vast continental structure which we term the Dominion of Canada.

The French influence is still felt in large sections of our country and must continue a potent factor so long as the Celtic elements of rural life remain. The primitive order in which the peasantry of Quebec have continued to live, across the period of two centuries linking the mediæval ages with the twentieth century, adds an unspeakable charm to the poetic and artistic life of our country. There are seen gentleness of character, a frankness of expression, a quaint look of surprise upon the face, and a peculiar timidity not without strength—characteristics which seem somewhat curious to the aggressive and domineering Anglo-Saxon. The great orators of Canada have come from such surroundings, and many of these are the children of this primitive people. M. Louis Frechette, the Poet Laureate of Quebec, in his inimitable lyrics seems to have caught a phase of the pastoral nature of his native land. The French-Canadian painter, however, like many of his *confrères*, seems to deride or look with indifference upon the pictorial conditions of his native land. He hurries off to Paris, London and other Art centres of Europe, and there imbibes the qualities so fatal to the pourtrayal of our national life. The very resemblance of the work of Canadian artists to that of the foreign schools seems too often to be the only requisite demanded by the picture purchaser in our country. It was once the English school that held sway, then the French, and now it is the Dutch.

The submission of a nation, however, does not necessarily destroy its artistic or literary life. Greece, though conquered by Rome, completely annihilated the literature of its conquerors, and left the victors poorer than the vanquished. Macaulay tells us that after the second Punic War all that was valuable in Roman literature disappeared and that all the poetry then existing was but feeble imitation of the Greek. Hazlitt in his proem to the "Dramatists in the Age of Elizabeth" tells us that foreign literature has never exercised any influence upon the literature of England, whilst the Art of England has never been an English Art. In one of his essays also, he finds little that is poetic in English Art, and accounts for this absence by the indifference shown to the early painters. The undue anxiety to attain to "real" excellence, catering to the technical attainment in Art, has ever been the means by which the foreign intruder has patronizingly won his way into the heart of the ultra-cultured. The wily influence of the foreigner has always been too powerful for the shackled arm of the British artist to combat. But whatever may have been the case in England, what can be said of the United States or of Canada, where both countries lie mercilessly in the clutches of European schools?

Parkman and other historians have given graphic descriptions of the stirring days of the old French *régime*. Yet little in the field of Art has been accomplished commemorative of scenes which would be so magnificent if pourtrayed in the spirit of patriotism and reverence. No man imbued with the sense of foreign Art could ever pourtray such subjects. He only, who was born within the shadow of the forest, who communed with the Red Man from infancy, mingling with the forest children in the chase and gliding in the birch canoe upon the shimmering bosom of the inland waters, could possibly delineate with soulful touch the aboriginal life of our western land. There are but few of our artists who have ever pourtrayed these subjects, and their attempts were never appreciated. I consider it a lamentable shame that native-born artists who have felt the purest poetic spirit and expressed it in their work have been forced to step aside and make room for the creations of a foreign school. I particularly refer to the work of Mr. Verner, who has had to leave Canada. We have no artist in our country at present who seems to possess his qualifications for picturing the Indian life in its primitive character. He was in an Art sense the lineal successor of Paul Kane, the once eminent Indian painter, whose genius in the depicting of camp life, aboriginal dances and curious customs remains indissolubly connected with that fast-disappearing race. There is this difference between the artist and the race which he depicted, that the one will soon disappear, while the weird, wild customs and picturesque costumes of the latter will remain only to be viewed upon the canvases of truly Canadian painters. The misfortunes meted out to such as have endeavoured to paint this class of subject, this early Canadian life, seem to have effectually deterred others from seeking their themes from this most natural source.

The contention that all Art is universal, the subtle arguments of the latter-day connoisseur and foreign trained painter, are most effectual in checking or eliminating national life from our Art and affixing upon the pictures in our Art Galleries the stamp of foreign thought and theme. The political history of the country may reasonably be fixed; the enactments contained in the archives of early legislatures are readily obtainable; but its Art history is shrouded in mystery—the savage mystery of the unmeasured ages. This mystery, indescribable to the foreigner, is in a measure intelligible to the little Canadian child as he wanders along the winding river banks and stumbles accidentally upon some relic. From the broken legends which he has heard he can fancy the purpose for which it was used. Nor are these scenes and stories of a limited nature. We have the rude mountaineer climbing from peak to peak in the almost inaccessible scenery of the Canadian Rockies; the miner delving for the exhaustless ore in the newly discovered Mineral regions of Ontario and the coal pits of Nova Scotia, or placer digging and sluicing in some new Eldorado such as the golden Klondike; we have the woodman in his strength and his picturesque costume swinging his axe before the huge trees of the forest or in his shanty life, where around the blazing fire at night tales are told or stories read from scenes of savagery or civilization; and when spring comes, trees are hewed by him into form for the masts of ships, or in the ordinary round log cribbed and rafted and sent along the water course to their destination. Can anything be more picturesque than these subjects? The beauty of our harvest scenery too should not be overlooked, whether it exhibits itself in the primitive form of sickle or sheaf or in the new creation of the reaping machine with its multiplied spans of horses beating time to the reaper's song as they speed across the vast golden harvest fields of the Prairie Province.

The primitive life to which I have previously alluded affords, perhaps, more subjects for genuine illustration than any other in the domestic life of our country. Fishing by jack light in the bow of a boat from which we see the blazing light illuminate the dark scenery and darker waters and disclose the group of Indians in their birch canoe pursuing also their avocation of fishing—such an effect is truly beautiful. The Indian as seen in civilized conditions is as unpicturesque and as uninteresting as a horse pursuing the treadmill's ceaseless round. It is only in natural situations that he is interesting.

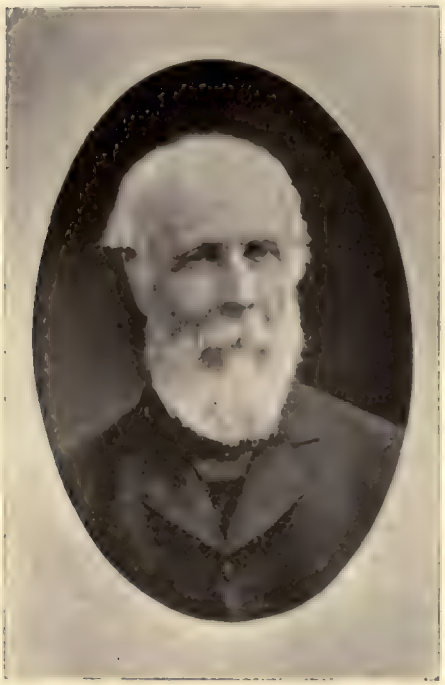
By whom are these subjects to be painted? Surely those who have from childhood witnessed them, nay more, participated in their life, are the best qualified to reproduce them. It can best be done from memory. The want of a broad sympathetic interest in national Art has, however, deterred the progress and, to a large measure, fatally injured this branch of the Art life of our country. The evil has been increased by the taste of men of wealth in Montreal and Toronto, who have covered their walls with foreign pictures largely to the exclusion of native work. The contention that the native work is not equal in artistic treatment is advanced, and that it does not possess names which are world-honoured.

To expect great refinement in a new school is, however, a demand as unjust as it is unreasonable. The perfection reached in the Art of every nation has not been the accomplishment of one individual, but was attained from small beginnings through successive years. Before the present French or English schools had reached present excellence we find in their galleries the traces of this gradual development. But many Art patrons in our own country have refused to recognize anything but absolute perfection in technical attainment, and have thus prevented the pioneers of our native school from accomplishing much of the work which was theirs to do. Our connoisseurs of Art place too high a value upon technical results and far too low an estimate upon the pioneer and self-sacrificing efforts of native genius.

It is perhaps a sign of the real Art-loving instincts of our people that we have such diverse institutions organized for Art advancement. Though many of these are of a sectional character and biased by external influences, good may come out of them all. I must make a kindly reference here to the new Provincial Art Gallery in the Normal School. The Hon. Geo. W. Ross, Minister of Education for the Province, and Dr. S. Passmore May, who for so many years has occupied the position of Superintendent of the Art Schools of Ontario, and the Hon. Richard Harcourt, were largely instrumental in the erection of this gallery. It is the intention to purchase the products of Canadian Art only. So long as the selection of pictures is thus made by those who have the legal right to make them, so long will there be an open chance for the works of the native-born Canadian painter.

The Art of Canada is quite varied in its character. The report published by those who were commissioned by their respective Governments was highly satisfactory in regard to the collection which we made for the Columbian Exhibition at Chicago. Sir Richard Webster was profuse in his praise of what we had accomplished, and many of our artists were mentioned with flattering consideration in the international reports. The influence upon native Art of the distinguished Vice-regal representatives in this country must not be forgotten. Many of them took an active part in helping our Art institutions. Indeed, Lord Dufferin was a frequent visitor to the rooms of the Ontario Society of Artists, and we are in some measure indebted to him for the practice which he instituted here of painting from the nude—a method invaluable to the portrait or *genre* artist. Delighted by and in turn delighting, he was always the true friend of the Canadian artist. Before Confederation also it is satisfactory to say that there dwelt among us men of refined tastes as well as artists of real ability. The influence of the "Family Compact" was still felt strongly in our social life, and helped the promotion of artistic tastes. Previous to that period we find such worthies of the brush as Benoni Irwin, than whom our country has never had a greater portrait painter. Kreighoff, Jacobi, Berthon, and Paul Kane were also recognized in the Art world of Canada. No gallery can be considered complete, indeed no collection can be recognized as Canadian, without some of these artists' work upon the walls. We all regretted the departure of Lord Dufferin from our shores. He had long impressed upon the resident artists the necessity of painting the scenes of their own country and at the same time never lost an opportunity for advancing the purchase of Canadian pictures.

The arrival of the Marquess of Lorne and the Princess Louise was hailed with delight by the Art fraternity. It was known that Her Royal Highness was more than an amateur, and that she would likely take some interest in the work in this country. This anticipation was more than realized when on the 6th of March, in the year 1880, the Royal Canadian Academy of Arts was instituted. The Princess during her residence in Canada contributed to the annual Exhibitions of the Academy, and there is one of her excellent works now in the National Gallery at Ottawa, a picture she bequeathed to the country. Much good was accomplished during their five years' residence at Rideau. In due succession, Lord and Lady Lansdowne ascended the Vice-regal throne, and manifested a personal interest in the work of the artists. They were never weary of doing kindnesses to the Academy as well as to the other institutions which have existed so long in our midst. Whether the Exhibitions of the Academy were held in Toronto, Montreal or Ottawa, their genial presence was always in evidence.


Daniel Fowler.

The humbler people in every land are the first to appreciate the artistic life that is springing into being about them. It was the rural folk of England who gave to Crome the only patronage he was permitted to enjoy. The highly cultured saw nothing in his work to interest them until the artist was many years removed from their power to aid or to injure. The highly seasoned criticisms, with icy epithets, thrown at Romney by the scholarly connoisseur or the foreign-trained Academician of England did not prevent that noble scion of the brush from pursuing his way to the true goal of success. To the artist of Canadian birth or adoption these words are directed. If he is taking an independent course he must expect some bitter opposition both social and professional. The pathway of artistic life is however, not a dreary one. If he is appreciative of the chances which God has so lavishly bestowed upon the world about him the artist will find material in which to revel, and from which may be drawn the sunlight fancies which will charm many he knows not of. The heritage of the Canadian artist is unequalled in any part of the habitable world. Lofty mountains are his that make the Alpine peaks seem but as the toy terrier to a full bred St. Bernard, or as the village mill-race to the majestic St. Lawrence. The cerulean purity of our skies, the vast expanse of our inland seas, our immeasurable forests and boundless prairies should be a source of the highest Art. The Art of the future will be difficult to determine. If it is to develop according to the greatness of our surroundings it must not feel any restraint or obligation. It must rise free and unfettered and its influence should be more from within than without.

It might be suggested that the Legislative bodies of the various Provinces should set apart a sum of money to be expended on the production of native pictures—these to be painted in Canada by Canadian artists and to commemorate some event in Canadian history or some phase of Canadian life. The Indian life would, perhaps, afford a most excellent opportunity for the depicting of brilliant subjects, and as many of the artists who are capable of producing such pictures are growing old in years this work should begin at once. Such pictures would be of the most patriotic character, for nothing so impresses its force upon the mind of the youth and continues with such living interest to influence every portion of the community as the works produced by the Fine Arts. The rural pictures may be very well produced by those who have not as yet received any training in Art. This absence of training should not deter them from being admitted to all the privileges accorded to the most cultured, as their crudest pictures may possess some lineament of truth, some point of local detail, or reflect some experience hitherto not represented in the work of our country or capable of being reached by the highly cultured professional artist. If properly guided, or rather encouraged, by our Governments and by the people, the Fine Arts could be most effectually used to develop a strong patriotic national pride. It is impossible to measure the influence of the Fine Arts. The heroic statues of England have made thousands of heroes. The little school-boy wending his way through the parks of France and Germany learns more of the true meaning of patriotism as he gazes upon the bronze figures of native celebrities than he could possibly do under the guidance of the most enthusiastic teacher. Our country has no dearth of heroes. And our parks are only too rare.

The contention that a young country like Canada must move slowly can surely not be advanced with any degree of honesty. Canada should have some sacred edifice wherein her noblest dead might find an honoured burial. As St. James Cathedral, Toronto, is one of the oldest of our churches, the dedication of such an institution for such a purpose might meet the approval of our patriotic leaders. The value of Westminster and St. Paul's is to England beyond possible national computation. The carved statues of the honoured dead seem to speak in living terms to the loitering visitor. Their souls seem almost pent within the chiselled marble, and their lips seem to have paused in the process of expression after the utterance of some sublime or poetic sentiment which still rests upon them. Such statues thrill the whole being, and leave the stranger a higher man and a purer citizen. It is true, of course, that down the long corridors of the Normal School, Toronto, and in other Canadian buildings, there are to be met the busts of many of our illustrious judges and statesmen, but, though these may be invaluable from an educational sense, yet a national mausoleum is in itself an unique and sacred historical institution and should be apart from buildings mainly devoted to other purposes.

THE DEVELOPMENT OF SCULPTURE IN CANADA

BY

HAMILTON MacCARTHY, R.C.A.

THIS subject is a very broad one. The meaning of Sculpture is somewhat indefinite to a great many persons, comprehending as it does all those arts, handicrafts, and processes which are incidental to the representation, in the round form and in relief, of the human figure and other objects of nature. The Puritan movement of the Reformation was a decided set back to the Fine Arts, more particularly to Statuary, the grandest of the Arts of Design. Strange as it may seem, the question is still even asked by some people, whether it is right to carve or model a "graven image" as they term it. To this and other causes is due the lack of understanding which exists in some minds as to the nature of the profession of a sculptor. He may be anything, from a stonemason to a Phidias. Yet it is a wide step between the carver of conventional ornaments and the inspired artist who sees the lovely Aphrodite captive in the block of marble, and who is able with his chisel to strike off her stony fetters and let the prisoner free, a masterpiece for all time to be treasured in some hallowed niche.

When, indeed, the Muse of Art has reached the plane where genius only treads, are there not still higher altitudes to reach? Compare for a moment the Flying Mercury of Jean di Bologna with the Greek Statue of Hermes or the figures representing the Day and the Dawn by Michael Angelo. Each is a work of genius and inspiration, the first named subject instinct with life and motion, the second an unsurpassable embodiment of physical perfection and grace, as supremely expressed by the Greek sculptors. The latter is grand in proportion, reposeful in action and superhuman in expression. Each is typical of its school, yet far removed from the other in point of æsthetic qualities and *motif*.

The advent of Sculpture in Canada is almost entirely due to the Churches, more especially the Roman Catholic Church, which has ever been the patron of the Fine Arts. And to venerable Quebec must be given the honour of being the birthplace of the plastic Arts in Canada, together with Carving and Statuary, and their intermediate branches and handicrafts. From early in the 17th Century the Roman Catholic churches began to adorn their buildings and shrines with religious statues, and later on, though in a much more restricted form, the Anglican Church did the same. Outside the Churches the interest in the higher branches of Sculpture is yet in its infancy. It can perhaps scarcely be expected in a new country where settlement has been slow, material prosperity and wealth limited to a few, and where progress has been wrought rather by the axe than the chisel, that Statuary, of all the Arts of Design appealing most to a cultured imagination, should have attained to the position which its power and importance deserve, or that it should be so much in evidence as its more popular sister Art of Painting. Nevertheless, public monuments are rising in the older Provinces, and even in some of the young western cities. Those executed by Canadian artists in most instances carry off the palm in point of identity with the subjects represented, if not always in artistic merit.

Private patronage has been mostly confined to the importation of copies of known classic subjects and to some work by modern sculptors purchased by wealthy Canadians abroad. This is satisfactory and does much to cultivate a taste for Statuary; but so long as the native artist is without encouragement it will be impossible to inspire a national Art, an Art distinctively Canadian, and which will express Canadian history, Canadian patriotism, Canadian sentiment and romance; although the country is so rich in subjects suitable for picturesque plastic treatment. Before describing any of the public monuments, or works of Canadian Art which adorn the homes of the wealthy, it will be interesting to note what has been done by the Dominion Government towards training and developing the student in the plastic Arts. The Federal Government by the British North America Act leaves matters of education to the Provincial Legislatures, and with the exception of the annual grant to the Royal Canadian Academy of Arts takes no direct interest in Art training. The Royal Canadian Academy, however, besides granting diplomas to sculptors and holding annual Exhibitions at which Sculpture is shown, devotes a portion of its income to a life class in each of the principal cities, thereby aiding the study of higher Art. But no facilities are provided by that body for teaching modelling.

Upon the Provincial Governments, therefore, has devolved the important duty of assisting Art education. This has been accomplished by annual grants to the Local Art Societies and Art Schools, and modelling has recently been made a compulsory part of the curriculum in the Art Schools of Ontario, and medals awarded. Modelling is also taught under the rules and regulations of the Province of Quebec. The Central Ontario School of Art, Toronto, and the Montreal Art Association each have classes for the same purpose. The local Art institutions have in fact been the cradle of most of our best known Canadian Artists. In order to place high ideals in Statuary before the students, the Museum at the Normal School, Toronto, was equipped with casts of antique Statuary in 1867, at the instance of the late Dr. Ryerson, founder of the system of education in Ontario, and also with a large collection of casts of ancient and modern portrait busts of celebrities. The Minister of Education of Ontario, the Hon. G. W. Ross, has added a series of busts of eminent Canadians modelled by Canadian artists. These works include those of the Governors-General, Lieutenant-Governors, the Chief Justices, the Premiers and other distinguished persons, and are the work of F. A. T. Dunbar, Mildred Peel and Hamilton MacCarthy. Dr. Ross has been greatly assisted in his efforts for the encouragement of the Fine Arts in Ontario by Dr. S. P. May, the Superintendent of the Art Schools throughout the Province. The wisdom of fostering Art training is bearing good fruit, Canadians now being able to hold their own in many branches of industrial Art and Design as well as in higher Art.

The result, however, so far as the encouragement of the Canadian artist in the higher branches of Sculpture is concerned, has been very meagre. It is the old story of supply and demand, especially in Ontario, the few students who attempt work of the higher order having failed in receiving support and consequently been compelled either to give it up in despair or leave the country. The chief interest of the Canadian *dilletante* centres around the fascinations of palette and brush, to the neglect of the finer subtleties of Form in the round. True it is that the artist sculptor is like the poet, born not made, and often finds honour elsewhere than in his own country. This has been exemplified in several instances regarding sculptors of undoubted merit, while large sums of money have been spent upon Painting, both native and foreign. There is another reason for encouraging Art in the well-known fact that good pictures are a better investment than real estate. The Government of the Dominion has taken a step in the right direction and its patriotism in matters of Art has been rewarded by two fine statues now adorning Parliament Hill at the capital, which, I have no hesitation in saying, could not have been as successful if executed by artists from abroad unacquainted with the subjects. Two other statues to be mentioned later on are shortly to be added by the Government and are also to be the work of Canadian artists. The Provincial Legislatures have aided liberally towards the cost of monuments erected in the Provinces, and the municipalities also; but no direct action has yet been taken by any of the latter bodies towards the employment of Statuary or other forms of Sculpture for the decoration of local parks and squares, or for the erection of memorials to citizens who may have conferred lasting obligations upon their cities.

Sculpture in the Province of Quebec. Commencing with the oldest Province and City I find the earliest known sculptor was also an architect and engineer called Jean Baillairgé, a native of St. Antoine Villaret, in the Province of Poitou, France. He established himself in Quebec in 1741 and died in 1805. His principal work was designing the Baldaquin de Notre Dame de Quebec with his son Francois and his grandson Thomas Baillairgé. The statues in the Chapel St. Anne de la Basilique de Quebec were also their work. They were carved in wood and gilded. At Quebec and Montreal several other ornamental sculptors have lived but few of them have attained the height of true Art. Some other artists are found here and there, and though few in number their names should be rescued from oblivion. A few words about them will be of interest. Monseigneur La Flèche, Bishop of Three Rivers, on one occasion, when he was presented with two sacred statues by Phillipe Hébert said: "How everything changes! In my time it was Convillon who fashioned us wooden statues and Christs in lead. True his work was certainly horrible, but as there was none other we were obliged to pronounce it admirable." Whence Convillon came or how he worked we have no reliable information.

Anatole Parthenais was born at Joliette, in 1839, and died in December, 1864. He has executed some truly admirable work, which entitled him to be crowned three times by the Ecole Impériale at Paris. He gave us no large works but rather a multitude of small things, evidencing real talent and the promise of a brilliant future, had not consumption too quickly ended his career. Alphonse Lusignan in his "Coup D' œil et Coup de Plume" has referred to him in these lines: "Who knows Parthenais outside of Joliette? Not one hundred persons, yet notwithstanding this young man coming from an unknown and despised Canada, where France believed there dwelt but cannibals and anthropophagi, this child has made his way amidst the numberless men of talent in which Paris abounds." And elsewhere Lusignan has said: "Let us remember him, now that we begin to recognize talent; now that we are no longer blind to the shameful indifference of neglecting men who did us honour; now that we are exhuming from the grave buried talent worthy of a pedestal." In spite of all this praise however, Parthenais is not the greatest of our early sculptors. Lusignan himself gives the palm to Charles Dauphin, who died at Montreal in 1873, and who seems to have been the most prolific of the early artists. His specialty was religious statues, and his works are in all the churches of the Diocese and even in certain neighbouring parishes in the United States. Burlington, Plattsburg, Swanton have them. He was a true sculptor, whose figures of Saints are imprinted with a certain emotion; an inspiration seems to animate them; one feels in seeing them that their author possessed the innate sentiment of Art, aswell as a personal eclecticism; that he was also a dreamer, one of those sensitive natures full of the ideal and loving the beautiful for its own sake.

Others also have passed away. One of them, Ainsi Boulé, has left us a magnificent bust of Monseigneur Bourget which is good evidence of his talent. Another sculptor who spent some years in England was old Louis Freret, who died some twenty years ago. He had sculptured a little wherever he travelled, and executed a great number of works of more or less value. Some of his figures are in the Sanctuary of Notre Dame, Montreal. Van Lippens executed the statue of the Abbé Girouard—founder of St. Hyacinthe College—which was cast in bronze by Hérard of Montreal, about 1877; a bust of Mr. Notman, junior, and of Mr. Lyman; also a characteristic figure in marble representing a joyous *Habitant* returning from market. I should also mention Saint Arnaud, who died about 1878, and who sculptured a number of angels with trumpets sounding the call to the last Judgment day, as well as some *bas-reliefs* of religious subjects. Besides those mentioned, some French artists have passed through Canada who executed busts and medallions for private families which for that reason are hard to find. So much for the dead. Amongst those now living is M. Bourassa, who is considered the oldest living Canadian sculptor. About 1860 he executed a bust of Jacques Cartier, then one of our Lady of Lourdes, a statue of Maisonneuve, a bronze bust of Papineau which is a work of great merit, a bust of Viger, and several figured decorations of great delicacy and beauty. At Montreal, M. Bourassa is considered as head of a separate school and seems to have trained his pupils in the true traditions of Art. *En passant* a word for old Jobin, now living at St. Anne de Beaupré, who has decorated nearly all the doors of the cigar shops throughout and beyond the Province with statues in wood of Turks, Indians, Squaws, Sailors, Negroes, and *Habitants*. These figures reveal a clever hand and prove that Père Jobin worked quickly. It is to be regretted that that these undeveloped talents were not used to better advantage.

Hamilton MacCarthy.

The monument erected to the joint memories of Wolfe and Montcalm at Quebec is in the form of an ancient obelisk, to the writer's mind suggestive of barbaric art, though it forms an imposing object to mark a spot otherwise devoid of artistic interest. The Legislative Buildings in Quebec form a palace of associative historic art, and are themselves a monument to the æsthetic taste and patriotism of the architect, M. Eugene Taché, who in designing this splendid pile has shown due appreciation of the power and grace of Art to express the glories of his country's history for the emulation of the patriot and legislator. The style of architecture is 17th century Renaissance. The fine proportioned central tower is dedicated to Jacques Cartier with parts to Champlain and Maisonneuve. To the right and left of this main entrance are pedestals built into the basement in the form of piers intended for statues of great men of the present or future generations. The following statues executed by M. Phillipe Hébert in bronze have already been placed in the front of the Legislative Building: Wolfe and Montcalm, Champlain, Frontenac, Elgin, Poetry and History, Maisonneuve, Levis, De Salaberry, Religion and Country, an Indian Family, and an Indian Fish Spearer. The models of each of these statues were approved by a Committee appointed by the Government and consisting of M. Siméon Lesage, M. Eugène Hamel, artist, and the architect, M. Taché. It may be said in addition that the attitudes and expressions of these figures indicate the traditional characteristics of their prototypes, and the proportions and details of modelling show them to be works of great merit.

Quebec has also done herself and the country honour by the erection of a monument, a splendid work of Art, which commemorates for all time the worth and deeds of Canada's illustrious founder, luminary and guide, Samuel de Champlain. The monument was unveiled on Sept. 21st, 1898, by His Excellency the Governor-General, Lord Aberdeen, with great ceremonies, civil, military and naval, before a great concourse of distinguished persons, and representatives from France, England and the United States. It is erected close to the spot where he died and is buried, the most commanding position in the city. The artist sculptor, M. Chevré, and M. de Cardonnel, architect, both of Paris, have successfully carried out their design. Champlain is represented as standing on the Rock of Quebec saluting the new country upon his arrival from France. In his left hand he holds the commission of Henry IV., attached to which is the great seal of France with the Fleur de Lis. The figure is colossal, being fourteen feet nine inches in height. The extreme height of the monument is fifty feet. The architecture of the pedestal is pure Doric, simple but expressive. The feminine figure in high relief in front of the pedestal represents Quebec inscribing the words of Champlain uttered shortly after the foundation of the Colony. On the right the figure represents the genius of navigation. Above, with outspread wings, is Fame, while the future of Quebec is shown on an outline of the Basilica. The steps forming the base of the monument are of granite from the quarries of Vosges and the stone of the pedestal is from the department of the Chateau Laudon, the same as that employed in the construction of the Church of the Sacred Heart at Montmartre.

Montreal, as the interesting metropolitan city of Canada, possesses all the essential features of greatness. It has grandeur of situation, romantic history, commercial success and wealth and power, combined with much public spirit, religious devotion, philanthrophy and a degree of princely munificence in its merchant princes which has gone far to create a seat of learning and the Fine Arts. Like the Burghers of ancient Venice they have taken a just pride in the upbuilding of their glorious heritage. Truly it is a noble gateway to this vast Dominion. There, as in Quebec City, the Church has been the forerunner in matters of Fine Art, especially in Sculpture. The churches and cathedrals are rich depositories of Carving and Statuary and some of the oldest are interesting alike to the antiquarian, the historian and the artist. Perhaps the oldest known carving of artistic merit was that existing at one time in the old Parish Church of Notre Dame, erected in 1672 and probably the work of German or Italian travelling artists. This carving was moved at the demolition of the old church in 1840 to the Church of Nicolet and a portion to the Chateau Ramézay. A statue of considerable historic interest is that of the Virgin Mary, a work of the seventeenth century, obtained by Baron de Faucamp for the Church of Notre Dame de Bonsecours. This church is of much interest and contains some fine carving. The tower upon which the large statue is erected is a shrine for the faithful and an imposing and interesting artistic landmark on the river front of the city.

Notre Dame de Montreal is a magnificent Gothic edifice built by O'Donnell, whose ashes rest beneath its precincts. It is the chief temple of the race in Quebec and contains many beautiful statues and carvings. The grand altar-piece with the white carved groups upon it, representing the Redeemer's sacrifice in various forms, is a fine piece of artistic work, as is also the pulpit with its canopies and figures at the base. The wood carving under the altar picture of the Virgin expressing the entombment of Christ, and the bronze St. Peter at the opposite pillar, whose foot is being kissed by the faithful have also much artistic merit. Most of the carving is by a modern German master. The Gothic Lady Chapel in rear is also very beautiful and particularly impressive, and contains a large quantity of very fine carving in the precious metals. One of the finest churches in Montreal, and perhaps the purest in style in America from an architectural point of view, is the beautiful Anglican Cathedral of Christ Church. It was built in 1859, in the decorated Gothic style and under the direction of the late Bishop Fulford, whose love of Art made him also the founder of the Art Association of Montreal. A marble bust of the Bishop is placed in the chancel, while a beautiful spired monument designed after the celebrated martyr's monument at Oxford, is erected to his memory in the churchyard. There is some excellent wood and stone carving in the building representing plant life indigenous to Mount Royal. The carving of the capitals, gargoyles, corbels, etc., is also well executed and was the work of English artists.

Before leaving public buildings, attention should be called to the Bank of Montreal, a fine specimen of the Corinthian order. The sculptured relief in the pediment was executed in Edinburgh by Mr. (afterwards Sir) John Steele, F.S.A., the Queen's sculptor for Scotland. The Arms of the Bank with the motto "Concordia Salus" form the centre of the group and on either side there is an Indian, one barbaric, the other becoming civilized. The remaining figures are those of a settler and a sailor. The former, with a pipe of peace in his hand, is reclining upon logs and surrounded by implements of industry and culture. The sailor is pulling at a rope and is appropriately surrounded with the emblems of commerce. The General Post Office, built in French Renaissance style, contains *bas reliefs* in the portico after designs by Flaxman. These were originally panels in the old Bank of Montreal, which formerly stood on this spot. Many of the new buildings in the city are handsomely carved in stone.

The most important monument and the most successful work of Art yet erected in the City of Montreal is the Maisonneuve monument, which stands in the centre of the Place D' Armes. The whole composition of base, pedestal and fountain shows unity of design combined with strength of form and grace of outline. Four crouching figures sit on pedestals at the corners of the base, the attitudes being striking and lifelike and the modelling bold yet refined. They represent respectively an Indian, a colonist's wife, and a colonist with the legendary dog, Pilote, and a soldier, each being identified with the history of the times. Between these figures on the base are four *bas reliefs:* 1st, Maisonneuve killing an Indian Chief; 2nd, the founding of Ville Marie; 3rd, the death of Lambert Closse, Town Major of the devoted band who died fighting the heathen; 4th, the still more heroic death of Dollard, who fell with his companions at the Longue Sault on the Ottawa, and so saved the Colony. Seated on the base is a pyramidal pedestal supporting the central figure of Paul de Chomedy de Maisonneuve. The statue is imposing and picturesque, clad in the costume of the 17th century, with a cuirass and holding the Fleur de Lis banner. It is finely modelled. The base sets in a quarterfoil fountain with Lions' heads spouting water. The historic interest centres in this monument. Its position in the city, the high artistic manner in which it is conceived and executed reflect credit on the public spirit and patriotism, and form a lasting memorial of the skill of the sculptor, Phillipe Hébert. Many interesting incidents are associated with this work. It was unveiled with great ceremony by the Lieutenant-Governor, Sir Adolphe Chapleau. On this occasion the Fathers of the old Seminary opened their doors to the guests and admitted women for the first time in their history.

The next memorial calling for notice is that erected to the memory of the late Sir John A. Macdonald, which stands in a prominent position on Dominion Square. It is the work of an English sculptor, Mr. George Wade, of London, and is the result of a competition between Canadian and European artists. It cost upwards of $20,000. The Conservative chieftain is attired in the robes of an Imperial Privy Councillor, and is represented as stepping forward into the House carrying a scroll. The likeness is good and the figure and robes carefully modelled, but I consider the action as not altogether characteristic of the late Premier. This, together with the general design of the canopy and base which crowd upon the figure, and also the decorations on the canopy, spoil the effect of the statue in some measure and are not a happy *tout-en-semble.*

The bronze statue of Her Majesty, Queen Victoria, on a granite pedestal gives the name to Victoria Square. It is the work of the late Marshall Wood, of London, England, and was considered, at the date when it was erected, an excellent likeness of the Queen. The Nelson Column, cut in stone with carved emblems on the base, supports a statue of the great naval hero, which is far too *petite* for the column, and the whole monument being sadly out of repair has a somewhat dilapidated appearance. Both French and English subscribed to the cost of the memorial. Surely the same patriotism which caused its erection will bring about its restoration! A bronze statue of Chenier, the rebel of 1837, on a handsome polished granite pedestal is erected on Viger Square. Amongst the objects of Art of recent date is a Queen's Jubilee gift presented to the city by the "Sun Life Association." It is a copy of the celebrated Lion of Bartholdi. It stands on Dominion Square nearly opposite the Macdonald monument. It is cut in stone, the work of Hill, of Montreal, a young sculptor of much promise. With so many wealthy corporations in the city and the vast number of visitors who pass through annually, it is a wonder that more of the beautiful squares in which Montreal abounds have not been beautified with works of

Art of a similar nature. All honour to the "Sun Life," however, for having set so good an example. There is another memorial which excites much curiosity as being a very recent statue of our Sovereign, and the work of Her Majesty's own daughter, H.R.H. the Princess Louise, whose name is a household word in Canada. Last, but not least, it is a gift of Montreal's distinguished townsman, Lord Strathcona and Mount Royal, who has endeared himself to the country and to the cause of the Fine Arts in so many ways. The statue is erected in front of the Victoria College for Ladies but it is not yet unveiled.

Mr. Robert Reid, of Montreal, though principally associated with monumental work, has designed and carried out some important public memorials, especially in the west of Canada and in the States. I must also mention Mr. Florence David, an amateur of the plastic Art of no mean order. He has executed some works in marble, both busts and statuettes, which show considerable refinement and pathos. McGill University possesses some good works of Art. There is a well executed bust in marble of Peter Redpath and also busts of Sir William Dawson and William Molson. There is an interesting old bust of His Majesty, George the Third, at the Natural History Society. Quite a number of clever artists have worked in Montreal with more or less success whose names I am unable to find, and in the homes of the city's merchant princes are to be found some clever pieces of Statuary and other objects of Sculpture, but none that I am aware of calling for special remark. There is a strong taste for Art in the great city and I believe that the time of the Canadian sculptor will come at no distant date. Surely lovers of Art will not be for ever content with a counterfeit presentment of the human figure on a flat surface when they can possess the real form with all its charm of undulating beauty and infinite variety of graceful lines sensible to the touch and change of light and shade!

Sculpture at the Capital. As though by a magician's wand old Bytown has risen from its primeval industry of lumbering to the position of a city crowned with honour and palaces by choice of Her Most Gracious Majesty Queen Victoria. It was the Queen who decided its selection as the Seat of Government and in consequence made it the residence of Her Majesty's representative, the Governor-General. The situation is unique. The meeting of the waters of the Ottawa, Rideau and Gatineau, with the distant Laurentian Mountains, add a charm to the neighbourhood which is extremely fascinating and inspiring to the traveller, the artist, or the poet. Especially is this the case from the view on Parliament Hill. The splendid departmental and Government buildings, the two Houses and the Library, the gardens and terraced plateau in front, together form a magnificent setting for Statuary and sculptural adornment. The Dufferin Bridge and Major's Hill Park appear designed expressly for this purpose, and are doubtless destined before long to be adorned with sculptured groups. Idyllic figures will then tell the traveller the story of these romantic rivers and cascades and the struggles of the adventurous pioneers who first conquered the Indians and dared the rapids. The position Ottawa has already attained, her increasing railway traffic and larger development of water power and waterways, ensure a splendid future and justify the prophecy of our present Premier that she shall yet become in an artistic sense the Washington of the North.

The first example of Statuary of any importance brought to the capital is the statue of Her Majesty, executed in marble by the late well-known sculptor, Marshall Wood, of London, England. It is set in the centre of the Library of Parliament and has a graceful and imposing effect as the visitor enters this beautiful building. The Queen is represented attired in the Royal robes and Crown and holds the sceptre in the right hand and a laurel wreath in the left. The statue formerly rested in the Senate Chamber. By the same artist are a pair of busts in marble of the Prince and Princess of Wales, taken about the time of Their Royal Highnesses' marriage and then considered good likenesses. Several other busts in marble and other materials adorn the Library, that of the Duke of Newcastle by Theed, after Munro of London, being an excellent example of portrait sculpture. It was presented to Parliament by the late Sir John A. Macdonald.

There is also a bust in marble of Sir Etienne P. Taché, and another of the Hon. J. Sandfield

Macdonald in marble, with a bust of the Marquess of Lorne in plaster by F. A. T. Dunbar. There is also a statuette bust in bronze of Her Majesty the Queen by Hamilton MacCarthy, taken at the time of the first Jubilee. The latest addition to the Sculpture in the Library is a marble bust of the late Right Honourable Sir William Molesworth, Bart., the work of the celebrated English sculptor, William Behnes, cut in 1842. This work, including a marble pedestal, was presented to the Parliament of Canada [by Mary Ford, of Pengarrow, Cornwall, sister of the late statesman. I should not omit to mention the fine collection of medals in the Library which are exceedingly interesting, both as works of Art, and for the events they commemorate. These works of Art give dignity and grandeur to this beautiful chamber and appear in great contrast to the other parts of the main building, which, excepting the portraits in oil, are devoid of anything of the kind. The front entrance hall is depressing in its plainness and the corridors are equally uninteresting though admirably adapted for portraits, busts in marble, and bronze—the latter the most permanent and suitable for adorning our Canadian Valhalla.

Erected on the right of the main building is the first statue of honour paid for from the national purse. It is one of the late Sir George Etienne Cartier, executed in bronze by M. Phillipe Hébert. The figure is life-like and well poised and is admirably mounted on a fine pedestal with a beautiful background. The second memorial statue, voted in a similar manner by the nation, is in honour of the memory of the late Sir John A. Macdonald. The work is by the same artist and is equally characteristic of the likeness and pose of its distinguished prototpye. There is a beautifully modelled figure representing Patriotism, seated at the base, which some think a little *de trop* for the size of the pedestal. Lovers of Art and patriotic Canadians will look forward with much interest to the erection on Parliament Hill of the two memorials recently voted by the nation, viz., that of the Queen in honour of Her Majesty's Jubilee and one in memory of the late Hon. Alexander Mackenzie. These works are the award of a competition. On Major's Hill Park, and occuping a prominent position, stands a bronze figure of a Guardsman in the position of "Reversing Arms." This memorial was one of the first to be erected by the comrades of those who fell during the 1885 troubles in the North-West. The work of the statue is by Percy Wood, of London, England, and it was unveiled by Lord Stanley of Preston, when Governor-General. Two other statues are erected in the city and are in bronze. The first is of the late Father Tabaret and stands in front of Ottawa University; the other is of the late Bishop Guigues and stands outside the Basilica. These works were executed in Paris.

Going west from Ottawa one reaches the pretty little town of Port Hope, once the home of the late Lieut.-Colonel A. T. H. Williams, a popular country gentleman and M.P. He commanded the Midlanders in the North-West Rebellion of 1885, and fell a victim to over-exertion and fatigue. His popularity in his native town and in Parliament gained for him the rare distinction of a public monument being raised to his memory. The bronze statue is of heroic size and represents the gallant Colonel leading his Battalion to the charge at the Battle of Batoche. The statue is supported by a simple but appropriate grey granite pedestal with an inscription. It is the work of the writer and was unveiled in September, 1889, by the late Right Hon. Sir John A. Macdonald, with military honours.

Sculpture at Toronto, the Capital of Ontario. On visiting Toronto the traveller and lover of Art expresses surprise at seeing so few public monuments and so little Statuary in its public buildings, and this astonishment is not remarkable considering the size and importance of the Provincial capital and its position as the seat of law and learning. The æsthetic eye looks in vain for the twin sister of learning, the particular Art in which a nation's history is written. Here is the loyal Queen City of the West without a memorial to Her Majesty Queen Victoria, or any momento of its distinguished founder and the first Governor of the Province, Lieut.-General John Graves Simcoe. This contrasts unfavourably with the cities of the East, which have honoured the memories of their founders and of their Queen. Ontario has indeed recognized the gallantry of her sons who fell defending their country by erecting monuments to their memory, but, with the exception of statues of George Brown, Sir John Macdonald and Egerton Ryerson, no hero of peace has been commemorated in Sculpture, much less any of the poets or heroes of the great Empire whose glory we inherit. The Parliament Buildings, the Law Courts with its classic *atrium*, and in fact all the public institutions are without works of Art of this character excepting the casts in the Museum of the Normal School.

The first public monument to be erected in Toronto was a memorial commemorating the Volunteers who fell defending the Niagara Frontier in 1866. It stands in the Queen's Park between the Parliament Buildings and the University. The design is somewhat ambitious, comprising fine figures in white marble with pedestal and base of red stone. Like many memorials of this character, essentially military and architectural, it lacks concentration, the true spirit of the Art of Sculpture. Two soldiers and two female patriots surround the pedestal and express sorrow at the loss of their comrades, yet appear ready to give their lives in defence of country and Empire as shown by the statue of Britannia on the pedestal above them. The idea is patriotic, the *tout-en-semble* of the monument interesting and graceful in design. Other emblems are placed on the base, and a military railing composed of arms, etc., protects the plot from the hands of the vandal. The monument was designed and executed by Mr. Robert Reid, of Montreal, and was unveiled with military honours by Lord Monck when Governor-General.

The next memorial in point of date is a fine statue in bronze of the late Hon. George Brown. It is a well proportioned figure beautifully modelled by the late C. B. Birch, R.A., of London, England, one of the successful pupils of John Foley, R.A., an eminent English sculptor. The likeness and figure of the statue are excellent, but the action is too reposeful for so energetic an orator as was the distinguished Reformer. The statue of the late Right Hon. Sir John A. Macdonald occupies the most prominent position in the Park, viz., in front of the Parliament Buildings and looking down the Avenue. The statue is executed in bronze, nine feet six inches in height, and represents the Conservative chieftain in one of his familiar attitudes addressing an audience and with the hand advanced as if in argument. In the other hand he holds a scroll with the Great Seal of Canada attached, while on a short pedestal rests his overcoat. The work of the statue is by Hamilton MacCarthy, R.C.A. The pedestal is of grey granite, and was designed by McIntosh and Sons. Another memorial in the Queen's Park is that erected to the memory of the Volunteers who fell in the North-West Rebellion of 1885. On the pedestal, which contains some military emblems, is a standing figure representing peace holding a sprig of myrtle. The figure is the work of Mr. J. J. Allward. The memorial was unveiled with military honours by Sir George Kirkpatrick, when Lieutenant-Governor of Ontario.

The bronze statue of the late Rev. Dr. Ryerson is erected on a handsome granite pedestal in front of the Department of Education, St. James' Square. The founder of the School system of Ontario is attired in his Doctor s gown, in one hand he holds a book, and by his side is a small pedestal bearing books and a coat of arms. It is the work of the writer and was unveiled on Queen's Birthday, 1887, by the late Hon. John Beverley Robinson, then Lieutenant-Governor. An obelisk which marks the supposed landing place of Governor Simcoe is erected on the shore of Lake Ontario in front of the Exhibition Buildings. It was subscribed for and put up by the York Pioneers at the suggestion of the venerable Dr. Scadding, so well known to Canadians for his interest in literature and history as the head of the York Pioneer's Society. The Provincial University Library possesses a marble bust of the late Professor George Paxton Young on a marble pedestal. The work is by Hamilton MacCarthy and was the result of subscriptions for a memorial and scholarship given by the numerous admirers of the late Professor. The Dining Hall of the University has several plaster casts of busts, among them the Hon. Edward Blake, Chancellor, and Sir Daniel Wilson, the former distinguished President. These are also the work of the writer and were acquired during the Deanery of Professor Baker. St. James' Cathedral contains several memorial busts, among them being one of the late Chief Justice Draper. The Board of Trade, thanks to the public spirit and generosity of Mr. W. R. Brock, possesses an heroic bust of Her Majesty in marble by an Italian sculptor. The old City Hall has one solitary bust in marble of His Royal Highness the Prince of Wales by the late Marshall Woods, which recalls the incident of Mr. Woods' statue of Queen Victoria being set up in the Queen's Park upon a foundation laid by the Prince of Wales in 1860 and afterwards taken away as not being paid for. The Toronto Club possesses a bust in bronze of its first Secretary and President, the late Mr. Thornton Todd. It was set up during his life-time as a memorial of esteem and worth. The Carlton Street Methodist Church possesses a marble medallion of the late Robert Walker. This as well as the former were by the writer.

Elsewhere in Ontario. It was reasonable to suppose that with its many historic associations, its grand situation at the mouth of the St. Lawrence, its beautiful parks, its position as the seat of a University, Military College and other fine buildings, Kingston would possess a public spirit and fine taste which would in time express its history in the concrete form of Monumental Art. Being the home for so many years of Canada's distinguished statesman, it was not long in erecting a monument to his memory. The bronze statue of Sir John A. Macdonald is a *replica* of the one in Montreal, and appears to much greater advantage without the latter's impediment of the canopy. The statue presents an imposing appearance and is mounted on a handsome red granite pedestal, polished and harmonizing well with the bronze. A pair of cannon guard the approach to the statue. The sculptor was Mr. George Wade, of London, England. Queen's University has done honour to the memory of its late Vice-Principal, the Rev. Dr. Williamson, whose bust in bronze, taken during his life, recalls his genial features and happy reminiscences. The work is set in a niche on the main staircase, and is by Hamilton MacCarthy. Queen's also possesses a bust of Principal Grant taken from life by the same sculptor. The University will also shortly own a bust of the Countess of Aberdeen in commemoration of the degree of LL.D. being conferred upon her—the first woman recipient of this honour in Canada. The bust is by the writer and is the gift of the Chancellor, Sir Sandford Fleming, K.C.M.G.

The City of Hamilton was the first to honour the greatness of Sir John A. Macdonald with a memorial. The statue of the Conservative chieftain is in bronze, about life-size, but too small for its present important site. The likeness is good, but the posture of the figure somewhat strained and angular. The pedestal is built of rough-hewn blocks of granite taken from the quarries of the different Provinces. Unfortunately the sugar loaf or cone shape of the pedestal is not in keeping with the appearance of a gentleman in a frock coat. The appearance of the monument, however, would be improved if surrounded by some green foliage.

Canada could not do less than recognize the services and loyalty of her brave Indian ally, Chief Joseph Brant, and the erection of a monument to him and his braves at Brantford was a graceful act of justice that has not been without influence upon our dependent races. The statue of "Thayendanegea" in bronze is dignified in bearing and is considered an excellent likeness. The figures at each end are life-like and virile and well modelled, as are also the medallions and tokens that adorn the base. Taken as a whole the monument is picturesque and imposing, and is forever an attraction to visitors in Brantford's pretty little park. The work of the monument is by Mr. Percy Wood, of London, England.

But from a national standpoint by far the most important monument which has been yet erected in Canada is the memorial to Major-General Sir Isaac Brock which stands high on the Niagara frontier. It possesses an unmistakable political significance and from an artistic point of view at once proclaims to the beholder ascending the river the power and glory of this form of Art in expressing the patriot's resolve to defend his country. The present monument, which replaced a previous memorial erected in 1824 and destroyed by an explosion, was designed by Mr. William Thomas and unveiled in 1840 by Sir Allan N. McNab.

When the Commissioners appointed by the American and Ontario Governments to make a great international Park at Niagara Falls met, Sir Casimir Gzowski, A.D.C. to the Queen, was Chairman of the Board and in his honour a bust in bronze was erected in the Park on the Canadian side. The bust is nearly half-length and has both arms, the likeness is strong, and is the work of F. A. T. Dunbar. A fine bust in bronze of the late Lieutenant-Colonel F. W. Cumberland, by the same artist, is erected at the Railway Station, Allandale. It was subscribed for by employés of the Northern Railway.

Louis Philippe Hébert.

Before concluding this sketch a few remarks may be of interest touching the general scope and comprehensiveness of Sculptural Art—its capacity and limitations. The highest plane in Statuary is reached in the *Ideal single figure*, commonly armed and emblematic, expressing some emotion, passion, or attribute of man's inner being. Here the imagination is called into play and the subject is concentrated and as free from accessories as possible. The second place may be given to the *Ideal group* of two or more figures. It has greater human interest, if less philosophy, and larger scope for composition and for lines which constitute one of the principal attractions of Statuary in the round form. *Relief* (in basso and mezzo) should take a very high place in the Art of Sculpture. It is one of the most beautiful and refined forms of an Art that appeals especially to a cultured imagination and though free from colour or other adventitious aids it crosses the border line of the sister Art of painting, embracing, as Ghiberti first taught us, whole scenes with background, perspective and foreshortening. From its mural mist in the *basso* it gently breathes its tender story and gradually emerges into emphatic boldness in *alto* or half-round form. The *genre* subject or the domestic incident of everyday life appeals more quickly to the generality of people who are stronger in their affections than their imagination. This phase of Art has been greatly overlooked by sculptors through their desire to depict form in the nude or semi-draped. Rogers, the American sculptor, has proved what a strong and useful place this branch of the plastic art may take, as we see in the numerous pleasing statuette groups now so popular on this side of the Atlantic.

The portrait statue and portrait bust require the highest qualifications in the artist in order to express the special characteristics and identification with his life-work of the subject. Repose and dignity are essential qualities of this branch of Art. Statuary, though adding greatly to the interest of a building, in modern architecture is but its handmaiden or slave. In classic times the Temple gave Sculpture its place and individuality as in the Pediment, Freize or Quadriga. The nicked figures in decorated Gothic were rich and interesting, whereas the modern romanesque now so much in vogue represents the age of superstition after the Iconoclast had done his work, banishes Sculpture proper and substitutes grotesque enormities and purposeless basket work.

It is surprising that with centuries of example before us of what to do and what not to do we go on laying out new towns and cities in a haphazard sort of way without design or provision for future improvements. Narrow streets, without squares or breathing places, badly designed buildings and factories erected on main thoroughfares, horrid walls and fences covered with debasing theatrical posters, are offensive alike to the æsthetic and ethical senses, and indicate a general banishment of the beautiful. While this state of things is permitted to continue it is impossible to have fine cities and add to them the attractions of Art which we see in Paris and other capitals. Steps should be taken to rectify this barrier to artistic progress, and a system should be established for the improvement and embellishment of our cities, our parks and gardens and places of interest, with ideal Statuary, Fountains and other sculptured adornments, which would raise them in dignity, attractiveness and beauty. The influence of the Fine Arts, in whatever form presented, is felt and acknowledged by most people, and of the Arts of Design, Sculpture through its beauty and *al fresco* endurance is especially fitted to present and express the incidents and achievements of history; the heroes, heroines and patriots who have built up their country and the Empire upon which the sun never sets. Statues are ever present reminders to youth of the glory of the past and the potential greatness of the future, and witnesses to the power and pride which every citizen should feel in the heritage which he possesses, and which he hopes to hand down to posterity.

MUSICAL PROGRESS IN CANADA

BY

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TO get at the facts of the actual progress of Music throughout the Dominion of Canada has proved to be a very difficult matter. Overwhelming modesty on the one hand, and something akin to the reverse on the other, has made it anything but easy to obtain exact personal information. In a young country, such as Canada is, the beginnings of the efforts to make musical culture part of our civilization originated with individuals whose love of Music as a recreation prompted them to encourage a taste for it. As communities were formed and churches built, with choirs as a part of their service, Canada gradually came to be looked upon as a desirable field of work. Musicians from Europe came over and took up their residence in our leading cities. These musical pioneers should have full credit in this connection. The natural talent existing among French-Canadians has been an important factor in the musical growth of Lower Canada especially, and one has only to mention the name of the great singer, Madame Albani, to realize this.

The influence of the Music of the Catholic Church has also been a material agency tending towards higher musical development, for one cannot come into close acquaintance with the Music of the grand masses of Hayden, Mozart, Beethoven, Weber, Schubert, Gounod, and kindred composers, without being influenced educationally. In the Protestant churches, English traditions have no doubt mainly influenced the nature and conditions pertaining to the musical service where a recognized ritual is observed, and the churches outside the pale of the two mentioned above have had their influence, also, by extending the love of anthems, congregational singing and hymnology. The choirs of all Denominations have steadily improved the taste for sacred Music, as they have had to provide Music in line with and calculated to meet the progressive demands of the times, thus disseminating a knowledge of what has been and is best in the development of this branch of Music in the country. Outside of the churches and the immediate individual efforts of musicians, Music on broad lines has been largely developed through the medium of musical societies, as the operations of such organizations have involved the formation of chorus and orchestra, with soloists, and large audiences combined.

As the operations through which this process of development has taken place are almost identical, though differing in localities and *personnel*, an outline of musical work in Toronto may serve the purpose of illustration. Quoting from " Toronto Called Back," by Mr. C. C. Taylor, it appears that in 1818 the sole instrumental artist in Toronto was a Mr. Maxwell, while, at the Church of St. James, a Mr. Hetherington officiated as clerk and leader of the Music, giving out the tune on the bassoon. At one time this choir was accompanied by a bass viol, clarionet, and bassoon. The music in the city seems to have been almost entirely confined to the churches which then existed. Mr. James Baxter organized and led a choir at the old Methodist Church on King Street. Mr. John Ellis and Dr. McCaul appear to have given the first impetus to Music in Toronto, the former as a flutist and the latter as a 'cellist. Through Dr. McCaul's efforts, Oratorio selections were first given in 1845 in the Parliament Buildings—the results of which led to the inception of the idea of establishing the Toronto Philharmonic Society. In the beginning of this latter institution Mr. Bley, a violinist, acted as Conductor, in 1846. In 1851 the Toronto Vocal Society took the place of the old Philharmonic, with Dr. McCaul as President, Chief Justice Draper, Vice-President, and Dr. Clark, Conductor. Miss Davis (Mrs. F. Thomas) and Miss Harris were the vocal soloists. The programme contained selections from Handel, Weber, Rossini, and Mendelssohn. As singers Mr. and Miss Paige were great favourites with the public at this time.

After this the Toronto Philharmonic Society was again re-organized with Dr. Clarke as Conductor, and Mr. F. Griebel as leader of the Orchestra. The Society apparently passed through various disastrous experiences, and Music in Toronto seems to have suffered much from the discontinuance of its work until the first performance of the "Messiah," under Mr. John Carter, was given on December 15th, 1857, assisted by Messrs. Noverre, Maul, Schmitt, and Martin Lazare, instrumentalists, and Miss Davis, Miss Kemp (Mrs. Cobban), Miss Robinson, Mrs. Potter, Mrs. Scott, Jacob Wright, James Baxter, and others. Handel's "Judas Maccabeus" was performed in 1858 under the Rev. Mr. Onions, who it is stated formed an opposition scheme and divided musical society in two parties known as the Onionites and the Carterites. This rivalry resulted in each party giving the "Creation." In 1861 Mr. Carter formed the Toronto Musical Union, and Mr. Onions the Metropolitan Choral Society, under the direction of Mr. Martin Lazare. In 1863-64, under Mr. Carter, "The Messiah," "Judas," "The Creation," "Lay of the Bell," and "Stabat Mater," were produced. In 1872 the Toronto Philharmonic Society was again organized with Dr. McCaul as President; Dr. Clarke, Conductor; Mr. Robert Marshall, Vice-President; and Mr. John Hague, Secretary. The first concert was "The Messiah," October, 1872. The soloists were Messrs. J. G. Sherrif, Marriott, Pearson and Martin, Mrs. Grassick, Mrs. Cuthbert, Miss Hillary, Miss Clarke and Miss Thomas; the pianist was Mr. H. G. Collins. This was the last occasion upon which Dr. Clarke conducted at an Oratorio. Mr. Marshall then acted as Conductor until the arrival of Mr. F. H. Torrington, in 1873. The latter continued the work up to 1894, in which year the Philharmonic was merged into the Festival Chorus, which took part in the opening of the Massey Music Hall. The Presidents of the Toronto Philharmonic Society during this period were the Rev. Dr. McCaul (President of Toronto University), Colonel Sir Casimir Gzowski, Samuel Nordheimer, Alderman J. B. Boustead, and Mr. John Earls. Mr. John Hague was one of the most prominent of the original founders and officers of the Society.

Under the Conductors during this period the objects and aims of the Society were developed and extended, and with a large chorus, complete orchestra, and the best procurable of artist soloists, the great standard and modern Oratorios and Cantatas were produced in rapid succession. It is a matter of pride to the original Toronto Philharmonic Society that Mendelssohn's "Elijah" was first introduced in Toronto and Canada under Mr. Torrington's personal direction. Handel's great works, "The Messiah," "Samson," "Judas Maccabeus," "Acis and Galatea," "Israel in Egypt," (Festival 1886) Haydn's "Creation," Mendelssohn's "St. Paul" and

F. H. Torrington.

"Hymn of Praise," Romberg's "Lay of the Bell," Rossini's "Stabat Mater," Bennett's "May Queen," Costa's "Naaman," Spohr's "Last Judgment," Schumann's "Gypsy" and "Life," Randegger's "Bridolin," Smart's "Bride of Dunkerron," Weber's "Preciosa," Cowen's "Rose Maiden," Bruch's "Fair Ellen" and "Arminius," Dvorak's "Spectre's Bride," MacKenzie's "Rose of Sharon" and "Jubilee Ode," Dr. Bridge's "Callirhoe," Gaul's "Una," Sullivan's "Golden Legend," Massenet's "Eve," Mendelssohn's "Antigone," and Bruch's "Fritzof Saga," (Toronto University Glee Club) Gounod's "Redemption" and "Mors Et Vita," Wagner "Selections," "Rienzi," "Tannhauser," "Lohengrin," "Meistersinger," were all produced as well as Part songs by Kuchen, and operatic excerpts from Schubert, Verdi, Donizetti. The orchestra work of the Society included symphonies by Haydn, Mozart, Beethoven; Overtures by Goldmark, Wallace, Flotow, Weber, Mendelssohn, Leutner, Massenet, Beethoven, Meyerbeer; Piano and Violin Concertos by Mendelssohn, Beethoven, Weber, Liszt, Chopin, Mozart, Hummel, Schumann, and Brahms.

The Musical Festival of 1886 was the most memorable event in the musical history of Toronto, and it evoked much unbounded enthusiasm from the eminent musicians who took part as well as in musical circles throughout the country. It was not only a musical but a financial success. "Toronto Called Back" says: "To Mr. Torrington is due the conception of establishing a series of Musical Festivals in Toronto. The programme included Gounod's 'Mors Et Vita,' Handel's 'Israel in Egypt,' and a miscellaneous programme of orchestral and vocal music, and a special concert by 1,200 public school children." Of the oratorios the same writer states "that the interpretation of the conception of these great composers and the thorough execution of their great works was only second to the compositions themselves." The Assistant Conductors with Mr. Torrington were Mr. Frederick Archer and Mr. E. Schuch, while Mrs. J. L. Hughes conducted the action songs of the school children and Mr. John Bayley was leader of the orchestra. The officers of the Musical Festival were George Gooderham, Hon. President; S. Nordheimer, President; J. B. Boustead, J. Herbert Mason and P. Jacobi, Vice-Presidents. Mrs. Beverley Robinson, wife of the late Lieut.-Governor of Ontario, was identified with musical progress in Toronto for many years and she will be specially remembered for her rendering "Home, Sweet Home," which she sang as few artists could render it. Chamber Music has been well represented in Toronto. The beginnings of it were associated with the names of Mr. Griebel, Mr. Noverre, Mr. Childs and Mr. Ellis, and later with those of Messrs. Carl and Ernest Pieler, Mr. Thomas, Mr. Parkhurst, Mr. Marshall, Mr. J. Bayley, Mr. Jacobsen, Mr. Torrington, Mr. A. E. Fisher, Mr. Correll, Mr. Paul Morgan. Apart from the Toronto Philharmonic Society may be mentioned the Toronto Choral Society under Mr. Edward Fisher which originated as a part singing society and ultimately extended its work into the field of oratorio and cantata performances. Other Societies designed specially on part singing lines were the Toronto Vocal Society under Mr. W. Elliott Haslam and Mr. Schuch; the Toronto Male Chorus under Mr. J. D. Tripp and Mr. Walter H. Robinson; and the Mendelssohn Choir under Mr. A. S. Vogt. All of them have done excellent service in the development of this branch of musical culture.

The following data regarding work done in Hamilton, Ontario, is of interest in this connection:

1877. Sacred Harmonic Society started. Conductor George Robinson, Bandmaster of the XIIIth Battalion, remained in charge two years and produced Haydn's "Creation" and "Seasons" and Handel's "Judas."

1883. Hamilton Choral Society started. Mr. F. Jenkins was Conductor and the first concert took place on Good Friday with Handel's "Messiah." The second concert was on June 28th, with Romberg's "Lay of the Bell" and other pieces, under Mr. F. H. Torrington, who conducted the Society until the spring of 1888, when it ceased for a year. The works given were "Elijah," "Naaman," "Eli," "Messiah," "Creation," "Rose of Sharon," and miscellaneous selections. The name was changed in 1885 to that of the "Philharmonic Society."

1889. The Society revived and produced "Messiah" and "Eli."

1890. Society was conducted by Mr. J. E. P. Aldous, who produced "Naaman," Hiller's "Song of Victory" and selections, and in 1891, "Creation" and miscellaneous selections. After this period, the Society disbanded from lack of support.

1894. The Presbyterian Choirs united to produce Gaul's "Holy City."

1895. The Protestant Choirs united to produce "Athalie" and selections.

1896. This combination resulted in a new Choral Society, conducted by Mr. C. L. M. Harris, which produced "Stabat Mater" and selections and "Messiah," and in the following year Gaul's "Una," and Max Bruch's "Fair Ellen." It began to study "St. Paul," but did not reach a public performance.

Amongst smaller choral bodies the Arion Club, for male voices, under Mr. F. W. Wodell, flourished and did good work for some years—about 1887–94. It was then continued a year or two by Mr. E. G. Payne. The Hamilton Musical Union, started by Mr. R. Thomas Steele (1884), did some good choral singing, but was finally merged in the Hamilton Choir, under the same Conductor, which maintained for some years an excellent standard of part singing, accompanied and unaccompanied. It produced Stanford's "Revenge", Benedict's "St. Cecilia", Cowen's "St. John's Eve" and "Rose Maiden", besides numerous part songs. It collapsed about 1896. In 1882 Mr. J. E. P. Aldous started the Hamilton Orchestral Club, which gave two concerts, but then stopped for want of support. After two years Mr. C. L. M. Harris started the "Harris Orchestra", which has continued up to the present and has produced much good orchestral music. Several excellent Sunday School orchestras have also done good work. The XIIIth Battalion Band is known all over Canada for its good music. In 1888 Mr. D. F. O'Brien started the Hamilton Musical Institute, which became the College of Music in 1889, and lasted until 1896. In 1889 Mr. Aldous started the Hamilton Musical School, which is still flourishing. In 1897 Mr. Harris started the Hamilton Conservatory of Music, which bids fair to have a successful career.

Montreal has done noble work in the musical cause. In 1848 Mr. R. J. Fowler, Professor of Music, came to Montreal from England. He organized a Philharmonic Society, giving a concert in the same year, consisting of orchestral works and vocal solos. Lord Elgin, the Governor-General, attended in state. This Society passed through various experiences, changing its name to the "Harmonic Society"—subsequently re-assuming the old name when an attempt was made to unite both the English and French elements in musical work. This attempt seems to have met with some success, as two concerts were given, at the last of which Lord Dufferin attended, congratulated Mr. Fowler before the audience, and wished him every success in his efforts to cultivate a taste for good Music. Shortly after this the Music Hall was burnt, and Mr. Fowler gave concerts in the Normal School, bringing out Hadyn's "Seasons," and "Creation." When the Prince of Wales visited Montreal in 1860 musical festivities were held, in which Madame Adeline Patti took part, and the cantata, specially composed by M. Sabatier, was produced to celebrate the event. Montreal has since continued in the same line of progress. The Mendelssohn Choir, under Mr. Joseph Gould, and the later Philharmonic Society, under Professor Couture, have both excellent records. The many distinguished organists and Professors of Music, such as M. Dominique du Charme, Mr. F. J. Prume, the celebrated violinist, and others, have combined to make Montreal a great agency in the promotion of Musical education. A similar record may be claimed for Quebec, Halifax, Hamilton, London, Ottawa, and other points in Canada. A great impetus to the cultivation of Music is its recognition by our Universities, where degrees in Music are conferred, and by the operations of the various musical training institutions in the different parts of Canada.

MADAME ALBANI-GYE.

HISTORICAL SKETCH OF MUSIC IN CANADA

BY

MRS. S. FRANCES HARRISON—"SERANUS."

WHILE the growth of the Canadian nation has been chiefly characterized by a steady and resolute progress in matters industrial and agricultural and by a building-up of commercial and economic interests which are making themselves felt in the distant corners of the earth to-day, it is also true that the æsthetic side of life has not been ignored. The chronicler of our history must do justice to the labours of many of our citizens who have followed, often under discouraging conditions, and in lonely isolation, those pursuits which are generally classed under the head of Fine Arts. Canadians, too long considered by a certain section of outsiders and non-sympathizers as "hewers of wood and drawers of water," have always cultivated, according to opportunity, the refining influences which undoubtedly hold a place in the true development of all progressive peoples. But whereas in the past such devotion to Art was often feeble, because misplaced or misunderstood, and intermittent and even spasmodic in character, the quickening of a national sentiment throughout the Dominion has created a new order of things. As with our natural products, our manufactures and our educational system, so the day is not far distant when our Literature, our Art and our Music shall be added to the heritage of the nations.

With regard to the beginnings of musical life and activity among us, it may be said at once that further back than fifty years or so trustworthy records are difficult to obtain. But the same might be said of our commerce, our schools, our churches, our well-lighted streets, our well-paved towns, the growth of our population and the essential features of our political progress. Fifty years—a mere drop in the ocean of Old World history, but for us a period of vast expansion and rapid extension in both thought and action—fifty years of steady, profitable growth now bring us, at the entrance to the twentieth century, face to face with the great nations of the world. Thanks to British standards, to British character, and to British sympathy, we reach at a bound—in fifty years—the goal that otherwise would have required hundreds of years to attain. And not in the spirit of boasting are these words written but that we may endeavour to appreciate ourselves. As to the question whether Music, the subject under consideration, has kept pace with commerce, education, and political expansion, it may be remarked that in a colony the utilitarian idea must always prevail during the colonial period. Now, however, that the foundations of our national prosperity are well and firmly laid, it is time to take the gentler forces of civilization by the hand and to cultivate them with all assiduity. Thus the labours of earlier years, fitful, uncertain, unrecognized and unrequited, are giving place to organized effort, combined and capitalized enterprise. Institutions of sterling worth, societies in good standing abound, and a general high level of musical intelligence has become the rule, to which there are few and insignificant exceptions.

Racially considered, the population of Canada is naturally divided between French and English. To the study of Music the former have contributed some notable names, but the lack of opportunity has no doubt hindered great achievements. Among the latter, the Anglo-Saxon temperament, cautious and practical, seems to have slightly retarded the artistic spirit. In the Province of Quebec, where we would naturally look for the first struggling attempts to make a home for

Music, we find that the Roman Catholic Church in all its various relations has been the chief promoter of musical enterprises. In Ontario the more permanent impressions have been made in the direction of sound instruction. The fusion of these two elements results in the generalization—which like all generalizations is capable of being modified—that Canada's chief musical history is concerned with choirs and choral societies, teaching institutions, and vocal and piano recitals. The development of the Orchestra and the study of symphonic music have necessarily been somewhat slow, while in the highest branch of the art, namely, original composition, little has been accomplished. We have produced singers and executants second to none, yet the limitation imposed upon them by residence here has led them to seek fame and emolument elsewhere. With these facts we cannot quarrel, nor need we despair, since the time is rapidly approaching when it may safely be predicted that such gifted ones will, after the customary study abroad, return to devote their talents to home spheres.

Under the head of Schools or Colleges of Music, many widely-differing institutions are encountered, from the small private dwelling on a back street, boasting a large gold sign, and evidently the pet hobby of some enthusiastic but untrained amateur, to the well-appointed, well-equipped modern building whose high standard is certainly "caviare to the canaille," although a source of pride and gratification to its promoters and its staff. The perfectly legitimate desire to found a school absolutely devoted to the study of Music, has been for years best exemplified by the Leipzig Conservatory, to which the name of Mendelssohn must always cling. Similar institutions have long existed in the United States, and the Royal Academy of Music in London was projected on the same lines. Therefore, it was not singular that in Canada attempts were constantly being made to follow the example set by Germany, England and the United States. Not till lately, however, have such enterprises been undertaken in the right way, the way to commend them to the confidence of cultured people. Any Association of artists, musicians, or of literary men, is always strengthened by the support and sound knowledge of business men, and such is, at present, the condition under which several of our leading Schools of Music are managed. It would no doubt be of great interest to linger over the first attempts in this direction, but space permits me to mention only one among the pioneer institutions, the Academy of Music in Quebec. It was founded in 1868 and incorporated in December, 1870, by an Act of the Legislature, the founders being the Rev. P. Lagassé, then Principal of the Normal School, Messrs. Ernest Gagnon, F. W. Mills and Arthur Lavigne. It is still a flourishing organization, and holds annual examinations alternately in Quebec and Montreal.

Chief of all existing Schools of Music, however, stands by common consent the Toronto Conservatory of Music, founded in 1886 and opened to the public in the following year. The corporation now numbers some sixty shareholders, among whom are many of the influential citizens of Toronto. In 1888 the Conservatory affiliated with Trinity University and in 1896 with the University of Toronto, so that the degrees of Bachelor and Doctor of Music are attainable by students passing the necessary examinations. From two hundred pupils in 1887 it now ministers to one thousand, the premises occupied being a new and elegant structure in the Queen's Park replete with every convenience. The entire success of this widely-known institution rests with Dr. Edward Fisher, whose Trinity degree, lately conferred *honouris causa*, is a worthy tribute to unusual excellence, and who possesses rare gifts as a teacher and organizer, united to a personality of distinction and charm. Dr. Fisher is an American by birth, but he is claimed now by right of what he has accomplished for Canada as one of her most honoured sons. The staff of the Conservatory includes the best available talent in every department, the Professors being drawn from England and the United States, and also numbering some gifted Canadians who have supplemented their studies abroad. The Conservatory contains a perfectly appointed Recital Hall, an Organ and an excellent Library.

Next in importance and also situated in Toronto is the College of Music, presided over by Mr. F. H. Torrington, long and favourably known as a teacher and conductor, especially in connection with the Philharmonic Society.

Founded (1890) on somewhat the same lines as the Conservatory, it occupies a high place amongst such institutions and sends out annually a large number of well equipped-pupils. The handsome building on Pembroke Street is often the scene of artistic *réunions*, when foreign executants respond to Mr. Torrington's invitation and give either organ or piano concerts in the capacious hall. With two such organizations in one town it may seem strange that anyone should attempt to found a third, but the great distances in Toronto, and the large number of talented instructors as well as enthusiastic students, have made it possible for the Metropolitan College of Music, situated in the Parkdale suburb, to come to the front with a very good record. Mr. Forsyth, well known as a pianist and composer, is chiefly responsible for the success of this growing institution. In the City of Hamilton, the first important attempt along this line was in 1888, when Mr. D. J. O'Brien started the Hamilton Musical Institute, which became the College of Music in 1889 and lasted till his death in 1896. In 1889 Mr. J. P. Aldous started the Hamilton Music School, which is still flourishing, and in 1897 Mr. C. L. M. Harris started the Hamilton Conservatory of Music, which promises to have a successful career.

Dr. Edward Fisher.

In Ottawa, always conspicuously advanced with regard to educational matters, several early attempts have at length crystallized in an efficient Conservatory under Mr. Birch, a popular and talented organist of that city. There is also the Krause School, under the direction of Mr. Ernest Whyte, and very good teaching at the hands of many Professors not connected with either institution. In London, Mr. W. Caven Barron has established a Conservatory which bids fair to interest the surrounding towns and is indeed already full of pupils. Winnipeg has also followed the good example, which simply means the concentration of effort along acknowledged lines and with systematic appliances. Montreal, though somewhat late, has also opened a Conservatory, which should attract widely on account of the splendid staff comprising both French and English Professors. There are besides these incorporated and highly specialized schools of music, many excellent Ladies' Colleges and private schools where the subject receives full and adequate attention. The Ontario College at Whitby, under Mr. J. W. F. Harrison, is one of the leading institutions where Music holds as important a place as either Literature or Mathematics. At the Oshawa College, the Hellmuth College, of London, Alma Ladies' College, of St. Thomas, the Brantford Ladies' College, the Sackville Ladies' College, N.B., and throughout the numerous Convents all over the Dominion Music is regularly cultivated.

Under the head of Musical Societies I have grouped the remaining forces which have chiefly contributed to progress. Singing classes are always popular in a new country, since they carry out the social idea and present the art in an interesting and not too intangible light. M. Nazaire LeVasseur, who is the author of a "grand military march," Director of St. Cecilia Society, Quebec, and founder and President of the *Septuar Haydn* in that city, has prepared some valuable notes upon the development of Music in that part of the Dominion. He tells us of Quebec that as early as 1849 many Musical Societies were in existence. Pianos and organs were very scarce and were considered a great luxury up to thirty or thirty-five years ago. During the first part of the present century, theatricals were more indulged in than musical performances at home or in public, and the bands of the several British Regiments stationed at Quebec supplied all the Music that was wanted. Yet, from 1850, for a decade and a half, Quebec was the *rendezvous* of all the musical celebrities of the old world, who found it necessary to have their reputation sanctioned first in that city before venturing to New York or elsewhere on the continent. Through the influence and inexhaustible devotion to Art of Antoine Dessane many amateur societies were formed. One of the oldest amongst the instrumental ones was the Quintette Club. It was the first of the kind that had ever been organized in Quebec. Then came the Harmonic Society, the Philharmonic Society, the Septett Club, the St. Cecilia Society, the *Conservatoire National de Musique.*

Among other Musical Societies which came into existence in Quebec during the last forty years were the following: The *Amateur Saint Jean* (vocal), *L'Union Musicale* (vocal), the *Cercle Musicale* (instrumental), the *Association Musicale* (vocal), the *Quatuar Vocal*, the *Union Chorale Palestrina*, the *Quatuar Gounod* (vocal) the Quebec Choral Society, the *Septuar Verdi*, the *Union Lambillotte*, the *Septuar Haydn*. Of all the above-named societies those which are still in existence are the following: *L' Union Musicale*, the *Septuar Haydn*, the *Union Chorale Palestrina*, the *Quatuar Gounod*, the *Union Lambillotte*. Besides these there are some church choirs and some private amateur associations not otherwise designated. The oldest of these Musical Societies is *L' Union Musicale*, founded in 1866. The next oldest one in existence is the *Septuar Haydn*—instrumental, string, quintette, flute and piano. Its library is one of the largest and most valuable that can be found on the continent. The classical works, as arranged for the compass of the organization, were brought to this country during the last two or three years of the last century by the German musician, E. Glackemeyer, who was for many years bandmaster of the Quebec Garrison, when H.R.H., the Duke of Kent, was in Quebec. Some editions of these works are out of print, the plates having been destroyed after a limited number of copies had been printed, and therefore cannot be found anywhere in Europe. The Quebec Ladies' Musical Club, which has been in existence for three or four years and gives many brilliant concerts each winter, must also be mentioned. Amongst those who have taken a prominent part in the advancement of Music in Quebec are the following:

Charles Sauvageau. Band-leader, violinist, and author of many songs.

Henri A. Bédard. Tenor, one of the founders of the St. Cecilia Society and founder of the *Quatuar Vocal.*

Octave Chavigny de la Chevrotière. Flutist, one of the founders of the Quintette, Septett and *Septuar Haydn* Clubs.

Narcisse Hamel. Violinist and celloist, one of the founders of the *Septuar Haydn.*

Edouard Glackemeyer. Flutist, one of the founders of the *Septuar Haydn.*

E. Pfeiffer. Violinist.

Gustave Gagnon. Organist and choir master, author of many compositions for the piano—amongst others the *Marche Nocturne, Marche Militaire, Marche Pontificale.*

Seraphin Vachon. Violinist, oboist and orchestra leader.

Ernest Lavigne. Cornettist, bandmaster and author of many very popular songs.

E. A. Bishop. Pianist and organist.

Georges Hébert. Organist and author of a *Caprice* for piano.

William Darling Campbell. Celloist, and one of the founders of the Quintette and Septett Clubs, Philharmonic Society, etc.

Alfred Paré. Violin and viola, and one of the founders of the Septett Club and the chief founder of the *Septuar Haydn.*

The list may be closed with the following names of amateurs and professionals who have also contributed much to the musical progress of the ancient capital: L. N. Dufresne, cello; Cyrille Duquet, flute; Cyrille Lessier, violin; Joseph A. Gilbert, violin; J. E. Prince, violin; Hon. David Ross, P. Laurent and A. Vaillancourt (founders of the *Quatuar Vocal*), Petrus Plamandon, founder of the *Association Musicale*, Napoleon Legendre, L. P. Beladeau, Buteau Turcotte, and F. X. Mercier. Of these many have passed away, including Sauvageau, Bédard, De La Chevrotière, Glackemeyer, Pfeiffer, Vachon, W. D. Campbell, Turcotte, and the Hon. D. Ross.

Something should be said here of the Toronto Choral Society.* In 1879, the first year of Dr. Edward Fisher's residence in Toronto, after accepting a position as organist and choir-master of St. Andrew's Church, he organized a large and effective chorus choir which became the nucleus of the St. Andrew's Choral Society, which, again, was the foundation of the Toronto Choral Society. This latter organization, having an active and honourary membership of over eight hundred, devoted itself to the study and public rendering of Oratories, Sacred Cantatas, part songs and miscellaneous choral and orchestral work. Among the works thus performed and conducted by Dr. Fisher may be mentioned the Oratorios "Samson," "Israel in Egypt" and "The Messiah" by Handel; "The Creation" and "The Seasons" by Haydn; "St. Paul" by Mendelssohn; "Eli" by Costa; the Cantatas "Athalie," "Lauda Sion" and "Come, Let us Sing" by Mendelssohn; "Stabat Mater" by Rossini; "Gallia" by Gounod; "Song of Victory" by Hiller; "The Dream" by Costa; "The Coronation Mass" by Mozart; "Psyche" by Gadi; "Paradise and the Peri" by Schumann. "The Sea King's Bride" and "Gulnare" were conducted by the composer Francesco d'Auria, who, after Dr. Fisher resigned in 1892, was elected Conductor. Part songs by Verdi, Macfarren, Sullivan, Hatton, Schubert, Floton, Bishop, Meyerbeer, Rubenstein, Bellini, Lemmens, Rossini, Pinsuti, Cherubini, Torry, Fisca, besides many choruses, overtures, etc., by various other composers were also rendered.

Upon several occasions the Society was assisted by the Mendelssohn Quintette Club of Boston, U.S., under the leadership of Mr. J. Ryan, Jehin Prume, of Montreal, Oliver King, of New York, piano virtuoso, and other celebrated artists. Most of the works produced were accompanied by a full orchestra of forty-five or fifty and in many instances the finest professional talent was brought from New York, Boston, Buffalo, etc., to make the orchestra complete The pianists of the Society from time to time were Mrs. Edward Fisher, Miss Clara Boyd, Miss Dallas, Miss Cowley, and Messrs. J. D. A. Tripp and Donald Herald; the organists were Mr. S. H. Preston and Dr. W. H. Clark. The Hon. Presidents were Professor George Paxton Young and W. Barclay McMurrich, Q.C. The Presidents were W. B. Geikie, M.D., Robert Marshall, Serly B. Brush, E. A. Scadding, Auguste Bolté, A. E. Minkler, Philip Jacobi, and N. Gordon Bigelow, Q.C. The Toronto Choral Society was incorporated under Provincial Government charter, and ranked high amongst the Oratorio Societies of the Dominion. After a successful career from 1879 till 1892, and with all financial obligations fully met, the Society disbanded and was re-organized under the name of the Orpheus Society and the conductorship of Francesco d'Auria.

Turning to another branch of the subject, we find at the head of all Canadian artists the illustrious name of Madame Albani-Gye. Though for some years many considered her Canadian origin a myth, it has now been sufficiently illustrated by the interest that the Diva herself shows in everything Canadian. Her long career of triumph in Europe and America and the position she occupies in England as the chief oratorio soprano are matters of history, while her genial nature and fine womanly character reflect honour upon her profession. A friend of Her Majesty the Queen, Albani has demonstrated the possibility of an artist living for Art, and yet cherishing those impulses of simplicity, of affection, of domestic habit, which are so endearing in a woman. Other Canadians, however, are rapidly coming before the public. Whitney Mockridge, the great tenor, who at present is touring with Madame Patti; Attalie Claire, Miss Beverley Robinson, Miss Bessie Bonsall, Nora Clench, one of the leading violinists of the day, Hedmont, Miss Edith Miller, now one of New York's best contraltos, Desève and Jehin-Prume, the French-Canadian violinists, Harry Field, the piano virtuoso—are only a few among many distinguished Canadian artists. Enough has been said to show the inherent capabilities of our people for Music, and the outlook for the future will surely hold many new and famous names and much serious, noble effort.

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*Note. For this information I am indebted to Mr. T. Symington, for some time Hon. Secretary of the Society.

Lastly, with respect to original composition, we find many attempts and a few successes. The French-Canadians have produced a singularly talented coterie of musicians who, from the early days of Antoine Dessane, a *premier prix* of the Paris Conservatoire, and Lavalée, Gagnon, Vezina, Chas. Sebatier and others, have faithfully upheld the traditions of classical and church modes. Prof. Couture, of Montreal, Messrs. Pelletier, S. Fraser, Letondal, Jehin-Prume, and many others, are all writers of merit. Prominent in this line also are Mr. Torrington, and Prof. Ambrose of Hamilton; Mr. Alexander Muir and Mr. H. H. Godfrey, of Toronto; Mr. Forsyth, and Mrs. Frances J. Moore, of London, Ont. (daughter of J. H. Hatton, the English composer); Clarence Lucas, resident of London, England. Lecturers on musical subjects also abound, and there are in existence several well-managed Ladies' Clubs in Ottawa, Montreal, London and Winnipeg.

Canadian Songs and Composition—Editor's Note. Musical composition is a special art in itself and one in which Canada has not yet greatly excelled. There are of course some exceptions. The collection of French-Canadian songs, partly composed, partly compiled, by M. Ernest Gagnon, of Quebec, under the title of *Chanson's populaires du Canada*, is particularly well known. M. Gagnon was born at Louisville, Quebec, in 1834, and studied Music at Joliette College. He has been organist in several Quebec churches and Professor of Music in Laval University. He visited Europe in 1857 and 1873; founded the *Societé de Colonization de Quebec* in 1863 and *L'Academie de Musique* in 1869. Since 1876 he has been Secretary of the Provincial Department of Agriculture and Public Works. His chief work is that mentioned above but he has written others—nearly all of a religious or musical character.

But perhaps the most prominent and representative piece of original composition in Lower Canada is the late Sir George E. Cartier's beautiful song, *Canada mon pays, Mes Amours*. It is the national song of the French Canadians and has a wide popularity. In English-speaking Canada Mr. Alexander Muir's song, "The Maple Leaf Forever," holds high rank and a somewhat similar place in the popular mind. Mr. Muir, who was born in Lanarkshire, Scotland, in 1834, and educated at Queen's University, Kingston (B.A. 1851), has been for years Principal of a Public School in Toronto. He has written other songs, notably "The Old Union Jack"; "Canada, Land of the Maple Tree"; "Canada Forever." Mrs. S. Frances Harrison, known to literature by her *nom de plume* of "Seranus," is the author of several excellent pieces—amongst others the *Chant du Voyageur* and "The Dialogue." A composer who is rapidly becoming popular is Mr. Henry Herbert Godfrey, whose "Land of the Maple" shows distinct ability and promises to hold a permanent place in the public mind. He has written other songs, among which, "The Men of the North" and "The Homeland" are best known. Altogether the record, though slight, is promising, and, as public patriotism and culture grow in Canada, they must find expression more and more in Music as well as in Art and Literature.

CANADIAN ART, MUSIC AND SCULPTURE—EDITOR'S NOTES

Canada from an Artistic Standpoint. Writing in the Toronto *Week* of June 21st, 1895, Mr. T. Mower Martin gave an interesting sketch of certain Canadian localities and conditions from the standpoint of his artistic perceptions. The following extract, referring to a section of the country in Western Ontario, is of value in this connection:

"As to the artistic aspect of these little villages and the surrounding farming community, there are many characteristic subjects. The Township and County Council meetings have never received the prominence they deserve. The village Hampdens and the guileless Cromwells who discuss the vital questions of the day—should cattle run at large, and the amount of damages due for sheep destroyed by dogs—these men have never had artistic justice done them. There is the blacksmith's shop always full of artistic possibilities, and in the evening, when the whole male population sits down on the sidewalk with its feet in the ditch to discuss rain or politics, with long intervals of silence as the landscape darkens round, and the speaker of the moment can be heard at the other end of the silent village, the artist may find some characteristic subjects that are thoroughly Canadian. Then the country tavern, perhaps the most inartistic building in the known world by daylight, puts on a charm of its own after sunset, when the lamp with its bright reflector behind it stands on the ground outside the door and casts mysterious shadows on the belated farmer and his waggon and horses across the road, up the opposite fence, over the lilac bushes and apple trees of the waggonmaker's garden.

Other subjects, full of human interest, perpetually recur with the changing seasons—the digging out the narrow pathway to the pump through the deep snow in winter, the driving homeward of the empty hay sleigh with its long pole extending behind, most picturesque of vehicles—and all the incidents of farm life and the meetings of the little congregations at the roadside churches in their Sunday best. All these are worthy of being commemorated before they, too, disappear in the monotony of dress fashions now so fast spreading into the remote corners even of these apparently forgotten byways of Canada. Already since last July an electric railway has been opened from Galt to penetrate this very district, and soon it will be difficult indeed to find districts where the old-fashioned farm and village life will remain. Not only the spinning-wheel but the leach trough and even the churn are passing into disuse, and the waggonmakers' shops are already, many of them, closed by the establishment by syndicates of large manufacturing shops, where all the latest machinery is employed, to replace the old picturesque bench and screw, spokeshave and mortice chisel, while the hum and whirr of wheels and belting replace the whistling of the workman in his shop.

The few miles of country we have passed in review, and the scattered villages, are samples of what may be found throughout this section of Ontario. A little farther west, however, we arrive at the County of Waterloo, and here we find a change, for the population being for the most part German, and having, with their usual love of the fatherland, its methods, customs and manners reproduced in their houses and barns in styles they were accustomed to, we seem to have entered a new and foreign country, especially on some of the older farms, for it must be confessed that the later generations are adopting all the latest improvements, bankbarns and modern houses, and coming more into line with the national life of Canada. As a matter of course the old-fashioned buildings and methods are the more picturesque and form fit subjects for the artist, and it would seem appropriate that some of the old manners and customs should be secured before they entirely disappear. I have seen on some of the older farms a building put up apparently for the sole purpose of boiling soap, an enormous pot in a wide brick fire-place being the principal feature of the interior. Here, too, the big spinning wheel is still in use for winding yarn, and the large home-made leach trough hewed from the trunk of a basswood tree may be found.

The old-fashioned gardens, too, with all the ancient favourites, not forgetting chamomile and southernwood, and the row of rustic looking beehives, make fine backgrounds for the bright pink dresses and pretty sunbonnets, to say nothing of the blooming cheeks and sparkling eyes that rather increase in comeliness than diminish by being transplanted to our wholesome and vigourous Canadian climate. Yes, on the whole the Canadian artist need not wander far for subjects for his brush, while he has not only the peculiar features of Canadian life proper to draw upon, but in one part of the country the old French life and in another the old-fashioned German, not to mention the peculiar features of Indian and Half-breed life and manners, for his field of supply."

Daniel Fowler, R.C.A., who died at his Canadian home on September 14th, 1894, was one of the pioneers of Art in the Dominion. Throughout his long residence of fifty-one years in this country he ever felt the deepest interest in, and made most earnest efforts for its artistic progress and welfare. He had attained the great age of eighty-four years, having been born in the County of Kent, England, in 1810. He was educated at two private schools, the second of which, a classical school of a high class, where he was for a short period a school-fellow of the late Lord Beaconsfield, he left when he was nineteen. From a very early age he showed a strong predilection for drawing, but the taste was not encouraged, as he was intended for the profession of the law, and in due time was articled in Doctor's Commons and entered on a study for which he had no wish or real liking. The death of his father, however, which occurred when the latter was scarcely more than a young man, while it entailed upon him heavy responsibilities in the charge of the family of which he became the head, also left him at liberty to choose his own path in life, and after no long interval he quitted the grave precincts of the law courts to commence the no less arduous study of the profession of Art, his love for and devotion to which nothing could change or cool—his last sketches from nature bearing date in the autumn of 1892.

He worked for a time with Hullmandel, the engraver, and then entered the studio of the well-known J. D. Harding. Paris was his own desire and the advice of his instructor, but the delicate health, which all through life was his drawback, precluded all thought of entrance on the fatigue and excitement of student life in the French capital. He therefore studied and worked at home until, at the age of twenty-four, he went abroad for a year on the Continent—spent in Italy, Switzerland and the cities of the Rhine and Moselle. Here his unflagging industry collected that multitude of sketches from which so many of his well-known pictures were afterwards made.

Returning to England, he married, and settled down to an artist's life in London. But the young painter's means did not keep pace with his requirements under the altered conditions, and the strain of increased responsibility began to tell on the sensitive frame and nerves. "You must stop work, and live an outdoor life," said the doctors. "Impossible—in England." "Then you must leave England." The decree was harsh but obedience was a matter of necessity, and Mr. Fowler emigrated to Canada with a family of young children and as little knowledge of the country to which he was going as most Englishmen at that time possessed.

Circumstances led him first to Amherst Island, near Kingston, and in a subsequent trip through the then Province of Upper Canada he saw no locality that he preferred. He therefore bought the place, naming it "The Cedars." This was his home for more than half a century and here for fourteen years he lived the "outdoor life" prescribed for him, with the vicissitudes, troubles and surprises incident to the experience of most old countrymen in a new land. During this period he did not touch a brush. Then, however, he paid a visit to England, and the return of old associations revived the old passion with a strength not to be resisted. He resumed the practice of his profession on returning home, and continued it with faithful and devoted industry for more than five and thirty years. The history of Mr. Fowler's artistic career in Canada is almost co-existent with that of Canadian Art. About 1857 he began sending his work, as did other Canadian artists, to the Provincial Exhibitions, and continued doing so for about fifteen years. He won many prizes on these occasions. He was the means, associated with other artists, of introducing important improvements into the management of the Art department of these Exhibitions, notably the separation of copies from originals and of the work of professionals from that of amateurs. In 1876 he gained the medal for water-colour painting at the Philadelphia Centennial, the only one awarded in America; in 1886 he received the diploma and medal of the Colonial and Indian Exhibition in London; and he was a large contributor to the Canadian section at the World's Fair in Chicago, in 1893. He took the deepest interest in the formation and welfare of the Royal Canadian Academy, of which he was one of the original members, and his name was mentioned as that of its first President, but, other considerations apart, his temperament seems to have unfitted him for a public position. He lived almost a secluded life, and during many years was never beyond a carriage drive from his home. His time was fully occupied with his brush, his books and his garden (of which, like many other artists and students, he was very fond), and he sought no society, though sincerely enjoying that of the few congenial friends who sought him.

Mr. Fowler's industry as a painter was very great. One collector is said to possess over a hundred of his drawings; large numbers are scattered elsewhere; and he has left, besides a bequest of some of his finest pictures to the National Gallery at Ottawa, a valuable collection which remained in possession of his family. He was an omnivorous reader, and, quietly as he lived, no literature or question of the day was unknown to or unnoticed by him. He contributed occasionally to the Canadian periodicals. and left a considerable number of unpublished MSS., besides an autobiography.

The Growth of Art in Ontario. Professor James Mavor, of the University of Toronto, has made a special study of matters connected with Art in Canada and certain remarks of his dealing especially with the Province of Ontario which appeared in the Toronto *Globe* of June 4th, 1898, are worthy of reproduction: "The material to work upon is here; what is necessary is that the field should be cultivated. Nothing is more remarkable than the quantity, and, on the whole, the quality, of artistic production in this Province. This clearly implies a certain fairly high level of public appreciation. Indeed one may infer the existence of an artistic strain in the people. The quantity and quality of artistic production is remarkable because there are many disadvantageous conditions which have fortunately been insufficient to prevent, although they have retarded and diminished, the growth of Art. These disadvantageous conditions may briefly be recorded as being, first, the unpaintable character of the continental atmosphere, and also of much of the landscape and of almost all domestic interiors. As a result we have few landscape painters of the first rank—in this rank, however, we must regard Mr. Homer Watson as easily the first of Canadian landscape painters resident in Canada, and as having conquered many of the difficulties that formed an impassable barrier to most of the others—and no *genre* painter of any high rank, the *genre* pictures of Mr. G. A. Reid, though his most popular ones, being by no means his best works. As a result of these and other conditions the artists of Ontario have become portrait or figure painters, or have done their best landscape and *genre* paintings in the Province of Quebec or elsewhere out of Ontario.

The growth of Art in Ontario is remarkable also when one considers the scantiness of the material encouragement of it, and the blindness of that encouragement when it is extended; and when one considers that the majority of the people are too busily occupied with what appear to them to be more urgent affairs, and that they have no leisure and not much money to devote to Art. The growth of Art here is probably to be attributed to the artistic strain which impels a large number of our young men and women to devote themselves to Art because they cannot help it, and to the influence of the artistic movement of the United States. Very many Canadian artists who acquired their rudimentary knowledge of Art in Ontario have gone to New York to practice their profession as landscape painters or as illustrators in the magazines. Others, following the example of American artists, have gone to

Paris for study and then have returned to establish themselves in their own country. While it is no doubt true that a large number of those who send pictures to the Exhibitions and who describe themselves as artists have little in common with Art, the number of those who have artistic impulses strongly developed is sufficiently large to make a group which one day must be generally recognized as representing as a whole a vigourous though not an original artistic movement.

At present this group, not by any means committed to any particular method nor entitled to be called a school, nor even consolidated in any way whatever, suffers under the pressure of the painter 'of commerce.' The annual Exhibition of the Royal Academy of Arts, held this year in Toronto, was sharply criticized by a writer in one of the daily newspapers on the ground that most of the paintings exhibited were commonplace commercial products. There was much truth in the criticism, although it was put, perhaps, with unnecessary brusqueness. The fact was that the Exhibition of the Academy was largely composed of the works of the 'fossil school.' The paintings of many of those who showed vital contact with the world of Art were either skied, or floored, or rejected, some notable artists being altogether unrepresented. Notwithstanding all this, however, there was in the Academy Exhibition, and there is in that of the Ontario Society of Artists, a considerable number of works which would be distinguished in any Exhibition."

Canadian Art and Art Schools. There are many views of what an artist should do in connection with his own education and training and the perennial discussion in Canada between those who stay at home and those who study abroad is not without value. As in other walks of life the rivalry of thought and practice probably brings out the best in both schools and prevents the one from becoming too local in style and narrow in view, while it makes the other recognize that there is something worthy of consideration and treatment in Canada as well as in Europe. The following extracts are of interest in this connection and are taken from an article by Mr. J. A. Radford, O.S.A., in the *Canadian Magazine*, of March, 1894:

"Artists have a grand duty to perform. They may be a fulcrum in modelling the country's patriotism, sentiment and taste. It is true that historians have described, in the minutest detail, the dress and customs of past ages; but it was left wholly to the artist of each of these ages to pourtray the correct pose of the figures, the folds of the drapery, the variety of costume, head-dress, salutation, and beautiful combinations of colour in the textiles and decorations. In these the artist was the greatest chronicler of the time; for it is only through the medium of ocular demonstration that positive impressions are indelibly fixed upon the mind. Art in Canada is not appreciated to the extent that her Art demands. Why? It receives but meagre encouragement from the Government, and the majority of artists consequently obtain but a sorry recompense for the results of their labour. If the Government were to subsidize Art as France does, Canada would be the centre of America as France is of Europe.

Where in the world are there handsomer women, bluer skies, richer sunsets, wider prairies, larger waterways, more fertile landscapes, more luxuriant foliage, more gorgeous autumns, or more magnificent mountain scenery than in Canada? This was shown in the Canadian Art exhibit at the World's Fair, where Canada received more prizes in proportion to the number of pictures exhibited than any other nation, and proved to the world that Art in Canada was neither foreign, unborn nor dead. One of the great hindrances to the perfection of Art in this country is that our artists live too much to themselves. They would surely gain by visiting each other's studios and there discussing the various impressions received from nature. In Canada, in common with the rest of the world, it is not so much a matter of locality, or even ability, that causes one artist to be more prominent than his *confrères*, but social connections and the possession of the happy faculty of embracing the correct opportunity of having his most successful and important canvases hung in the right place, or at least where they are most liable to be seen and appreciated. Many artists note the chance, but are destitute of this faculty. Artists who are indefatigable in their labour do not always achieve success; it is left to those who steer clear of the cruel breakers of criticism and of the hypocrisy of would-be connoisseurs. Is Canada too young, too poor, or are her people too insufficiently educated in Art to discern between the good and the bad? The public have been frequently gulled into purchasing pictures said to be the work of foreign artists, when they are the work of local men—men whom they would rather let starve than buy their pictures directly from them at one-tenth of the money. Collectors have forced many of our best artists to foreign lands. Notable among these exiles are J. A. Fraser, Henry Sandham, J. J. Shannon, J. C. Forbes, James Weston, F. C. V. Ede, F. A. Verner and Charles Alexander.

It has frequently been said, 'Teach methods of design instead of Art, in a young country like Canada.' In reply to this it may be stated that these methods are taught in seven schools in Ontario, and in nine schools in the Province of Quebec. The Government statistics in regard to Provinces will be found in the list appended. Quebec has nearly a million and a half souls, and grants its Art schools ten thousand dollars. The Province of Ontario has 652,786 more inhabitants than the sister Province, and grants Art schools the meagre sum of $2,000. The Toronto School is in affiliation with the Ontario Society of Artists, and is particularly well managed, being under a directorate and advisory board who give special inducements to Art patrons who, by subscribing the sum of £2, become honourary members and have the privilege of sending one scholar to the School a year. Those whose subscription is less, are merely entitled to be enrolled as members without these School privileges. The Toronto School was a dismal failure when under the control of the Government, so much so that the Government decided on handing it over to the Ontario Society of Artists. It is now a success, with a retinue of able and efficient masters. These Schools teach drawing, perspective, design, architecture, modelling, geometry, painting in oil and water colour, and three of them are so far advanced that they sketch from models. Some of the best American magazine illustrations are by Canadians. The originality of these illustrations has been pointed out by that able Art critic, Ernest Chesneau. These men never have been abroad, and know not the studios of Paris or their methods.

All civilized nations recognize the necessity of Art education, because the commercial value of many manufactured articles is based upon their artistic merit. So it is a matter of vital importance that the best method of educating the people in Art should be followed. If artistic wares are not found at home, purchasers will not fail to seek for them elsewhere. When Canada produces these wares up to the standard of her competitors, in finish, form and workmanship, her manufactures will be placed on an equal footing in the markets of the world with those of other nations. That she will be able to sustain that position with characteristic persistence and dignity there is no doubt. At present, unfortunately, the imports of artistic wares are increasing, and they will continue to do so until the Art applied in the designing and manufacture of them equals that of foreign countries. From all standpoints, ethical and economic, Art education is a vital need.

ART SCHOOLS OF ONTARIO.

City.	Pupils.	Rent.	Salaries.	Lighting.
Hamilton.....	190	$400.00	$1,636.00	$118.10
St.Thomas...	128	90.00	654.90	37.60
Brockville ...	120	100.00	330.00	18.40
Kingston......	116	150.00	750.00	....
London........	114	175.00	348.60	31.00
Toronto	105	100.00	826.62	89.88
Ottawa	102	174.19	930.00	47.30
Total......	875	$1,189.19	$5,476.12	$342.28

ART SCHOOLS OF QUEBEC.

Schools.	Teachers.	Attendance.
Montreal	14	339
Quebec.................	7	178
Levis....................	4	239
New Liverpool.......	2	89
Sorel....................	1	37
St. Hyacinthe.........	1	54
Huntingdon	2	71
Granby	2	45
Iberville................	1	13
Total	34	1,065

RECAPITULATION.

Number of schools in operation	9
Number of pupils	1,065
Number of teachers	34
Government grant	$10,000

In Quebec this list of Mr. Radford's includes students who are taught tailoring, plumbing and shoemaking, and when these are deducted the number of students in that Province will be about the same as that in Ontario. It should also be noted that in Toronto many artists have open studios for pupils, thus reducing the attendance at the School.

Otto Reinhold Jacobi, R.C.A., was born in Königsberg, Prussia, February 27, 1812. Educated at his native place, he early devoted himself to Art, and became for a time Instructor to the local Deaf and Dumb Institute. When old enough he attended the Academy, Berlin, where he succeeded well in the antique and life classes. In 1832 he won a prize of $1,000, with the privilege of studying at Dusseldorf for three years. While there he executed several important commissions in water-colours for the President of Westphalia, the Empress of Russia, and the Grand Duke of Nassau. So well pleased was the latter with one of his paintings that he appointed Mr. Jacobi Court Painter at Wiesbaden. He held this position for twenty years, serving also as instructor in Art to the young Princesses—one of whom became Princess de Waldeck and another Queen of Sweden—and to the Duchess Pauline of Nassau. Among the work done there was the fresco painting in a Greek memorial chapel. All his paintings found ready purchasers, being taken principally to England and America. In this way he became known in Canada, and, in 1860, was invited to this country to paint a picture of Shawenegan Falls to be used in connection with the reception here of the Prince of Wales. He has since remained in Canada, where the charm of his landscape work has received much deserved appreciation.* On the organization of the Royal Canadian Academy of Arts, in 1880, he was chosen one of the first members of that body by the Marquess of Lorne, and, in 1890, was elected President thereof.

Lucius Richard O'Brien, R.C.A., was born at Shanty Bay, Ontario, August 15th, 1832, was educated at Upper Canada College, and entered an architect's office in 1847. He subsequently studied and practised as a Civil Engineer, and in both of these callings established his proficiency as a draughtsman. Many years passed thus, mostly in the open air with sketch book in hand, aided and impelled by an intense love of nature, which trained and fitted him for a landscape painter. In 1872, when the Ontario Society of Artists was formed, he was asked to join it, and in the following year was elected Vice-President, an office which he held until 1880, when he was appointed President of the Royal Canadian Academy of Arts, founded in that year by Lord Lorne and the Princess Louise. He remained President for ten years, being succeeded by Mr. Jacobi in 1890. During this period he took an active part in the organization of artistic life and Art education in Canada, retiring only when both were established on as firm and satisfactory a basis as the circumstances of the country would permit. He was elected President of the newly-formed Provincial Guild of Sculpture, Toronto, in November, 1895. Mr. O'Brien is eminently a Canadian painter, although he has painted and studied both in England and France, and has exhibited frequently in the London Exhibitions. He painted two pictures of Quebec by command of Her Majesty the Queen. He has likewise executed several commissions for the Marquess of Lorne and the Princess Louise. "Of his water-colour drawings," says Mr. H. J. Morgan in his *Canadian Men of the Time*, "perhaps the most interesting are a series illustrating some of the more prominent peculiarities of the scenery in the Rocky Mountains and the Selkirk Range." His diploma picture, "Sunrise on the Saguenay," is in the Art Gallery, Ottawa. In 1897 Mr. O'Brien disposed by auction of his whole collection of water-colour drawings, sketches and pictures, the product of his pencil and brush for twenty years and upwards.

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*EDITOR'S NOTE. For the accompanying sketches of O. R. Jacobi, F. M. Bell-Smith and John A. Fraser, I am much indebted to Mr. H. J. Morgan's valuable work—"Canadian Men and Women of the Time."

Robert Harris, R.C.A., President of the Royal Canadian Academy of Arts, was born in the Vale of Conway, North Wales, and came with his parents to Prince Edward Island in 1856. Educated at Prince of Wales College, Charlottetown, he became a Provincial Land Surveyer, and afterwards studied Art in the Slade department of University College, London, and in the *Atelier* Bonnat, Paris. He also studied in Italy, Belgium, and Holland. On his return to Canada he spent two winters in Toronto, and was appointed a member of the Royal Canadian Academy of Arts, on the formation of that body in 1880. After serving as President of the Ontario Society of Artists, he went to Paris for further study. While abroad he exhibited at the Royal Acadeny, London, at the Paris Salon and other galleries. He took up his residence in Montreal in 1883, and was Director of the Art School of the Montreal Art Association from that time up to 1887. He was elected President of the Royal Canadian Academy of Arts in 1890, but declined to serve. Elected again in 1893, he accepted the position, and has since been re-elected at every annual meeting up to the present time (1898). Mr. Harris was awarded a medal at the World's Fair, Chicago, in 1893. "He is known principally" says Mr. H. J. Morgan, "as a figure and portrait painter. One of his early pictures 'The School Trustees,' is in the National Gallery, Ottawa; also, 'The Fathers of Confederation,' which was executed under commission from the Dominion Government, and which, so far as care and research could make it, is regarded as an accurate record of what it represents. Among the most successful of his portraits are those of His Excellency the Earl of Aberdeen, Lord Mount Stephen, Sir John A. Macdonald, Sir Oliver Mowat, Chief Justice Sir Henry Strong, Sir L. Tilley, Sir A. Campbell, Chief Justice Sir John Allen, Sir Hugh Allan, and Sir W. Dawson."

Frederic Marlett Bell-Smith, R.C.A., was born in London, England, September 26, 1846. He is the eldest son of the late John Bell-Smith, an artist of repute, who came to Canada in 1866. Here he founded and was the first President of the Society of Canadian Artists, Montreal, in 1867. Of this Society his son was a member, though he did not enter on a professional career until the formation of the Royal Canadian Academy by the Marquess of Lorne. For seven years he held the position of Art Director at Alma College, St. Thomas, Ontario, and teacher of drawing in the public schools of London, Ontario. But, finding that these engrossed too much of his time, he removed to Toronto in 1888, and soon after decided to confine himself to painting. As a portrait and figure painter he achieved his greatest success, but unfortunately very few of his portraits have been publicly exhibited, and it is, therefore, as a painter of landscapes that he is most widely known. In his treatment of the cloud-girt and mist-enshrouded peaks and glaciers of the Rocky Mountains, he is considered to have a style peculiarly his own. The rapid advancement made by this artist during the past few years has been marked by all who take an interest in his field of study. In 1894 he eclipsed all his previous efforts in his "Lights of a City Street." Encouraged by the success of this picture, he determined on a still greater effort, and the two canvases depicting incidents connected with the death of Sir John Thompson, was the result. For this purpose he visited England, where he obtained a personal sitting from the Queen, an honour perhaps never before accorded to an artist from this side of the Atlantic, and to but three or four living artists in the world. Mr. Bell-Smith was elected a member of the Royal Canadian Academy of Arts in 1888, and two years afterwards exhibited a picture at the Royal Academy, London, England. In 1891 he went to Paris and studied under Courtois, Blanc, and Dupain.

John Alexander Fraser, R.C.A., was born in London, England, in 1838. As a young man he entered upon the full study of Art, and with such success that before he was twenty he was in receipt of a respectable income from portrait painting. Owing to his father's failure in business, the family emigrated to Canada and in 1860 Mr. Fraser found himself compelled to enter the employ of William Notman, Photographer to the Queen, Montreal. His advent in that city was coincident with the founding of the Montreal

Art Association. Later, he assisted in the formation of the Society of Canadian Artists, one of the first genuinely artistic organizations incorporated in Canada. In 1868 he removed to Toronto, as resident partner in the Notman & Fraser business; and in 1873, along with a few coadjutors, organized the Ontario Society of Artists, of which he was the first Vice-President. In 1880, on the establishment of the Royal Canadian Academy of Art, he was appointed a charter member. In 1883, severing his connection with photography, he went to Chicago, U.S., and subsequently to Boston.

In 1886, the present Lord Mount Stephen, for whom he had executed some commissions, furnished him with transportation facilities over the newly-constructed Canadian Pacific Railway. He spent the whole summer painting over the Rocky Mountain division, and the result of his labours was a series of pictures which were exhibited in London, New York and Boston, attracting much public notice and eliciting generally unstinted praise from the press. His contributions to the Art display in the Industrial and Colonial Exhibition, London, drew from the Professor of Painting to the Royal Academy, in his published report, this statement: "Indeed, in many respects he may be said to be the founder of a new school of landscape painting." In 1888 Mr. Fraser went to Europe, worked altogether in the open air in Scotland and England, and one of his pictures received the unusual honour of being hung on the line at the Royal Academy Exhibition in 1889. On his return—in consequence of a disorder contracted through working in all weathers out of doors—to the United States, he took up his residence in New York, where he enjoyed a fair share of success; his works and personality having recived fair and instant recognition from his brother artists. He was elected a member of the board of control of a most successful Art organization, "The American Water-Colour Society," and a member of the committees of management of the Salmagundi and New York Water-Colour Clubs. In 1891, the only year in which he submitted any works for its acceptance, the Salon, in the Champs Elysees, Paris, hung the full number accorded to any exhibitor. The place of honour, viz., the centre of the line, was filled by *Mauvais Temps*, which the great French critic, M. Lejendre, pronounced "strongly original," while another of his pictures, *Au Cœur d'Ecosse*, was hung on a separate panel in the best room devoted to Aquarelles—and all the critics complimented his pictures highly. In 1893 the International Jury at the World's Columbian Exposition awarded him the only medal for water-colours given to Canadians; subsequently the Cotton States' Exposition gave him the medal for water-colours; and in 1894 the Montreal Art Association water-colour prize was given to him. Among those who to-day are prominent in the Art of Canada and the United States and were for years his private pupils, are Horatio Walker, N.A.D., Henry Sandham, R.C.A., and William Lewis Fraser. In his public capacity as a teacher in the Ontario School of Art, it was his good fortune for some time to direct the earlier studies of G. A. Reid, R.C.A., Ernest E. Thompson and others, whose artistic talents have secured recognition and distinction. He died in 1897.

Allan Aaron Edson, R.C.A. This eminent Canadian landscape painter and one of the founders of the Royal Canadian Academy, was a native of Stanbridge, Quebec, where he was born on the 18th of December, 1846, of American parentage. His early training was given by Mr. Hobart Butler, M.A., Principal of the Stanbridge Academy. In 1858 Edson left this Academy and studied three years at Verchéres College, graduating with a good commercial education.

About 1861 the family took up their permanent residence in Montreal where young Edson became a clerk in the employ of the late James Morrison, a dry-goods merchant on Notre Dame Street. Not liking the retail trade, however, he soon joined a wholesale establishment on St. Helen Street. It was while in this latter situation that he showed a strong predilection for Art, continually sketching or drawing some little thing on the paper wrappers of nearly every parcel sent out by the firm. About this time it seemed to dawn upon him and his family that his future life was not to be of a commercial cast, but as a disciple of Art; and the thought came that he must save his money and visit Europe with a view of studying for that profession. Meantime, his leisure hours in the evenings were spent in an old attic, drawing and painting and in every way practising his favourite future calling. His income being limited induced him to make another move and engage with an exchange broker.

At the age of eighteen he had saved enough to visit the old world, and after a stay there of two years returned home. A second visit was of about twelve months' duration. All this time he was making rapid progress, and on the latter occasion brought back for the first time a number of pictures, which, from their careful manner of execution, found a ready sale. Thus encouraged, it was not long before he made a third visit, spending his time principally in England and Scotland. An independent and wealthy gentleman—a true lover of Art—of Montreal, in giving Edson a note of introduction to a celebrated *confrére* in London, on his last visit abroad, wrote: "In faithfully representing our Canadian forest scenery, either in its summer or its winter aspect, it is acknowledged he surpasses all native artists." He then resided five years in France, there passing the most of his latter days, part of which time he was a scholar of the celebrated Leon Pelouse, at Cerney-la-ville, with whom he was on the most intimate terms of friendship, and who considered Edson his best and favourite pupil. A writer in the *Dominion Illustrated* of August 11th, 1888, made the following statement in this connection: "We believe we are justified in stating he had no superior as a truthful landscape painter. Edson was a man who never said much about his own work; he was always anxious for fair, honest and intelligent criticism, and would generally say afterward, 'I wish I could do it a hundred times better.' An honest opinion, which must be highly valued, is that of Mr. William Scott, the Fine Art connoisseur of this city, who says: 'I regard Allan Edson as the best landscape artist that Canada has yet produced. His keen insight into nature and his great power of handling and depicting the same as he saw it, with his knowledge and play of colour, were of the highest order. It is the opinion of good judges, that had he lived and further cultivated his inherent genius, he would have taken rank among the leading artists of the world.'"

His pictures are everywhere held in high esteem. The late Judge Robert Mackay, President of the Montreal Art Association, was one of those who early encouraged him to persevere, and was always a warm, personal friend. He was honoured by the Princess Louise, who bought two of his works for the Queen which are now in Windsor Castle. Mr. R. B. Angus, President of the Montreal Art Association, an exceedingly liberal patron of the Fine Arts; Lord Strathcona, Mr. Andrew Allan, Lord Mount Stephen, Sir J. Hickson, Sir W. C. Van Horne, Hon. G. A. Drummond and many others in Montreal owned some of his best works. His water-colours were always eagerly sought for, and were generally noted for their cheery, warm tone, rich in the truly typical Canadian golden sunsets. It is sad to think he was not spared to leave on canvas some of the glories of our great North-West and the wild Rocky Mountain scenery. The following were a few of his works: "A Study of a Canadian Landscape," Salon, Paris, 1882; "Bolton Forest," Salon, Paris, 1882; "A Grey Day," Salon, Paris, 1883; "In February," Salon, Paris, 1883; *Un Petit Coin aux Vaux, pres Cerney*, Salon, Paris, 1884; "A Foggy Day, Cerney," Salon, Paris, 1883; "Habitants Crossing the St. Lawrence," Royal Academy, London, 1886; "Settlers' Huts," Institute of Water Colours, London, 1886; "On the Line," Centennial Exhibition, 1876. He was a constant exhibitor at the Versailles Gallery during the last years of his life, while the Royal Canadian Academy Exhibitions, held every year, found him well represented, and the Ontario Society of Arts in Toronto annually saw him display some of his best works. He loved the Art atmosphere of France, for the hearty greeting and warm welcome from its true Art students and devotees; but he loved Canada best. His friends at all times found him a most unassuming, genial, warm-hearted companion, and simple in manners. The sale of his last works, in oil and water-colours, numbering 100, showed a very kindly appreciation of his efforts, and realized over $5,000. He died in 1888.

Canadian Artists of To-day. It is impossible within a limited space to describe the works and style of living Canadian painters. Any attempt would be necessarily invidious and inadequate. What can be done, however, is to mention a few of the paintings and special successes of the best known of our artists. Two of high rank have passed away within the last few years—one a pioneer and veteran, the other young, but already distinguished. George Theodore Berthon will be better known to future generations than he is to this. His portraits of Governors, Judges and Senators hang on the walls of Government House, Osgoode Hall, Toronto, and in the Senate corridors at Ottawa. But his name is hardly known even to those who admire his pictures. He was of a quiet, retiring nature, happiest when in his studio.

Paul Peel, R.C.A., was somewhat different in type. Born in London, Ont., on the 7th November, 1860, at an early age he disclosed a genius for Art. He in fact began to study in his native city when only twelve years of age. In 1877 he went to Philadelphia, U.S., where he spent three years attending the Pennsylvania Academy of Fine Arts. In 1880 he crossed the Atlantic and spent some time at the Royal Academy, London. In the following year he took up his residence in Paris, where he entered on a diligent course of study under Gèrome, Lefevre, Boulanger and Benjamin Constant. Under this last great master of modern painting he remained in training for nearly five years. Among his patrons was H.R.H. the Prince of Wales. He obtained "honourable mention" at the Paris Salon of 1889 for his picture "Life is Bitter," and at the Salon of 1890 he was awarded a gold medal for his painting, "After the Bath." Several of his pictures were on view at Canadian Exhibitions and won deserved admiration. In his paintings he devoted much attention to the beautiful effects of sunlight and firelight. His early death in 1892 was a great loss to Canadian Art.

Of the painters now working in Canada the Academy contains perhaps the best known. Several have gone to other countries—C. S. Millard, C. J. May, Henry Sandham, P. F. Woodcock and J. Colin Forbes—and now rank as honourary non-resident Academicians. William Cruikshank, R.C.A., is an artist in Toronto of much ability but of such an unassuming character as to have hardly come to the front to the extent he deserves. Forshaw Day, R.C.A., was born in London, England, in 1837, and studied Art under the Royal Dublin Society and at Gore House, South Kensington. He came to Canada in 1862, practised at Halifax as a draughtsman for some years and from 1879 to 1897 was a Professor in the Royal Military College, Kingston. His specialty has been landscape and figure subjects, and he paints both in water-colours and oils. He has exhibited at many international Exhibitions and amongst his best known works are "The Grand Prè" and "Louisbourg, C.B."—both shown at Paris.

Andrew Dickson Patterson, R.C.A., is a Canadian; son of the late Mr. Justice Patterson. He was educated at Upper Canada College and received his early Art training at South Kensington, London. In 1880 he began to practise painting in Toronto, where he built a most artistic "studio house." A list of his portraits includes many well known names. That of the late Sir John A. Macdonald is of a very high character and is accepted as probably the best likeness of the great leader. A photogravure reproduction by Goupil had a wide circulation. Another artist who has made a name for himself is Mr. Franklin Brownell, R.C.A., now practising in Ottawa. The Associates of the Royal Canadian Academy are as follows (1898), and are doing much to develop artistic tastes and work in the community: Chas. Alexander, London; W. E. Atkinson, Toronto; A. Cox, Toronto; J. W. L. Forster, Toronto; R. F. Gagen, Toronto; W. Hope, Montreal; J. C. Miles, St. John, N.B.; Harriet Ford, Toronto; Sarah Holden, Montreal; J. L. Graham, Montreal; Mary A. Bell, Almonte; Mrs. H. M. Reid, Toronto; Wm. Revell, Toronto; J. T. Rolph, Toronto; A. C. Williamson, Toronto; Gertrude Spurr, Toronto; Laura Muntz, Toronto; Geo. Harvey, Halifax; F. M. Knowles, Toronto; Henry Martin, Toronto; G. Bruenech, Toronto; F. S. Challenor, Toronto; C. M. Manley, Toronto; P. G. Wickson, Paris, Ont.; Emma S. Windeat, Toronto; W. A. Sherwood, Toronto; Carl Ahrens, Toronto; Sydney Tully, Toronto; E. Dyonnet, Montreal; F. A. Verner, London; C. E. Moss, Ottawa; Margaret

Houghton, Montreal; Florence Carlyle, Woodstock.

Homer Watson, R.C.A., was born at Doon, Ontario, 1856. One of his earliest efforts, "The Pioneer Mill", appeared at the first Exhibition of the Royal Canadian Academy, and was purchased by the Marquess of Lorne, who also purchased two of his subsequent works: "April Day" and "The Last of the Drouth." In trees, clouds and colour masses in landscape, Mr. Watson is thoroughly at home. In 1889, and again recently, he exhibited at the Royal Academy and at the New Gallery, Regent Street, London. He took a prize at the Montreal Art Association Exhibition, 1894. He perhaps appears at his best in his "Village Under the Hill," exhibited in Toronto, 1894, and the "Wayside Inn", shown at the Royal Canadian Academy Exhibition, Montreal, 1896.

William Brymner, R.C.A., is the son of Dr. Douglas Brymner, the Dominion Archivist. He studied under the best masters in Paris, and has exhibited both at the Paris Salon and at the London Academy. In 1892 he was commissioned by theCanadian Pacific Railway Company to paint a series of large pictures of mountain scenery in the Rocky Mountains and other altitudes through which the road runs. For some years the classes of the Art Association at Montreal have been under his direction.

Edmund Wyly Grier, R.C.A., was born in Melbourne, Australia, November 26, 1862, came to Canada in 1876, and was educated at Upper Canada College. In 1879 he went to London, England, to study under Legros at the Slade School of Art. He spent the year 1882 in Canada, but from the winter of that year, until 1886, he worked at Julian's, in Paris, and in the Scuola Libera, Rome. He exhibited his first picture in the Royal Academy, 1886, and his picture of the Hon. Edward Blake in his robes as Chancellor of the University of Toronto, exhibited 1895, is the sixth from Mr. Grier's brush which has gained admission at Burlington House. Among the commissions entrusted to him at various times have been a full length portrait of Professor Goldwin Smith, for the Bodleian Library, Oxford; a portrait of Chief Justice Sir W. R. Meredith, for the Ontario Law Society; full-length portraits of Sir Allan McNab and J. Ross Robertson, M.P., for the Canadian Masonic Association, and one of the Hon. Edward Blake, for the Toronto General Trusts Company, which was presented to the Ontario Legislature in 1897. His picture "Bereft" was awarded a medal at the Paris Salon in 1890.

John Colin Forbes was born in Toronto, January 23, 1846, and educated at Upper Canada College. He studied Art at the South Kensington Museum, and later, at the Royal Academy. On his return to Canada, he was commissioned to paint a full-length portrait of the Earl of Dufferin, then Governor-General, and one of his daughter, Lady Helen Blackwood. He has also painted portraits in Canada of Sir John Macdonald, Hon. Alexander Mackenzie, Hon. Edward Blake, Sir Charles Tupper and Sir Oliver Mowat. One of the best of his other pictures, "Beware," is in the National Gallery, Ottawa. In 1886 he painted for the Canadian Pacific Railway Company a series of pictures illustrating the wild and romantic scenery of the Rocky Mountains. In 1891 he was sent to England, by members of the Canadian Liberal party, to execute a full-length portrait of Mr. Gladstone which was afterwards presented by them to the National Liberal Club, of London. This picture was highly commended by the London *Times*. Of late much of his work has been done in the United States.

Henry Sandham was born in Montreal, May 24, 1842, and educated there. He entered the employ of the late W. Notman, Photographer to the Queen, whose partner he subsequently became. From his earliest years young Sandham was fond of drawing, and finally received artistic tuition under J. A. Fraser, Vogt and Jacobi. Later, he proceeded to Europe for further study, and on his return in 1880 took up his residence in Boston, U.S. He excels as an historical painter and as an illustrator of books and magazines, examples of his work being frequently seen in the high-class publications of London, Boston and New York. Of portraits, one of his best is that of the late Sir John Macdonald, Prime Minister of Canada, which was executed for the Dominion Government, Ottawa.

Ernest Evan Seton Thompson was born at South

Shields, England, August 14th, 1860. Educated at the Toronto Collegiate Institute, he pursued his artistic studies principally at the Royal Academy, London, England. He was first brought prominently into notice by the Century Company, New York, who selected him as "the most capable draughtsman in America," to illustrate the birds and mammals for their encyclopædic Dictionary, issued in ten quarto volumes. More recently he illustrated the second edition of McIlwraith's "Birds of Ontario." Mr. Thompson has contributed articles, with illustrations by his own hand, to the leading American magazines. He has also been Government Naturalist to the Province of Manitoba. His work, "The Birds of Manitoba" (Smithsonian Institute, 1891); and his "Zoology of Manitoba," published subsequently by the same body, have given him a high reputation among *savants*. As an artist and painter his specialty is animals and wild life. He was for some time an Associate of the Royal Canadian Academy, and has exhibited at the Salon, Paris. He is especially known by his scenes of wild animals and their struggles.

George Agnew Reid, R.C.A., was born of Scotch-Irish parentage at Wingham, Ontario, July 25th, 1860. Educated in Toronto he early devoted himself to Art, and pursued his studies at the Academy of Fine Arts, Philadelphia, and in France, Spain and Italy. He is a Professor in the Central Ontario School of Art and Design, and became President of the Ontario Society of Artists in 1897. He was awarded a medal at the Industrial and Colonial Exhibition, London, 1887; at Toronto in 1889; at Ottawa in 1890; at the Columbian Exhibition, Chicago, in 1894; and took the Julian prize at the Academy, Paris, in 1889. Mr. Reid excels as a figure painter, but has exhibited also a good deal of landscape. Two of his pictures, "Dreaming," and "Mortgaging the Homestead," are in the National Gallery, Ottawa.

Thomas Mower Martin, R.C.A., was born in London, England, October 5, 1838. Educated at the Military College, Enfield, he prosecuted his artistic studies at the South Kensington Galleries, and, in 1862, came to Toronto, where he is said to have been the first artist who was able to live by his profession. He was one of the founders of the Ontario Art Union, of the Ontario Society of Artists, and of the Royal Canadian Academy. He was President of the first Society of Artists in Canada, and, in 1877, became Director of the Ontario School of Art. His paintings consist mostly of landscapes and animals. Among his works are: "The Untouched Wilderness," painted for the Queen, 1882, and now in Windsor Castle; "A Summer Idyll," and "Whiskey Ring," exhibited at the Centennial Exhibition, Philadelphia; and "Sunrise, Muskoka," and "Canadian Game," both of which were shown at the Colonial and Indian Exhibition, London. Four of his principal works were selected for exhibit at the World's Fair, Chicago, 1893, and his "Bear Hunting" was purchased for the Hunt Club of Pittsburg. "Trappers and Wolves," "The Return from the Raid," and "The Postoffice" are among the principal of his later works.

Marmaduke Mathew Matthews, R.C.A., was born in Warwickshire, England, in 1839. Educated at the Cowley Diocesan School, Oxford, he came to Canada in 1860, but removed four years later to New York. Returning to Toronto in 1869, he assisted in the formation of the Ontario Society of Artists, of which he was made Secretary in 1875, and President in 1894. He has taken a good place as a landscape painter. Among the best known of his works are: "Canadian Wonderland," "The Conquered Portal" (Roger's Pass, Selkirks), and other Rocky Mountain subjects—as well as many woodland studies in old Canada and New England. At the World's Fair, Chicago, 1893, he received the most appreciative criticism and approval from Ernst Hech, who was specially appointed to report to the Paris Alpine Club upon such works as might be found there of interest to lovers of mountain scenery.

Louis Philippe Hebert, R.C.A., was born at Ste. Sophie d' Halifax, County Megantic, Quebec, January 27, 1850, and is descended on his father's side from a family that settled in New France at least two centuries ago. Educated at the local schools, he became at fourteen a clerk in a country store. In 1871 he went to Massachusetts, U.S., where he worked on a farm, and acted subsequently as agent for the sale of fruit trees. He had always an inclination for carving in wood. On the suggestion of his cousin, E. E. Richard, he went to Montreal, and, in 1873, obtained a prize at the Provincial Exhibition for a small bust in wood. Soon afterwards he was taken into the *atelier* of Napoleon Bourassa, of Montreal, with whom he remained for five years. After spending a year in study at Paris, he returned to Canada, and designed the statue of De Salaberry, the hero of Chateauguay, which was soon afterwards erected at Chambly. In 1882 he won the prize offered by the Dominion Government for the full-length statue of Sir George E. Cartier which stands in Parliament Square, Ottawa; and he was also the designer of the public statue erected there at a later date to Sir John Macdonald. In 1886 he was commissioned by the Quebec Government to execute a number of historical statues for the ornamentation of the Legislative Buildings, then lately erected in the Capital of the Province. While at work on this important task he lived in Paris, and has since continued to occupy a studio there. Among the latest of his works are the statues to Maisonneuve and Chenier in Montreal. M. Hébert has won and received a great number of prizes both in money and medals. Among the latter is the Confederation medal, awarded by the Government of Canada, in 1894, as a mark of its appreciation of his talents. He is a member of *L'Alliance Francais Association* and was elected a member of the Royal Canadian Academy in 1886.

Hamilton MacCarthy, R.C.A. To be born of an English artistic family and be trained amid artistic surroundings at home together with the added privilege of early travel upon the European Continent are very great initial advantages for a painter or sculptor. These advantages Hamilton Thomas Carleton Plantagenet MacCarthy possessed. He was born in London, the son of a well-known artist of his day and the scion also of a somewhat distinguished military family. He was educated in his father's studio and on the Continent, and has certainly given ample proof of his excellent training, diligent application and artistic heredity in the number and superiority of the works executed by him, both in Canada and in Europe. A number of these have been exhibited at the English Royal Academy. Amongst the possessors of his works are Her Majesty the Queen, the King of the Belgians, and the Corporation of the City of London. To Canadians he is best known as the sculptor of the Sir John Macdonald monument in Toronto, and that of the late Colonel Williams at Port Hope. His principal busts are of Lord Lansdowne, the Earl of Aberdeen, Sir G. A. Kirkpatrick, Honourable A. Mackenzie, Sir Mackenzie Bowell, Sir John Thompson, Sir Daniel Wilson, Principal Grant and Honourable Edward Blake. In portraiture Mr. MacCarthy's work has been described as characterized by grace and refinement of expression, and the late Sir Daniel Wilson once said that it had "won him a permanent claim upon Canadian patronage." His latest effort has been a bust of the Queen, which has been favourably received, and he is now (1898) engaged with M. Hébert upon a statue of the Hon. Alexander Mackenzie for the Parliament Buildings, Ottawa. Mr. MacCarthy came to Canada in 1885 and was at once admitted to membership in the Royal Canadian Academy. Of his statue at Port Hope the *Toronto Mail* spoke as follows on August 22nd, 1889:

> "Mr. Hamilton MacCarthy's fine statue in bronze of the late Colonel A. T. H. Williams is something more than a fine work of Art, though it is that. Even the critics whose instruments of criticism consist of a two-foot rule and a pair of calipers, and who are overjoyed when they discover something that comes within the limited scope of their capacity, must confess that about this heroic statue there is something that overpasses their table-book rules of measurement. It is satisfactory to know that those who understand Art recognize in this figure the indefinable yet real impress of artistic feeling and poetry, and, that according to the best judgment available, our Port Hope friends are to be congratulated on the acquirement of a work of native Art which not only fitly commemorates the man who four summers ago died in the service of his country, but which will bear comparison with similar works by European sculptors. Mr. MacCarthy has produced a statue which is instinct with life and genius. Bold and daring in conception the work is carried out with the ability and refinement of the true artist-worker."

Napoleon Bourassa has been able to combine the talents and work of the author, architect and painter in one. He was born at L'Acadie, Quebec, October 21, 1827. Educated at the *Petit Seminaire de St. Sulpice,* he became a law student in the office of the late Norbert Dumas, Montreal. Subsequently he turned his attention to Art, studying under the late Theophile Hamel. He spent three years at Florence and Rome, where he attended no special class or school, but was much in Overbech's studio and followed his methods closely. On his return to Canada, he devoted himself to the practice of his art, both as a painter and architect. His intimacy with Overbech is noticeable in the frescoes executed for the Chapel of the Nazareth Asylum, Montreal, the first decorative work undertaken by him after his return to Canada. The Church of Notre Dame de Lourdes is also an example of his powers as architect, painter and decorator. During recent years he has confined himself almost solely to architecture, and has but lately designed plans for a fine church to be erected by the Dominican Fathers at Fall River, Mass., U.S. In 1880 he was appointed a member of the Board of Arts and Manufactures of Quebec. In the same year he was chosen by the Marquess of Lorne to be a member of the newly established Royal Canadian Academy of Arts. Elected Vice-President of that body, he continued to hold the position up till quite recently. He has also become known in literature. He was one of the founders of *La Revue Canadienne* in 1864. Some of his reminiscences of travel, and papers on the progress of Art in Canada, have appeared in this periodical. Amongst separate works, according to Mr. H. J. Morgan, he has published *Jacques et Marie,* an historical romance relating to the dispersion of the French Acadians in 1755; *Nos Grande Meres,* a descriptive sketch of the women of old French Canada; and two or three volumes of lectures which have been delivered by him from time to time. He lost many valuable manuscripts and drawings in a fire at Montebello. M. Bourassa married, in 1857, Azelie, youngest daughter of the late Honourable L. J. Papineau, the famous leader of the insurrection in Lower Canada in 1837.

The Sir John Macdonald Monuments. These statues illustrate not only the patriotism of a people who wished to commemorate the career of a great leader but mark also the growth of a distinct local interest in the Art of Sculpture. Sir John Macdonald died on June 6th, 1891, and almost immediately after his funeral preparations commenced in different parts of the country to honour his memory in some permanent form. Ultimately Ottawa, Toronto, Montreal, Hamilton and Kingston erected statues to this end.

Hamilton. The veteran statesman had many warm friends in Hamilton, and shortly after his death a movement was set on foot to erect a monument to his memory in that city. The following gentlemen were appointed a Committee to see about the raising by popular subscription of the money needed and to make all other necessary arrangements:

The Honourable W. E. Sanford, President; A. G. Ramsay and William Hendrie, Vice-Presidents; John Knox, Treasurer; C. R. Smith, Secretary; and George Roach, J. M. Lottridge, Adam Brown, ex-M.P., John Milne, F. Fitzgerald, B. E. Charlton, Alexander Turner, J. J. Mason, George E. Tuckett, John A. Bruce, Eli Van Allen, J. J. Scott, Alexander Gartshore, M. Leggat, W. A. Robinson.

The object before the Committee was recognized as so worthy, and was so in accord with the feelings of liberal-minded Canadians, that the appeal met with hearty response. Arrangements were rapidly completed, and the commission for executing the statue was given to George E. Wade, a talented young sculptor of London, England. The work has been described as admirably done. The statue, cast in bronze, is of heroic proportions—eight feet three inches in height. Sir John Macdonald, with closely-buttoned frock coat, is represented as standing in an easy posture, with the right hand slightly extended, and an animated but benignant expression on his face, as if he were in the act of addressing a sympathetic audience, and about to get off one of his quaint witticisms. The likeness is an excellent one. It was unveiled by Sir Mackenzie Bowell, Prime Minister of Canada, on November 1st, 1893.

Toronto. The first memorial erected was the Kingston one. It was followed, in point of time, by that of the Provincial Capital. About a month after the Premier's death, on July 9th, 1891, a large meeting was held and a representative Committee appointed (of whom the following were the active members) to collect funds and make the necessary arrangements:

E. F. Clarke, M.P.P., Mayor of Toronto, Chairman; Frank Turner, C.E., Treasurer; J. Castell Hopkins, Secretary; and W. H. Beatty, Hugh Blain, Sir Casimir Gzowski, Sir Frank Smith, Barlow Cumberland, W. R. Brock, Hugh Scott, D. M. Defoe, W. Barclay McMurrich, Q.C., J. A. Worrell, Q.C., F. Wyld, Rev. Dr. Potts, D. Creighton, T. C. Patteson, Ald. Saunders, Ald. George McMurrich, J. S. Fullerton, Q.C., W. Hamilton Merritt, J. P. Murray, Hon. J. Beverley Robinson, J. Beaty, Q.C. The sculptor finally selected for the statue was Mr. Hamilton MacCarthy, and the contract for the pedestal was awarded to McIntosh & Sons, of Toronto. The cost of the monument was $11,000, and it was unveiled on October 15th, 1894, by the Prime Minister, Sir John Thompson, in the presence of an immense throng of people and with great state and ceremony. Speeches were also delivered by the Hon. G. W. Ross, Ontario Minister of Education, Sir Adolphe Caron and Sir Charles Hibbert Tupper.

Montreal. The subject of erecting a monument to the Conservative chieftain in Montreal was first suggested at a meeting of the Sir John A. Macdonald Club held in that city a few days after his death, and towards the end of June, 1891, a mass meeting of citizens was called to consider the proposal. The summons was signed by Sir Donald A. Smith, Mr. R. L. Gault, Lieut.-Colonel Fred C. Henshaw, and Mr. Joseph H. Jacob, Secretary of the Sir John Macdonald Club. The meeting was held in St. Lawrence Hall on Saturday, June 20th, 1891. A number of prominent men gathered, including the Hon. Edward Murphy, Louis Beaubien, Hon. John S. Hall, Hugh Graham, Lieut.-Colonel Henshaw, Henry Lyman, J. Cradock Simpson, P. S. Ross, Robert L. Gault, C. A. Macdonnell, A. C. Wurtele, James Cantlie, Richard White, and Joseph H. Jacob. Mr. White acted as Chairman and Mr. Jacob as Secretary.

It was decided that the work should be undertaken by Liberals and Conservatives alike, and a Citizens' Committee consisting of about thirty well-known gentlemen was appointed to carry out the proposal. The Committee had the following officers: Sir Donald Smith, President; Sir Joseph Hickson, Vice-President; Robert L. Gault, Treasurer; and Joseph H. Jacob, Secretary. At the next meeting, held on June 22nd, Lieut.-Colonel Henshaw was appointed Chairman of the Executive Committee, and a subscription list was opened at once. Messrs. Hugh Graham and Lieut.-Colonel Henshaw were appointed a Subcommittee to solicit subscriptions. At the next meeting, July 3, 1891, these gentlemen reported that they had received $1,000 each from Sir Donald Smith and Lord Mount-Stephen. Finally the Committee reported that they had received a sufficient sum of money to warrant them in calling for designs, selection of site, etc. The Secretary was then instructed to advertize in various well-circulated papers in Europe, calling upon sculptors, architects, and artists to submit designs for the proposed statue, which was not to exceed $20,000 in cost. A Design and Building Committee was appointed as follows: Sir Joseph Hickson (Chairman), R. B. Angus, Hugh Graham, Lieut.-Colonel Fred. C. Henshaw, James Ross, and Joseph H. Jacob. A design submitted by Mr. George Wade, of London, sculptor of the bust of Sir John in St. Paul's Cathedral, was selected and finally unveiled with ceremony by Lord Aberdeen, Governor-General of Canada, on June 6th, 1895.

Kingston. The memorial to Sir John Macdonald in the city where he so long lived was unveiled by Sir Mackenzie Bowell, Prime Minister, on October 23rd, 1895. It is a *replica* of the Montreal statue and represents Sir John in the uniform of a Privy Councillor. It is eleven feet in height, the likeness being especially faithful and characteristic and the execution admirable. The pedestal is from a design of E. R. Welch & Son, of Kingston. It is twelve feet each way at the base and is fifteen and one-half feet in height. Its weight is thirty-seven tons, and it is made of a fine, rose-coloured granite, obtained from the quarries of Milne, Coutts & Co., St. George, N.B. On the face of the base appears the word "Macdonald" in raised, highly-polished letters, and immediately above, upon a beautfully polished plinth, are the now historic words of the statesman: "A British subject I was born, a British subject I will die." At each corner of the base is a pointed pillar of granite also polished, and on the face of that on the left hand is the date—1815—of the Chieftain's birth; on that of the right hand the date—1891—of his death. The column, which stands upon the base, is highly polished, and the height from the foundation to the foot of the statue is fifteen feet five inches, the added height of the figure making the total height of the monument twenty-six feet five inches.

The Committee which carried through the erection of the monument was composed as follows: Chairman, Captain John Gaskin; Secretary, John Kinghorn; and the Hon. Dr. Sullivan, Mayor Wright, John McKelvey, John S. Skinner, James H. Metcalfe, M.P., Principal Grant, John McIntyre, Dr. Smythe, Q.C., D. McIntyre, James Swift, James Minnes, J. Morgan Shaw, John Newton, Dr. Herald, H. Richardson, George Newlands, Joseph Power, Frederick Welch, W. M. Drennan, H. J. Wilkinson, J. B. Walkem, J. S. Muckleston, E. J. B. Pense, J. P. Oram, Forshaw Day, A. Chadwick, C. F. Smith, Lieut.-Col. Cotton, Major-General Cameron, Major Drury, Lieut.-Colonel Duff, Lieut.-Colonel Hunter.

The monument at Ottawa was paid for by a vote of Parliament, was sculptured by Philippe Hébert and was unveiled on July 1st, 1895, by Sir Mackenzie Bowell.

Music in Quebec City. The present musical movement and progress in the City of Quebec can be traced no further back than to the year 1849, when Antoine Dessane, a native of France, came to that city to fill the position of Organist at the then Catholic Cathedral, and establish himself as a Professor of Music in all its branches. The facts which follow have been furnished the Editor by M. Napoleon Le Vasseur, himself a well-known local musician. Dessane was a *premier prix* of the Conservatoire of Paris. He had been a pupil of Cherubini, who was then Director of that institution, and had also been a class-mate of Offenbach. He was a pianist, an organist, a distinguished cello player and professor. It can be safely said that all those who have had the advantage of being under his tuition were made thorough musicians. They were all impregnated by him with the true principles and traditions. His influence and *prestige* as musician and citizen were great, and all the concerts he gave in Quebec from 1850 to 1865 were invariably largely patronized by the *élite* of Quebec Society. In any history of Music at Quebec, Dessane must be considered as the real father or initiator of the musical progress of the city and the Province during his sixteen years' stay. In 1865 he left Quebec to accept a situation as organist in St. Francois-Xavier Church in New York. In November, 1869, he was asked to return to Quebec to fill the position of organist in St. Roch's Church there. He died on the 8th of June, 1873. A week before he was accompanying Ernst's *Elègie*, which was given by Jehin-Prume, the Belgian violinist, and a week after Jehin-Prume gave the same composition on the occasion of his funeral. Dessane left many compositions, the bulk of which consist of Church pieces out of which may be mentioned one or two masses of high merit which have already been given with great success and with full choirs and orchestra, in New York and Quebec.

Of the older Societies in Quebec, *L' Union Musicale* is one of the most effective and important. The soul of the Association during a long period was M. Ephrem Dugal, one of the founders of the Society. There is scarcely any musician in the city, amateur or professional, who has worked more energetically for the advancement of its musical taste and studies than this worthy President of *L' Union Musicale*. For a period of thirty-two years St. Cecilia Day, on November 22nd, has been solemnly celebrated each year by *L' Union Musicale* with the assistance of all the musicians in the city. The *Septuar Hadyn* is one of the oldest musical organizations in Quebec. It was originally composed of nearly all the old members of the Quintette and Septette Clubs and inherited the largest part of their library. The Club was not yet ten months in existence when it was officially invited to take part in the Universal Peace Jubilee in Boston, U.S., in June, 1872.

The invitation was accepted and the proceeds of the engagement were used in consolidating the financial status of the Club. From 1871 to 1894 hundreds of public performances were given by the *Septuar Haydn* in Quebec and many other parts of the Province, the most part of them for charitable purposes. During the past three or four years, however, the Club has somewhat relaxed from its usual activity. Another important Musical Society is that of St. Cecilia. It was founded in November, 1869, by M. Dessane, and re-organized in September, 1873, by M. N LeVasseur. From 1869 to 1885 this Society showed a highly commendable record and rendered invaluable services to the musical art in Quebec, in churches and in concert. Its religious *repertoire* consisted of fifteen masses by Haydn, Mozart, Hummel, Gounod, Dietsch; and many other pieces. A number of brilliant concerts and performances have to be placed to its credit and reputation. On the 12th of March, 1878, the Society gave in concert the whole of the opera "La Perle du Bresil" by Felicien David, under the leadership of M. LeVasseur, who was the Director of the Society for the whole period from 1873 to 1885. Another institution which has contributed greatly to the progress of musical taste and studies in Quebec is *L'Academie de Musique.* It was founded in 1868 and incorporated in December, 1870, by an Act of the Legislature. The *Academie* and the *Septuar Haydn* are the only institutions which have Acts of Incorporation. The founders of the former were the Rev. P. Lagasse, then Principal of the Normal School; Ernest Gagnon, organist, author of the *Chansons Populaires du Canada*, etc.; F. W. Mills, organist and double base player, author of many songs; and Arthur Lavigne, violinist, leader of *Septuar Haydn*. The annual examinations, which take place in June, were at the beginning held at Quebec for five or six years, and then alternately in Quebec and Montreal. The programme of the institution embraces all the branches of musical culture.

Marie Louise Emma Cecile Albani-Gye, the great Canadian singer, is the daughter of Joseph Lajeunesse, of Chambly, Province of Quebec, where she was born on September 27th, 1847. She was educated at an English school at Plattsburg, N.Y., and at the Convent of the Sacred Heart, Sault au Recollet, Quebec, but her first musical training came from her father, who was himself a skilful musician. At the age of seven Mdlle. Lajeunesse made her first appearance in public at the Mechanics' Hall, Montreal, under the auspices of several leading citizens. At fifteen she went to Saratoga Springs, N.Y., where she was offered the position of organist by Vicar-General Conroy, afterwards Bishop of Albany, becoming also a teacher of singing and the piano in the Sacred Heart Convent at Kellwood. There she laboured for three years, till by her own savings and those of her father, the help of the Bishop, the proceeds of a concert, and $300 presented to her by the Church-wardens for services rendered, she left for Paris to obtain a more thorough instruction and cultivation of her voice than she could hope to receive in the United States. At Paris Madame Lafitte introduced her to Prince Poniatowski, who advised her to go to Milan, with the view of studying under Lamperti, for Italian Opera. Several years of hard study followed, till at last, in 1870, she made her *debut* at Messina, under the name of Albani.

Immediately afterwards she sang at Malta, and then, in the winter of 1871-2, at the Theatre of La Pergola, Florence. Her crowning effort was in the "Mignon" of Ambroise Thomas, already condemned in four theatres in Italy, but which in Madame Albani's hands obtained the complete success which all the parts identified with her have met with. When her fame was established in Italy, she appeared at the Royal Italian Opera in London, 1872, and since then she has been a great favourite in England. At St. Petersburgh, Paris, Berlin, and most of the European capitals, as well as in the United States, she has been received with equal enthusiasm, and is to-day certainly one of the most popular singers in the world. In 1883, and thrice subsequently, she made a tour of the United States and Canada, and in May, 1886, sang the ode written by Tennyson for the opening of the Colonial and Indian Exhibition in London. Her favourite opera is "Othello," and she is said to have learned the music in a fortnight. In 1895 she assumed the *role* of "Edith" in the new English opera of "Harold," and in 1896 appeared in Wagner's "Tristan and Isolde." Madame Albani has sung frequently before the Queen and other crowned heads of Europe, and on the occasion of Queen Victoria's Jubilee, 1887, received a valuable gift from Her Majesty, consisting of a model in pure gold of the figure of victory, designed by the Countess Feodora Gleichen. A scroll across the figure bears the word "Victoria," in precious stones. In October, 1890, after singing at Balmoral before the Queen and the Royal Family, Her Majesty was pleased to give Madame Albani a further proof of her friendly interest and regard by presenting her with a valuable picture containing portraits of the whole of the Royal Family.

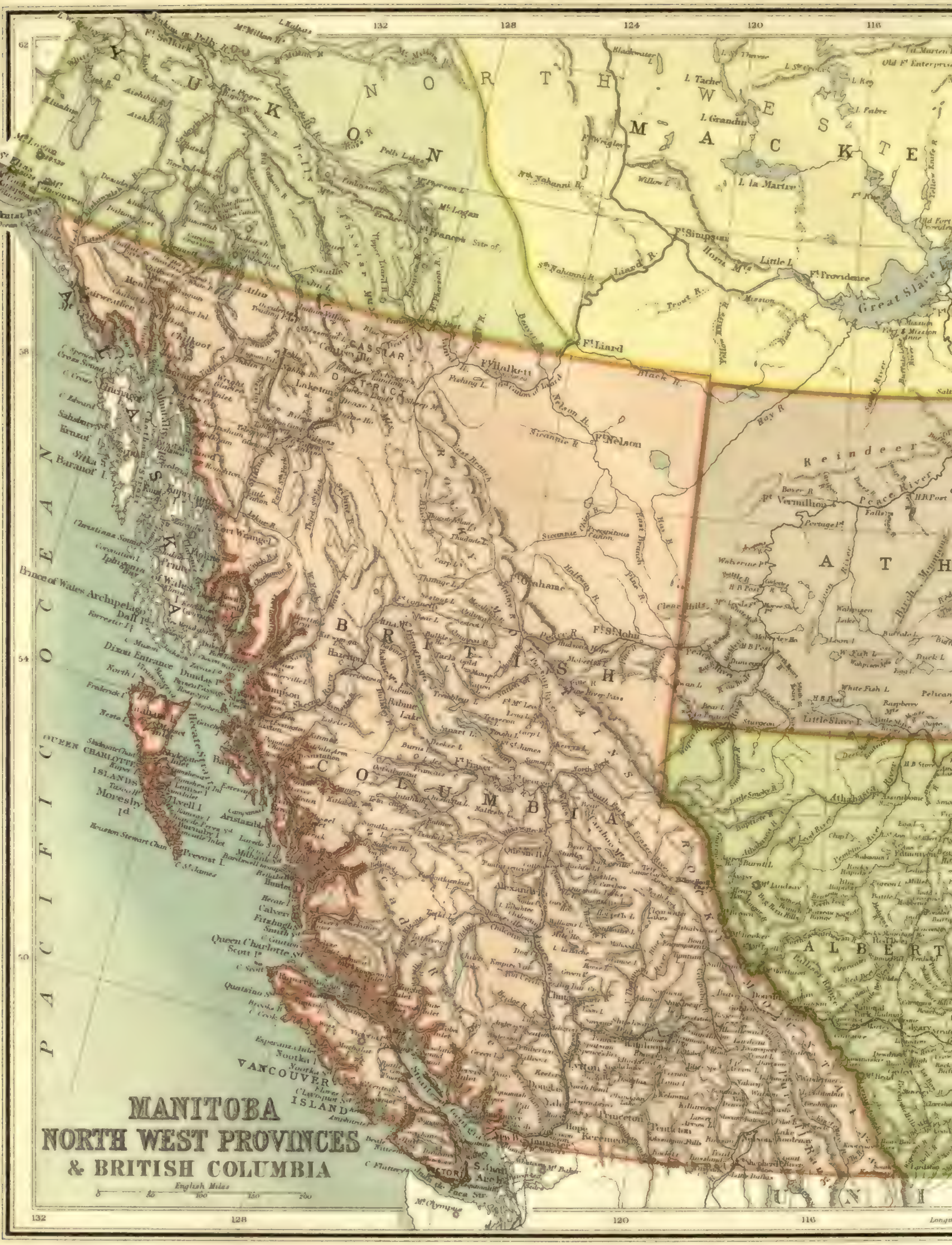
The Emperor of Germany, not long afterwards, presented her with a gold curb bracelet, having a painted miniature of the young Kaiser in the centre, surrounded with rubies and brilliants. In 1897 she was awarded the gold Beethoven medal by the London Philharmonic Society, as "a mark of appreciation by the Society of her exceptional genius and musical attainments, and of her generous and artistic nature." Besides singing in opera, Madame Albani has studied specially oratorio singing, and has for some time been acknowledged as the first oratorio singer in England. She married, in 1878, Ernest Gye, theatrical manager, and has one son, who is being educated for his mother's profession. It may be well to state here that the adoption by her of the stage name of Albani had nothing to do with the city of Albany, N.Y. It was the maestro Lamperti who suggested it at Milan. "You must have an Italian name," he said. "Why not take that of Albani? It is the name of an old and almost extinct family, the only surviving member being an aged Cardinal, and he is so pious and so much of a recluse that he will never hear of anything so worldly as grand opera; and besides, if he does hear of it, you will make the name so famous that he will be glad and proud of it." It was in this way that she assumed her well-known *nom de theatre*. Madame Albani's father still lives at Chambly, Quebec. She has also a brother, the Reverend Adelard Lajeunesse, who is Curé at St. Calixte de Kilkenny, P.Q. These facts have been derived from Morgan's "Men and Women of the Time." Of her character and singing the Toronto *Globe* of February 13th, 1897, thus spoke:

"Honours have been bestowed upon her which have fallen to the lot of few great women, and, apart from the triumphs which have been gained as a great *prima donna*, it is on account of her own personal character and noble womanliness that she has received her most valued marks of esteem. The Canadian people have always had a very warm place in their hearts for Madame Albani, and in the spontaneity of their reception to the great *diva* Canadian cities have well compared with all the musical centres of the old world. The new Canadian North-West has been the latest community to welcome Albani, and her tour to Winnipeg and the coast has been nothing short of a veritable triumph. Madame Albani is still without a peer in certain vocal gifts and genius. The warmth, the tenderness, the soul of her own nature are part of her songs, and as a mistress of style and method no artist of to-day approaches her. Albani's own words show her temperament and her heart qualities when she says: 'To act well you must understand human nature well, and to sing so as to touch other's hearts you must be in sympathy with those hearts yourself. He, or she, who can appreciate all that is best and beautiful will in that very capability find the power to become the greater artist, and, if I may alter as I quote these lines:

'He singeth best who loveth best
All things both great and small.'"

SECTION V.

THE CANADIAN MILITIA AND MILITARY HISTORY SINCE 1837.



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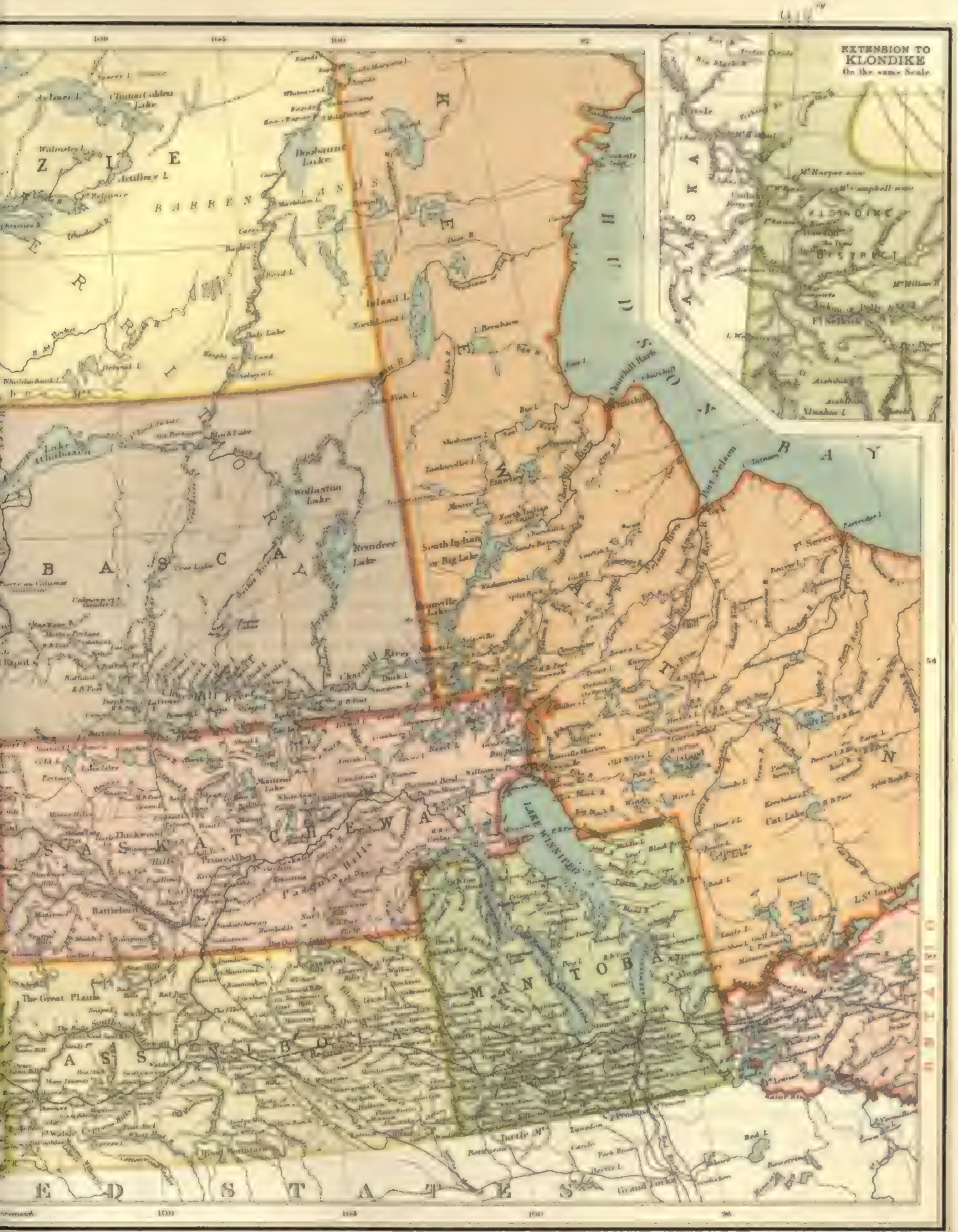

CLOPEDIA OF THE COUNTRY."

THE MILITIA SYSTEM OF CANADA.

BY

COLONEL WALKER POWELL, C.M.G.

THERE remained in both Provinces of Canada at the time of union in 1840, certain companies of volunteers who provided themselves with clothing and drilled without pay. The number was added to between that time and 1855, but as all needful military duties were performed by the Imperial regular troops, there was no present prospect of an active militia force being paid and maintained by Canada. The Imperial Government, however, considered that the Provinces should provide a force for the internal affairs of the country, and persistently brought the subject to the attention of the anthorities. The war in the Crimea which took place in 1854-55 increased this pressure and resulted in the agreement by the Government of the Canadas to raise and maintain a small force for internal purposes, and to act as an auxiliary to the regular troops of Great Britain in cases of war or invasion. This was, however, done with the knowledge that the Imperial regular troops would be withdrawn (except from Halifax and Esquimault) so soon as Canada made necessary provision for its own local purposes. The responsibility, it was pointed out by the Imperial Government, would thus be thrown on the proper shoulders, as well as effect an economy in the Imperial expenditures for the purposes of its regular army in Canada, which would thereafter only be maintained at the two naval stations—Halifax and Esquimault.

This active militia force was of necessity to be a popular one, raised and paid for from the consolidated revenue, and was to be composed of officers and men who were engaged in the pursuits of civil life, and who formed part of the population when not engaged in military duties. The foundations which were laid for a system of responsible government after 1841 were broad and deep, but those who laid them had to grapple with the wants and requirements of a mixed population, in laws, language, and institutions. No one could therefore judge of the ultimate results from present outward indications, and yet everything connected with the proposed force had to be weighed in the balance, if future results were to be based upon past experience; and those results could only be reached after knowing who had been the educators and trainers of the population from whence recruits were to be drawn for the proposed force. The men who were to belong to the force of to-day, were the children of a recent past, and would be actuated to a certain extent by the models they had been taught to follow. In consequence of the undertaking, a new militia law was passed in 1855, and all lands and works in Canada belonging to the Imperial Government were transferred to Canada by the Act 18 Vic. chap. 91, but those acquired for military purposes by the Imperial Government at Quebec, Montreal, Kingston, Niagara, and Sorel, were to be retained by it so long as the regular troops of Great Britain (which numbered 3,306 in 1854) remained in the country. This Act, and the agreement entered into by Canada, created a new era and was the first practical step taken since the Legislative union of the two Canadas in 1841 for the management of its military affairs by the enrolment of an active militia; the protection of the internal interests of the country; and for the pay and maintenance of the force thus authorized to be raised. The public revenue had only netted five million dollars in 1854, so that if more money was required for the new service in addition to that for its sedentary militia (which was kept enrolled and officered as usual), the taxes from which the revenue of 1854 had arisen would have to be increased.

In deciding upon the course to be pursued, the new force about to be enrolled was required to follow on the same general lines as applied in Great Britain to its home forces, with such modifications as would adapt the regulations which were to govern the Canadian active force to the circumstances of the population and country. The active militia corps to be raised by Canada for its own service were to act as auxiliaries in the event of war or invasion from a foreign State; they were to buy their own uniform and clothing; and to receive pay during peace for a specified number of days' drill each year—say six dollars per man per annum for infantry, and a larger sum to those of other arms who required horses. The total strength of all corps to be so paid was not to exceed 5,000, but an additional number of corps in class B. was authorized, who were to provide drill without pay, and were to receive arms and accoutrements as a free issue on loan from the Government. The active force raised under the authority of the new law was amenable to the same discipline on service, at drill, and when in uniform, as the Imperial regular troops. The combined strength of the two classes, which embraced the independent companies then existing, was limited for the purposes of peace, but it was also capable of expansion for the purposes of war. The strength enrolled from 1855 to 1861 was

Year.	Class A.	Class B.	Total.
1856	3,498	1,501	4,999
1857	4,724	564	5,288
1858	4,422	476	4,895
1861	....	......	11,940

The system thus adopted formed the basis, with needful modifications and additions, of what followed during all the years covered by the present article. The force raised between 1855 and 1860 was not popular with the mass of the population, not because objection was taken to the qualification that would result from enrolment and duty, or that doubt existed as to the course which would be pursued if military duty was ordered or required, but on account of the limited public revenue, the apparent necessity for industrial and commercial development, and the disbelief in the necessity for military aid in the management of the internal affairs of the country. The appropriations of money for the pay and maintenance of an active militia for the ordinary purposes of peace was therefore less than it should have been, but the spirit of the officers and soldiers of which the force was composed made drill pay a secondary consideration. It was, however, fortunate for them and the country that the roads, railways and canals were being constructed as aids for defence, as well as for the purposes of commerce, and that so far as could be seen, they were in this way intended to go hand in hand with agricultural and commercial progress.

The average payments for militia service from 1856 to 1861 aggregated about $145,320 per annum. The necessity for, and usefulness of, the force for home service finally became apparent, and there were exciting causes in 1861 which necessitated additions to it. Indeed the rapidly culminating difficulties in the neighbouring United States of America, caused the Imperial Government to retain its troops in Canada and to strengthen its still existing regular army there, until the outlook became more peaceful. It was no doubt fortunate for Canadians that those troubles arose, for they gave experience in management at a time when assistance was at hand (the regular troops of Great Britain) and when the responsibility of providing for defence rested upon an Imperial staff of regular officers. The foundation which had been laid by Canada for the organization and maintenance of an active force was thus rapidly built upon, and it was soon realized by Government that the development which secured additional population, facilities for transport, food supplies and appliances for defence, added to the strength of the country. But the intelligence with which that strength could be applied depended upon the instruction, training, and capacity of the officers and men who composed the active militia for the time being.

The population of Canada East and West had increased in 1861 to 2,507,659, of whom 501,500 were able-bodied males, and the commercial intercourse (owing to the existing treaty for a reciprocity in trade) between Canada and the United States also at this time so intertwined their interests that both were affected by disturbances in either. The Trent affair threatened to involve Great Britain and Canada in a contest with the Republic—indeed the excitements caused service companies representing a strength of 40,000 to be called out from battalions of sedentary militia in Canada, and held at their homes in readiness for duty. But the settlement of the difficulty rendered their services unnecessary, and dependence continued to be placed for the time upon an active militia, as the auxiliary forces to co-operate with the regular troops of Great Britain in cases of necessity.

The revenues of Canada in 1861 aggregated only about nine and a half million dollars, yet the strength of the active militia was raised to 11,962, and in 1863 to 25,000, which number was maintained until the Dominion of Canada was formed and a militia law passed in the following year (1868), to provide for the new conditions imposed under that formation. During the period which elapsed between 1861 and 1867 all services of the active militia relating to the interior affairs of the country were dealt with direct by the Government, but when difficulties arose between Great Britain and the United States, or there seemed likely to be an invasion of unauthorized persons (the Fenians) from the latter named country, any active militia required for duty in the defence of the Dominion was placed by the Government under the General Officer commanding Her Majesty's Regular Troops in Canada. They were therefore auxiliaries ready formed, drilled, and equipped, at the expense of Canada, and reverted to their former conditions only when no longer required in aid of the British regular troops. In order to carry out this service a special department existed, and during peace the corps were raised, clothed, paid and subsisted by Canada for drill during such periods each year as was sanctioned by Parliament and ordered. They were, therefore, always ready for duty. It seemed superfluous to some that a paid militia force numbering so many thousands was required, but it was found that the country could not be prepared to maintain law and order until it had become capable of turning out an adequate armed force in any part of its territory. It is not to be doubted that such a force was required on many occasions and in different places, distant from each other, during the years from 1861 to 1867. It aided the civil power in preventing aggression on United States territory by persons who were enjoying the right of asylum in Canada; the aggression of evil disposed persons from the United States; and the maintenance of law and order amongst the population of Canada and within the country.

The circumstances which surrounded Canada had intervened to keep the regular troops of Great Britain in the country, and the Imperial Government, generous in all respects towards the Colony, had continued to follow its usual policy of aiding Canada until the latter had acquired the full means of providing for the maintenance of its own law and internal peace. It considered, however, that the burden for the maintenance of that law and order should be eventually borne by the Colony. The regular troops which had been maintained by Great Britain as a defensive force in Canada had long supplied trained officers to instruct the militia, and had also served as models for purposes of organization, discipline, and training, as well as for the arrangement of quarters and transport. But the greater ability of Canada to assume larger burdens than had previously fallen to its lot was about to be tested by Great Britain withdrawing its regular troops, and leaving all payments for the administration of its internal military affairs to the Canadian Government. The vigour which had been displayed by the population in carrying on the civil affairs of the country since 1841, and maintaining an active militia since 1855, reflected the courage and perseverance with which the soldiers and sailors of Great Britain had carried the flag of their country into every portion of the world, and held out a hope that the military affairs of Canada, as a more independent part of the Empire, would now be administered with similar vigour and determination.

The alacrity with which every call had been responded to indicated that the same spirit which directed those who had served on previous occasions would animate those who might hereafter be required for duty. Those who had heretofore composed an active militia force had never considered what number of enemies they had to oppose, but were ready to defend their homes, and country, and flag at all hazards. The militia at large had not forgotten their experiences, and judging of the future by the past, they properly advocated the setting aside of a portion of the revenue to maintain the active force, and were impressed with the belief that with reasonable assistance, based on revenue, the arrangements considered necessary by Great Britain could be carried into effect, and the Imperial troops be withdrawn whenever it was deemed proper by that Government to do so. The Dominion of Canada, consisting at first of four provinces only, was formed on a federal basis, and came into existence peacefully through moral suasion and in consequence of the conviction of its population that it was necessary for the common purposes of the Colonies interested. In thus giving practical effect to the direction their interests pointed out, they endorsed the experiences of other countries and followed the practice that had existed of uniting under one Government and flag as many parts as possible of contiguous territory belonging to the same Sovereign—in order to insure the convenience and protection of the inhabitants, and the administration of their joint affairs upon a uniform basis of representation, taxation, and expenditure. Power was taken in the Act of Confederation to include the remaining Provinces and Territories in British North America as part of the Dominion of Canada, whenever the inhabitants of those Provinces and Territories felt inclined to become partners in the new commonwealth.

The British North America Act of 1867, 30 and 31 Vic. chapter 3, gave the management and control of the militia during peace to the Dominion. The transition from a Provincial to a Dominion system was so effected as to secure needful consideration for the force without entrenching more than necessary upon the local prejudices of the inhabitants. The general change effected was not abrupt, and did not cause successful opposition in any one of the four Provinces. Under the Dominion militia law of 1868, the Governor-General ceased to exercise the active duties of commander-in-chief of the militia. The command was vested in Her Majesty, and was to be administered in her absence by the Governor-General, during peace, (or when the active militia acted as auxiliaries to regular troops of Great Britain) under advice from his Council. The immediate military command was to be exercised by a military officer subject to the supervision and approval of the Minister of Militia, who was to be responsible for the expenditures. The military development which now took place in raising the strength of the active militia to 40,000, and in founding the Dominion Rifle Association in 1868, did not imply that there were large numbers of trained militia soldiers, and extensive military works and fortifications, for such did not exist.

But it showed that the germ of military knowledge had been planted; that the territorial area of the country had been increased and consolidated; that its facilities for transport were equal to its military necessities, and were rapidly expanding; that it was becoming self-sustaining in all the necessaries of life; that the military training of its militia had produced a considerable number of men who, having passed through the commands and ranks of the active militia, were being strengthened by discharged soldiers from the Imperial regular army who had settled in the country; and that this advancement had imparted such a knowledge to the reserves as added to their qualifications for service, while making them more self-reliant and capable for duty. The period

Colonel Walker Powell.

was an exciting one for the active militia, but the path the population was following in respect of the strength of its able-bodied males was plainly visible. It was to encourage an immigration from northern lands; to transform the primeval territories of Canada into fertile fields under steady cultivation; to provide for the administration of law and order; and to make the rising generation intellectually and physically powerful.

In April, 1869, notice of intention was given by the Imperial Government to diminish the strength of the regular force maintained in the Dominion, which was 13,185 in 1868. Of this number 3,592 were withdrawn before the 25th January, 1869. In 1870, aided by the regular troops of Great Britain then in Canada—numbering 6,000 active militia and 2 guns—13,489 men and 18 guns all told were on duty resisting Fenian raids from United States territory. The expedition to the Northwest Territory also took place under command of Colonel (now Lord) Wolseley towards the end of the year, and consisted of about 1,150 fighting men of whom 2 battalions or 712 men, were Canadians. It arrived at Fort Garry 24th August, 1870, took possession of the place and the Territory on the same day, and by the 3rd September all the regular troops had returned home, leaving the two battalions of Canadian active militia on duty there. In 1871 the forts and works in the Dominon were handed over to Canada and the regular troops of Great Britain withdrawn. The last Imperial battalion to leave Quebec was the first 60th Royal Rifle Regiment, Lieut.-Colonel Fielden, in command. During November, 1871, the arms, guns, military equipment, stores, barracks, and forts were transferred without any change of flag or sovereign, and the maintenance of internal order under the same flag was being provided for by a force raised and paid by Canada.

Halifax and Esquimault were naval stations of the Imperial Government in Canada, and the regular troops and forts in both continued to be maintained by it. But in other respects the country had become self-sustaining in the management of its interior military affairs, though it continued to look to Great Britain for general protection both at home and abroad. This withdrawal did not operate disastrously upon Canada as some had predicted. On the contrary, it has done much to establish the necessity for maintaining an active militia, and the relief to Great Britain has permitted the use of its regular soldiers elsewhere without detriment to any Canadian interest, except the loss of the expenditure required to maintain those regular troops within its limits. The militia in Halifax and Esquimault continued to remain under the same command as applied to all militiamen and were not affected in any way by the regulations which applied only to the regular troops of Great Britain maintained at those two naval stations. The number of active and sedentary militia within the limits of the Dominion had increased in 1871 to 694,008, repeated threatened invasions of Fenians had been repelled, and military aid had been supplied by the active militia to the civil power.

The Dominion system was uniform in every portion of the country which since 1880 has embraced all the territory in British North America except Newfoundland and its belongings. The law provided that the active militia could be sent from any one Province in the Dominion to another Province or Territory for duty, and it continues to inspire that feeling of comradeship which insures unity and good brotherhood amongst officers and men, when they assemble for drill, for rifle practice, or for actual service. Had it been otherwise, the limited appropriations of money expended upon the force by the commonwealth would not have produced the results which have been achieved. There has been a resulting patriotism amongst officers and men which has enabled them to surmount difficulties whenever they arose. The northern climate and the healthy stimulus it gave the men, added to the vastness of the country, and the necessity for developing and protecting it, have made the sacrifices of service seem less onerous, and the necessity for them more apparent.

The one system of militia for all in the Dominion has created an emulation which could not have appeared if the militia service had been by Provinces. The young men who were taking their places in civil life were mostly born in the Dominion, (or before the Dominion was formed in the Provinces of which it is composed) and felt a pride in an organization so widespread in its operation and so cohesive in all its parts. They have been assisted in the acquirements they possess by the establishment of schools of military instruction in 1871 and afterwards for the instruction of officers, non-commissioned officers, and men, and in 1876 by a Military College for the education and training of cadets during courses lasting four years. The initiation of the latter has been the means of instructing a considerable number of young men in the higher branches of military knowledge, and the dissemination of that knowledge throughout the country, thus making plain what would otherwise have proved most difficult problems to solve.

The expedition which occurred in 1885 for the suppression of a rebellion in the North-West Territories went without aid from the regular forces of Great Britain, which indicates that the training of the active militia has been of a practical nature. The result reflects credit upon the military discipline, as well as upon the personal character, hardihood, and courage of the citizen soldiers who took part in it. They went from all parts of the country at an inclement season of the year, encountering many difficulties in carrying out the objects for which they had been sent.

The corps of active militia that have been formed since 1855, have all been raised by voluntary enrolment, the principal conditions having been that all the men should serve under the British flag, and that all shall be volunteers, within a certain age, and of a certain height, and waist, and breast measure. But when actual war is undertaken, the men required at any time to complete the first number who go to the front, will doubtless be drawn for by ballot, in the order shown by the militia law. Nearly all the corps raised since 1855 (permanent corps excepted), have been composed of officers and men who were occupied in various civil avocations and who devoted only a portion of their time to drill and military manoeuvres. The pay allowed by government was not large for active militiamen, say for a private soldier, fifty cents or two shillings per diem, and when the rural corps were sent to camp for the performance of annual drill, the medical attendance, transport, subsistence, tent accommodation, and blankets, were additional. The men of the city corps which drilled at home on days convenient to themselves, were paid at the rate of fifty cents per diem only for the number of days of the authorized paid annual drill performed by them. The days of paid annual drill were restricted by law to not less than eight or more than sixteen days, the exact number of days being fixed by parliament each year when the estimates for the services of the year were passed. That so much efficiency has resulted from such a limited number of days drill as were ordered, may be attributed in a large measure to the intelligence and determination of the militiamen who voluntarily enrolled for the purposes for which such corps were raised. The city corps which had drill halls obtained, as a rule, more advantages than the rural ones. They kept their arms, accoutrements, and clothing there, and had drill by corps whenever convenient, without incurring the cost for transport needed to bring the companies of the rural battalions together.

Great Britain directed all military affairs in British America from 1760 to 1841, and in part from 1841 to 1855. After the latter date, until the regular troops left Canada in 1871, it maintained the military works, took part in defence, gave Canada the prestige which resulted from maintenance in the country of some of its regular corps, together with the general protection, before and after 1871, afforded its citizens and their belongings abroad. It continued also to supply a model upon which the Canadian militia could build. Canada paid for the services of its home militia affairs after 1855, whether its troops served with the regular corps of Great Britain or separately, and it bore the cost of all services in 1885 during the rebellion within its own boundaries.

The system by which its permanent force (numbering about 1,000 in 1887) was enrolled was mainly intended for instructional purposes, and was somewhat similar to that of the regular army of Great Britain. The men were attested for three years' service, were all volunteers, and were clothed, subsisted, housed, and paid by the Canadian Government. Recruits who desired it obtained their discharge within three months on payment of $30, or afterwards on payment of $2 per month of the unexpired portion of their engagement, which was done to enable the men to obtain other employment if preferred, and has resulted in advantage to the force and to the country. There were fewer desertions by reason of it, and the force was kept in better heart, so to speak, because of the opportunities for outside advancement. The permanent force consisted of corps of different arms, and each corps formed the basis for, and became a school of military instruction for the officers, non-commissioned officers, and men of other corps of similar arms in the active militia of the country. These latter corps were enrolled for three years' service, armed, clothed, and paid when on service, or during the authorized days of annual drill (which depended on the appropriation made each year by Parliament), though their boots were provided by themselves, except when on actual service, lasting, or likely to last for more than thirty days.

The Dominion militia system, which has the advantages resulting from it, provided for the manufacture of clothing and small arm cartridges. It applied alike to all portions of the country (as regards the corps maintained or to be maintained), and being directed from a common centre, was free from many impediments which existed elsewhere. The improving facilities for transport by public companies permitted a new departure in management, inasmuch as men and munitions can now be carried expeditiously by road, rail, and water to the most distant settled portions of the Dominion—the journey made in sending reliefs from Collingwood, Ontario, to Fort Garry, Manitoba, by the only available route in 1871, occupied twenty-eight days, whereas the period within which reliefs could be sent by rail to Fort Garry in 1887 was fifty-four hours. Boats, voyageurs, teams, provisions, etc., which had to be *portaged* in 1871 at great trouble and expense, were unnecessary in 1887, and the cost of transport had been reduced correspondingly. By this addition to the facilities for transport the Eastern and Western portions of the Dominion, from the Atlantic to the Pacific Oceans, were joined together by bands that permitted ready and expeditious communication between them at all times. The development secured by this Aladdin-like transformation was marvellous. It enabled the population to take advantage of the prolific lands of the Western Territories, and rendered defence a subject for much less thought than seemed necessary in 1871. But this was not all, for on account of the short service (three years) of active militiamen, there was a constant flow of partially trained men into the ranks of the reserve militia, which enhanced its adaptability and readiness for duty, and made the active militia more formidable either in aid of the civil power, or for the other purposes for which such corps are raised. The active militia force consisted in 1889 of 1,987 cavalry, 1,440 field artillery, 2,362 garrison artillery, 170 engineers, and 31,506 infantry and rifles, or a total (including the permanent corps which numbered 1,079) of 37,474. In 1891 its strength was 37,613, and in 1892, 38,054, varying slightly each year afterwards. From financial considerations it was not allowed to exceed a specified number for drill pay, and it has never been used for the purposes of aggression.

All the Provinces continue to maintain a share of the Dominion active militia according to their respective populations, and the North-West Mounted Police, organized under a separate department about 1875, has naturally aided in the creation of confidence and goodwill amongst the Indian tribes of the North-West Territories; in the suppression of the liquor traffic there; the establishment of legitimate trade and collection of customs duties; and above all in maintaining life and property throughout those vast Territories. It is still there, and as a consequence all military duties in that part of the country have been confided to it, and no corps of active militia has been raised within the limits served by that body.

The average annual expenditure for all Dominion of Canada militia services (not including the North-West Mounted Police) during the twenty-three years beginning in 1868, was about $1,366,200, but that sum included about $7,000,000 for the years 1885 and 1886, being the years when the payments were made for the expedition to quell the rebellion in the North-West Territories of Canada in 1885. The Dominion, which consisted of four Provinces in 1868, now includes Manitoba which was created from part of the North-West Territory in 1870, British Columbia which joined in 1871, Prince Edward Island in 1873, and all the adjacent British territory (except Newfoundland and its belongings), which were annexed peacefully in 1880. The area of the Dominion, with these additions, aggregated in

1888, 3,519,000 square miles (at which number it stands in 1895) and though no exciting causes have existed since 1885 to require its active militia force to take the field in defence, that force has drilled each year and aided the civil power of the country when needed. By its persistent efforts to acquire proficiency and by its widespread organization, it has done much to keep the Provinces together, and to make the administration of Dominion affairs successful. The corps of each arm of the active militia are dressed in the colours of the clothing of the British regular army. Trained alike wherever they have their headquarters from the Atlantic Ocean on the one hand to the Pacific shores on the other, they illustrate to the inhabitants of Canada and all other countries the advantages which result from consolidation and organization.

Major-General Richard G. A. Luard.

ORIGIN AND NATURE OF THE FENIAN RAIDS

BY

LIEUT.-COLONEL GEORGE TAYLOR DENISON.

FROM the time that Strongbow, Earl of Pembroke, landed in Ireland over seven hundred years ago that country, or the greater part of it, has been an appendage of the British Crown. Looking back through the long course of years that have since elapsed, we find that the history of Ireland is little more than an account of a series of wars and insurrections in which the native Irish, or Celts, have endeavoured to throw off the yoke of their Saxon conquerors. Since the reign of William III. matters, however, have been gradually improving, and the hostile feelings of the two parties becoming less intense than before. Nevertheless the intrigues of the French Republic, aiding the disaffected party in Ireland, caused an outbreak in 1798 which was soon put down by the Government, the rebels being dispersed and a number of the leaders taken and executed.

In the year 1800 the Union of Great Britain and Ireland was effected. This measure was very distasteful to the National Irish party. They found their Parliament taken away from them, their chief city deprived of its position as a capital, and their nation of its national character. It was not alone the effects of this measure which were so obnoxious to them but the flagrant bribery with which, they charged, it was carried through the Houses. This feeling has led the party since then continually to regret what they call "the ancient glories of their race and country," and several attempts and agitations have been instituted in order to effect a repeal of the Union. The more moderate men have endeavoured to bring this about by legitimate means, by the means provided for in the constitution, and have agitated in this way to secure the end desired. The more enthusiastic and violent, those known as the Young Ireland party, endeavoured to effect the same object by violently dissolving the connection with Great Britain and forming an independent Government of a republican character. These attempts of both sections of the party have hitherto signally failed.

The unhappy state of affairs in Ireland, as well from these continual agitations as from a very severe period of famine under which they had suffered, caused large numbers of the disaffected in the middle of this century to migrate to the United States of America, where many of the escaped rebels had also found a refuge. The emigration to the United States assumed immense proportions, and the natural increase of the people there, as well as constant additions, have so increased the Irish population that in the early seventies they were numbered by millions. The Irish race in the States, living under republican institutions and thriving in a country far richer and more prosperous than the land they had left, naturally became imbued with republican ideas and tendencies and inspired with a hatred of England and the British Empire as well. This was caused, not only from the nursing such a feeling would naturally receive among a people who themselves had thrown off British authority, but also from the teachings and urgings of the leaders who had escaped for their lives from Ireland, and who blamed England because their native land was not as prosperous as the land which had given them refuge.

This feeling on the part of the Irish people in the States was made use of by the leaders of the Rebellion of 1848, who believed that by uniting their race in Ireland and America they would be in a position to realize their day-dream of having their country an independent republic, or at least a kingdom ruled over by some modern Brian Boru. In order to carry out this idea, a few of these men organized a small society in New York, which afterwards, enlarging in its dimensions, became the Fenian Brotherhood. James Stephens, one of the men of 1848, took upon himself the duty of organizing the Brotherhood in Ireland itself, while the task of furthering its interests in America devolved upon Colonel O'Mahoney. This was about the year 1857. For some years after this its progress seems to have been very slow and its movements little known, and where known or heard of attracted but little attention. When the civil war broke out in the United States in 1861, however, it gave a great impetus to this Fenian organization. During a war the military spirit is awakened and at its close men, who have left peaceful pursuits and have become accustomed to the bustle of camps and the excitements of a soldier's life, return to their usual avocations with reluctance and abandon their military duties with regret. Such men will readily re-engage in war, and be prepared upon a fair pretext to join any cause which will gratify their fondness for a military life.

The leaders of the Fenian movement fully appreciated this feeling and sought to turn it to their own advantage and the benefit of their cause. It was at once given out that the Fenian organization proposed attempting the deliverance of Ireland from the control of the British Government as soon as the United States had succeeded in restoring the Union. It was also declared that in consideration of Fenian assistance to the United States in the war the Government would on its conclusion assist the Fenians to "free" Ireland. Therefore year by year during the civil war the Fenian Order prospered, its ranks were largely increased, its funds improved and the spirit of its members became more enthusiastic. As soon as the national struggle was over it became bolder in its movements and made no secret as to its designs. A public organization was established, a President and Senate appointed and an Irish Republic without a territory was formally proclaimed. The public offices of state in this so-called Republic were filled up and a large mansion in New York having been rented the "Irish Republic" became the possessors of a local habitation as well as a home. This being done, the Secretary of the Treasury of the new Republic, under the direction of its mock government, issued a large amount of bonds which were sold largely throughout the States and large sums of money obtained. Soon, however, a dispute arose among them, and the Secretary of War, General Sweeny, and the greater portion of the Senate headed by Colonel Roberts, separated from Colonel O'Mahoney and formed a new Republic, Colonel Roberts being President and General Sweeny Secretary of War. The chief causes of dispute between the factions were dissatisfaction on the part of the Roberts-Sweeny faction as to the manner in which O'Mahoney managed the finances and the fact that O'Mahoney advocated sending men and money direct to Ireland while the others thought the true road to Ireland lay through Canada. The Roberts-Sweeny faction therefore directed all their energy towards the latter policy with the result that this country was for several years troubled with attacks upon her borders.

During the winter of 1865-6 reports constantly appeared in the press as to the drilling of troops and the preparations that were being made all over the United States for the invasion of Canada. The Fenians openly paraded the streets of the large cities of the Union, and at public meetings Fenian orators openly preached a crusade against Canada. Matters became so serious about the beginning of March, 1866, that the Canadian Government feared the attack would be made on the 17th of that month (St. Patrick's Day), and on the 8th of March 10,000 Canadian Militia were ordered out for active service. The men turned out so willingly, however, that the corps were all much over strength and 14,000 men appeared upon parade the next morning. They were kept on duty about three weeks, when, no hostile movement being made, they were disbanded and sent to their homes. In the month of April during the same year a trifling attempt was made to seize the Island of Campo Bello, off the coast of New Brunswick, but the assembling of the volunteers of that Province at once put a stop to the movement, which turned out a complete fiasco.

The most important of all the raids was that of the first of June, 1866, in the neighbourhood of Fort Erie on the Niagara. During several days rumours of mysterious train-loads of men moving northwards from Memphis, Nashville, St. Louis and Cincinnati should have warned the Canadian Government that the blow was coming, but no preparations were made to defend the frontier until a large force of Fenians had actually gathered at Buffalo, N.Y., and then, on the evening of the 31st of May, orders were received in Toronto to send 400 men over to Port Colborne. This force, which consisted of the Queen's Own Rifles under command of Lt.-Col. Dennis, was dispatched by steamer early on the morning of the 1st of June, but some hours earlier a force of about 900 or 1,000 Fenians under General O'Neil had already landed at the lower ferry about two miles below Fort Erie, and had taken possession of the village. Orders were at once issued calling out the whole Canadian Militia, and in a few hours troops were hurrying to the frontier from all points.

Colonel Peacocke, commanding the 16th Regiment, was placed in command of the forces on the Niagara Frontier. Lieutenant-Colonel Hostes' Battery of the Royal Artillery and 200 men of the 47th Regiment, under Major Lodder, left Toronto about noon on Friday, the 1st, for Hamilton, and, being joined by Colonel Peacocke with 200 men of his battalion, proceeded to St. Catharines. The 13th Battalion of Canadian Militia under Lieutenant-Colonel Booker were sent to Dunnville, where they were joined by the York and Caledonia companies of volunteers and the Dunnville Naval Volunteers under Captain McCallum. Colonel Peacocke was promised large re-enforcements at St. Catharines, but, fearing the destruction of the bridges over the Welland River at Chippewa, he pushed on with the 400 regulars and Hostes' Battery to that point, where he arrived at dark. No cavalry were ordered out till the afternoon of the 1st, when I received orders to turn out the Governor-General's Body Guard—then consisting of one troop of 55 men and four officers—consequently Colonel Peacocke was at Chippewa without any cavalry, and therefore unable to gather any useful information.

During the night, or early morning of the 2nd of June, Colonel Peacocke had with him the Battery, 550 regular Infantry, the St. Catharines or 19th Battalion and the 10th Royals of Toronto—in all about 1,500 men. At Port Colborne were the Queen's Own, the 13th Battalion, the York and Caledonia Volunteers, the Welland Canal Artillery and the Dunnville Naval Company—in all about 850 men under Colonel Booker. The Fenians were at Frenchman's Creek, near Fort Erie, occupying a position somewhat between the two portions of Peacocke's force. Colonel Peacocke at once took steps to endeavour to form a junction of his two columns before attacking the enemy. As he was on the exterior lines this was a most difficult and hazardous move. He sent Captain Akers of the Royal Engineers from Chippewa to Port Colborne in the night with orders to Colonel Booker to move across to Stevensville to form a junction with him at that point early the next morning. On Captain Akers' arrival at Port Colborne he found Lieut.-Colonel Booker, Lieut.-Colonel J. Stoughton Dennis and the Customs officers at Fort Erie discussing plans of their own for an independent attack on the Fenians at Frenchman's Creek. Colonel Dennis at once pressed upon Captain Akers that they had better information than Colonel Peacocke and knew better what ought to be done. His arguments were pressed so strongly that Captain Akers yielded to his views with the result that Colonel Peacocke's plans were entirely disarranged.

Lieut.-Colonel Dennis prevailed upon Captain Akers to accompany him on an expedition to Fort Erie to cut off the retreat of the Fenians. They went on the Tug *Robb*, with the Welland Canal Field Battery under Captain King (which was armed and used as an Infantry company), and the Dunnville Naval Company under Captain McCallum. Captain Akers went on the expedition without waiting for Colonel Peacocke's authority, for which he had telegraphed. This expedition was conducted most injudiciously by Colonel Dennis with the result that his command suffered many casualties and were almost all taken prisoners in a skirmish which took place in the village of Fort Erie. Dennis himself escaped by hiding in a hayloft till dark and then getting away in disguise through the fields and woods to Colonel Peacocke's bivouac, which he reached about 3 a.m. on the 3rd of June. Colonel Peacocke was much blamed in the press for the failure to capture the Fenians and for allowing a small portion of his command to be attacked by the main force of the enemy. He was not however to blame, Dennis and Akers having completely set aside his orders and thereby disarranged everything, with disastrous result to the two bodies of troops which were under their control.

The small column under Colonel Booker encountered the entire Fenian force near Ridgeway, on the Lime Ridge road, where the enemy occupied a strong position. After a sharp fight the alarm was given that cavalry were coming, and the force formed into square just as the Fenian line was advancing to the attack. The concentrated fire on the mass, few of whom could return it, began to cause serious losses. It was found impossible to deploy under fire, and the whole force had to retire to Port Colborne. The rear-guard fell back sullenly, keeping, however, such a bold front to the enemy that the pursuit by the Fenians was soon discontinued. The Canadian losses were nine killed and thirty wounded out of 840 engaged. In the meantime Colonel Peacocke moved down by the River Road to New Germany, where, having heard of the fight at Ridgeway, and the consequent impossibility of effecting a junction with Colonel Booker, he halted his column to rest for several hours. This was necessary as the men had marched some eleven miles, on an exceedingly hot day, which had caused many of them to fall out exhausted. About 5.30 p.m. he moved on again, hoping to be able to attack the Fenians before dark. He had barely started when I joined him with the Governor-General's Body Guard and was at once sent on to form the advanced guard. After marching some nine miles, and when it was just about dusk, my advanced files came upon the Fenian pickets at the point where the road passed through some extensive woods. The enemy fell back at our approach and as it was dark when the Infantry came up, and an ambush was feared, Colonel Peacocke would not pass through the woods till daylight. The force lay under arms that night at Bown's farm, in two lines, with a skirmish line all round.

At daylight I was ordered with my corps to push on and reconnoitre and soon discovered that the bulk of the Fenians had almost all escaped. I took possession of Fort Erie about 5.30 a.m., taking a few stragglers prisoners. Colonel Lowry, with four guns under Captain Crowe, R.A., the Oakville Rifles under Lieut.-Colonel Chisholm, the Simcoe Battalion under Lieut.-Colonel Stephen, and 200 of the 60th Rifles under Captain Traverse—in all about 700 men—arrived from the north about 8.15 a.m. Colonel Peacocke's force from the west arrived shortly after and was soon followed by the Port Colborne contingent under Captain Akers. A strong force was maintained at Fort Erie for several weeks because for some time about 6,000 or 8,000 Fenians were congregated in Buffalo threatening an attack. About the 21st of June the volunteers were sent home. A few days after the raid on Fort Erie several other points on the Canadian frontier were threatened with invasion. A large number of Fenians gathered at Ogdensburg, N.Y., but a force of 2,000 regulars and volunteers was rapidly assembled at Prescott, and with the aid of a gun-boat patrolling the River effectually put a stop to any attack. The Fenians gathered again in considerable strength a day or two later opposite Cornwall, but the prompt measures taken to receive them caused an abandonment of their designs in that quarter also. On the 7th of June "General" Spear with some 1,800 Fenians crossed the frontier in the Eastern Townships and took up a position on Pigeon Hill. The Canadian forces were rapidly pushed on to the threatened district, when the marauders fled precipitately to the United States. By this time the Government of that country had become awakened to what was going on and General Meade, of the United States Army, disarmed and dispersed the fugitives.

In the spring of 1870 rumours came of further incursions to be made into Canada. On the afternoon of the 23rd May it was learned that bodies of men were being conveyed to St. Albans, in Vermont, close to the Canadian frontier. The Montreal volunteers were ordered to be prepared to move at once, and during the Queen's Birthday were busily engaged in getting ready. One detachment left Montreal that evening at 7 p.m. and arrived at St. John's at 9 p.m. In the meantime an interesting incident developed on the Quebec frontier. In 1866, on the rumour of a Fenian advance, Captain Carter, of the 16th Foot, and in charge of an outpost of some 200 men on the same frontier, had fallen back hurriedly some miles upon his supports. It turned out afterwards that the rumour was without foundation. This episode, as well as a natural desire to defend their homes, led the farmers on the border to combine and buy a supply of rifles and ammunition. They provided themselves also with red sashes to serve as a kind of uniform or distinguishing mark and elected officers from among themselves, a farmer named Asa Westover being chosen captain. These men posted themselves at Eccles' Hill, a few hundred yards from the boundary line, in a very defensible position, and although only some thirty strong, determined to there defend their homes. They took the precaution to measure out and mark the various distances from their position so as to have the accurate range. They held this post all night with their scouts thrown out in advance.

When Lieut.-Colonel Chamberlin, of the 60th Canadian Volunteer Regiment, arrived in the morning with a few of his men, whom he had hurriedly gathered during the night, he found the "Home Guards" in position, approved of their arrangements and at once re-enforced them. The attack was made about noon. The Canadians opened fire on the enemy as soon as they crossed the boundary line, and after a sharp fusilade of about thirty minutes in which the Fenians suffered a number of losses the latter broke and retreated across the border where, for some hours after and at long range, they kept up a fire upon the Canadian position. Another unique incident occurred in this affair. The Fenian General, O'Neil, while this firing was going on, was quietly arrested in the midst of his troops by United States Marshal Foster, of Vermont, hurried into a close carriage and driven off at a gallop to St. Albans, where he was safely lodged in jail. The farce of a commanding officer being arrested in the field and taken away from his army in a cab by two civil functionaries turned the movement into ridicule and ended the attack upon the old Province of Canada.

About the same time that the attack took place at Eccles' Hill an invasion was threatened on the border near Huntingdon by a large force of Fenians which had gathered at Malone on the American side. The 69th Regulars from Quebec, under Colonel Bagot, were, on the night of the Queen's Birthday, despatched by train to the scene of danger. The Montreal Garrison Artillery and Engineers left Montreal the same night for Huntingdon, where they arrived the next day and joined the local Battalion—the 50th Borderers. About midnight the 69th came up. During the same night the Fenians crossed the boundary near Trout River and marched about half a mile into Canada, where they commenced entrenching themselves. Colonel Bagot at once marched on to attack them, and Lieut.-Colonel McEachern, of the 50th Borderers, and one Company of the 69th were deployed to the front, advanced rapidly upon the Fenians, carried their entrenchment with a rush, and drove them across the border in confusion. The invaders made a very feeble resistance and escaped with the loss of one killed and one wounded. Shortly after, their leaders were arrested by United States officials and the men dispersed. Thus ended the trouble in this quarter.

The last flicker of the Fenian agitation against Canada took place in 1871 on the border of Manitoba. There had been a rebellion in that Province in the previous year fomented by Louis Riel—afterwards executed for leading the second insurrection. One of Riel's leading supporters named O'Donohue, who had been driven out of Manitoba on the arrival of the Red River expedition in 1870, stirred up the Fenian element in the States to assist him in an invasion of Manitoba, which was then very sparsely settled. General O'Neil was once more in command, but this movement also proved a fiasco, for on this occasion the whole party were arrested by Colonel Wheaton, who commanded the American Post at Fort Pembina, so that the Canadians suffered no loss or trouble, except a few days excitement over the preparations for defending themselves. They were rather sorry than otherwise at being deprived of a fight.

FENIAN INVASIONS OF CANADA

BY

LIEUT.-COLONEL THOMAS CLARKSON SCOBLE, C.E., Late Editor of the Winnipeg *Nor' Wester*.

THE conclusion of the civil war between the Northern and Southern States of the American Union released from active duty in the field nearly a million and a half soldiers. Many of these had grown so habituated to military service that they found it difficult to resume the habits and occupation of civil life; and, after spending some months in idleness and dissipation in the larger cities of the United States, were ripe for mischief. It was, therefore, a matter of little difficulty for the Fenian organization to enlist large numbers of these vagrant soldiers in the army of the "Irish Republic", with a view to the invasion of Canada. At that time the Fenian Society was an important factor in United States politics. Ostensibly formed for the purpose of "freeing" Ireland, and the establishment of a Republic in that Island under an American protectorate, it exerted such practical influence upon United States politics and politicians, through the ramifications of its organization, that not only were funds freely forthcoming, but the authorities were conveniently blind to the openly avowed intentions of the "Irish Republican" army to invade a friendly country.

Fortunately, perhaps, for Canada there was a division in the councils of the "patriots". One section, under President O'Mahoney, desired to send men and money direct to Ireland, while the Roberts and Sweeny faction wished to establish a belligerent government elsewhere, hoping to be recognized by the United States, and by fighting Great Britain in Canada to create a diversion which would render a simultaneous rising in Ireland more likely to be successful. There was no scarcity of money, for bonds of the "Irish American Republic" had been issued and were readily bought by sympathizers, political and patriotic. At the head-quarters, established in a palatial mansion in New York, a numerous and highly-paid staff was employed. They had an arsenal at Trenton, New Jersey, for the conversion of the United States Springfield muskets into breach-loaders; and numerous depots of arms, ammunition and military stores along the Canadian frontier. It was stated in December, 1865, that over 100,000 men had enlisted in the army. So that, as regards men, arms, and sinews of war, the prospects of a successful invasion of Canada seemed to them assured.

It must be remembered that, prior to Confederation in 1867, "Canada" meant only the united Provinces of Upper and Lower Canada, the Maritime Provinces of New Brunswick, Nova Scotia and Prince Edward Island being under separate government. There existed no uniform system for military service, and the "volunteers" were comparatively few in number, and were poorly armed and equipped. Their nominal strength was:

Upper Canada, all ranks		12,199
Lower Canada,	"	7,398
New Brunswick,	"	1,791
Nova Scotia,	"	1,002

There were, in addition, some 12,000 Imperial regular troops in garrison in the military centres of the Provinces since the "Trent Affair" of 1861. Thus, to meet a possible invasion by large numbers, there were only some 30,000 available troops—regulars and volunteers—in all the Provinces. But no one took the projected invasion seriously. Invasion had been threatened so long and seemed so widely improbable that, when it was gravely stated that the Fenians proposed to celebrate St. Patrick's Day (17th March, 1866) by taking possession of Canada and New Brunswick, no one credited the rumour—until substance was given to it by the authorities on the 7th of March. Then the Canadian Adjutant-General of Militia, Col. (afterwards Sir) P. L. Macdougall, on his way from Ottawa to Montreal, received a telegram from Sir John A. Macdonald, Minister of Militia, authorizing him to call out 10,000 men of the Canadian Volunteer force to act in conjunction with the Imperial troops under the orders of the Lieutenant-General commanding the Forces in British America. To show the alacrity with which this order was obeyed it is only necessary to quote from the Report of the Adjutant-General of Militia (1866) as follows: "It is quite certain that, in place of the 10,000 men called for, 30,000 could have been mustered within forty-eight hours; and indeed when the returns were received of the strength of the companies on service it was found that the number called for by the Governor-General had been exceeded by 4,000 men, and that in place of 10,000 men there were actually 14,000 doing duty with the service force."

While this preparation was being made in Canada similar precautionary measures were taken in New Brunswick, so that when a band of so-called Hibernians, decked with shamrocks and green ribbons, made their appearance at Eastport, Maine, they did no harm beyond burning a building on Indian Island (opposite Eastport), and "threatening" the New Brunswick volunteers from the American side of the bridge at Calais. The presence of British and American men-of-war, lying at anchor with steam up, adjacent to the boundary in both British and American waters, proved a damper to the most ardent Irish republican, and after expending his energy in the consumption of whisky and tobacco in the bar-rooms of the United States frontier towns for a few days he finally disappeared from the New Brunswick border.

Not even such an incident as the above disturbed the peace of the Canadian frontier; and, on the 28th of March, the Volunteer force on active service was reduced to the originally prescribed number of 10,000. On the 31st March, the entire force was relieved from permanent duty with the exception of a few companies at advanced frontier posts. It is most gratifying to relate that the conduct of the Volunteer force called out for service was eminently satisfactory to the Lieut.-General commanding Her Majesty's Forces and elicited the highest commendations from the General Officers commanding the various Military Districts. The alacrity with which the summons to arms was responded to is thus referred to by the Adjutant-General: "The order was received at 4 p.m. on the 7th inst., and by 4 p.m. the following day (8th) it was reported to me that the total number of 10,000 men were assembled at their headquarters awaiting further orders." The Adjutant-General concludes: "The Fenians would indeed have proved the invaluable, though involuntary, benefactors of Canada, if the only experience derived from their foolish proceedings had been the proofs of warm attachment exhibited by Canadians universally for the land of their birth-right or adoption. But the benefits conferred by the Brotherhood do not stop here. By uniting all classes, and by the opportunity afforded of testing its military organization, they have given to Canada a proud consciousness of strength, and have been the means of obtaining for it, in England in particular, that status and consideration as a great people, to which, by the magnitude of its resources and by the spirit and intelligence of its population it is justly entitled."

Apprehensions of any further attacks were so far removed that, during the months of April and May, all the corps on frontier service were relieved from duty and returned to their homes, looking like veterans. So great a stimulus had been given to the Volunteer movement through the danger of invasion and the consequent period of active service, that offers to raise troops, batteries and companies had poured upon the Government during March, April and May, and the nominal strength of the force had increased from 19,597 to 33,754 all ranks. Nor were all of these raw recruits. Since December, 1865, nearly 3,000 men had been on duty at Windsor, Niagara and LaPrairie during periods of from two to six months, becoming fairly efficient as soldiers; and even the 14,000 men who had been on duty for three weeks in March had readily learned the rudiments of drill and discipline. Nearly 2,000 cadets had passed through the military schools, and were qualified as instructors, and about 500 volunteer officers had obtained certificates of military qualification. Organization of company units into battalions of Infantry and Rifles had been effected, and Regimental staffs of qualified officers appointed. Altogether great strides had been made in the details of military organization for defensive purpose. Consequently, when, on the 31st May (1866), the Adjutant-General of Militia received instructions to order out for actual service 14,000 men, this quota was reported as ready for duty within twenty-four hours, and some corps had already been moved to the stations assigned to them. On the 2nd of June the whole of the Volunteer force was already called out, was placed on actual service, and on the 3rd of June more than 20,000 men were under arms.

The plans of the Fenians apparently contemplated a simultaneous descent in force upon three portions of the Canadian frontier. One expedition from Chicago and other western cities on the Windsor frontier; another from Buffalo and Rochester on the Niagara frontier; and the third from New York and the Atlantic sea-coast cities upon the Champlain frontier. But this system of combined attack was evidently beyond the powers of the Fenian chiefs. Impatient at the delays imposed by the supineness of the headquarters' staff, General O'Neil, the leader of the Buffalo contingent, determined to precipitate matters by crossing into Canadian territory at Fort Erie—trusting to fortune to befriend him. There were then assembled at Buffalo some 3,000 "soldiers" of the I.R.B., but not more than one-half were armed or equipped for service, owing to the dilatoriness of the headquarters' staff. O'Neil had been promised 10,000 men, fully armed and equipped and a battery of six field-guns. At the appointed time there were not a third of the men, no arms for half that number, and the guns were without ammunition.

To hurry matters a little, O'Neil determined to cross the border with the 1,500 available men; and before daylight on the 1st of June (1866) he embarked with his followers on canal boats at Pratt's Dock, Black Rock, and was towed across the Niagara River to the Canadian side, about a mile below the village of Fort Erie. Marching up to the village, O'Neil made a peremptory requisition upon the Reeve for rations for 1,000 men; and a meeting of the Municipal Council was hastily summoned and steps were taken to provide the food. A detachment was sent up the Grand Trunk Railway (then the Buffalo and Lake Huron Railway) to cut the telegraph wires and destroy a bridge at Sauerwines Creek, in order to prevent surprise from that direction. The main body marched down the Niagara River road to Frenchman's Creek, where they occupied a position of some strategic value. Small parties were sent off as scouts in various directions, with instructions to seize horses and obtain provisions, but to avoid all violence and injury to property. It must be admitted that these orders were fairly obeyed, and no further crimes were committed than are incident to the occupation of an enemy's country by civilized troops.

Colonel Patrick Robertson-Ross.

Judging from his actions, O'Neil's intentions were to occupy the section of country contained between the Welland Canal, Lake Erie and the

Niagara and Welland Rivers, and to await re-enforcements and supplies of arms and ammunition—having Buffalo as his base of supplies. He remained in camp on the 1st June organizing and resting his men until 9 and 10 p.m., when he moved still further down the River Road, towards Chippewa; again bivouacking in an admirable position formed by the junction of Black Creek and the Niagara River, commanding both the River Road and the Erie and Niagara railway track. There the Fenians rested until between 3 and 4 a.m. (June 2nd), when O'Neil received information of the movements of Canadian troops at Port Colborne and Chippewa. It is surmised that he must have been informed of the projected junction of the forces under Colonels Peacocke and Booker at Stevensville, for he took the most direct route to surprise either force before a juncture could be effected. The road which he used was an old track through the woods, flanked on the right by low ground and thick brush, until a ridge was reached commanding a wide stretch of country to the west, and affording excellent cover for defensive lines. While marching on the road which follows the ridge (known as the Ridge or Ridgeway Road) O'Neil's mounted scouts heard the whistle of the train conveying Colonel Booker's command, at Ridgeway Station; and immediately afterwards, the Canadian bugles sounding the "fall in" conveyed the information to O'Neil, and he halted and closed up his struggling force, afterwards advancing a short distance to a rail fence so thickly grown over with shrubbery and young trees as to almost hide it. He erected rail barricades across the roads, and sent a skirmish line almost 300 yards in advance of the main position. Here the Fenians awaited the attack; being estimated at from 700 to 800 in number. It must be explained that, instead of strong re-enforcements arriving, the numbers who originally had crossed the Niagara River had diminished by one-half, owing to desertions of the faint-hearted. Those who remained were nearly all old soldiers of the United States civil war, and were under fair discipline.

The Canadian troops advancing from Port Colborne, under Lieut.-Colonel Booker, were the 2nd Queen's Own Rifles, 13th Batt. Infantry, and the York and Caledonia Companies of Rifles (37th Batt.), a total of 840 all ranks. Owing to a culpable misunderstanding, for which Capt. Akers, R.E., was responsible, they had left Port Colborne some hours too soon, and by the wrong road; fatal errors which conflicted with the orders issued by Colonel Peacocke, which were intended to effect a junction at or near Stevensville some hours later. With no expectation of meeting an enemy, and with only one mounted officer, the little band of inexperienced Canadian volunteers marched straight into the trap that O'Neil and his veterans had prepared for them. The first signal of danger was a volley from O'Neil's skirmish line at the advanced guard, which was furnished by No. 5 Company "Queen's Own." This was the only company armed with breech-loading rifles, and they had but a limited supply of ammunition, which was soon exhausted. Nevertheless, they held the ground until the remaining companies of the "Queen's Own" could be deployed as skirmishers and supports, leaving the 13th Battalion, and two companies of the 37th Battalion in reserve upon the Ridge Road, half a mile in rear.

At the point over the ridge where the first encounter took place there is a very gradual ascent to an elevation of about forty feet; the ridge or backbone of the elevation itself being about half a mile in width. Upon this elevation, running northerly and southerly, is the Ridge Road, crossed almost at right angles by the Garrison and Gilmour Roads, about 400 yards apart, running east and west. At the south-east angle of the crossing of the Ridge and Gilmour Roads stood a brick farm-house, in the midst of an old orchard. It was along this road, and occupying this house and orchard, that the Fenian skirmishers were posted, their main body being some 400 yards in rear. The land, on both sides of the Ridge Road, was much intersected by rail fences dividing it into small fields and orchards, rendering difficult any advance upon the Fenian position, as the attacking line would be much exposed in crossing each fence. Moving in the order before-mentioned, the Canadian force crossed the Garrison Road, and, by re-enforcing the skirmish line on their right, succeeded in outflanking and driving in the Fenian left, while the centre advanced to the Gilmour Road, driving the Fenians out of the brick house and orchard, and from the fence barricades which they had erected across the Ridge Road—the Fenian skirmishers being slowly driven back along their whole line.

At this juncture the Fenian leaders determined to attempt to re-take their original position, and, to encourage their men, the mounted officers rode boldly to the front. Seeing the horses, some of the more advanced Canadian skirmishers ran back, calling out that "cavalry were coming." Unfortunately a bugler sounded "Prepare for cavalry" and first one and then another in the extended line repeated the signal. The officer in command of the reserve ordered his men to form square, and advanced the square some distance, the nearest companies running in and forming in rear of the reserve, while others formed rallying squares in the fields and fell back slowly towards the Ridge Road. Seeing the confusion the Fenians advanced and, soon getting within range of the square, their bullets made havoc in the crowded mass. Ascertaining that a false alarm of cavalry had been given, the officer commanding the reserve endeavoured to extend again, and Nos. 1 and 2 Companies Q.O.R. advanced a short distance, firing in order to enable a new formation to be effected under cover of their fire.

But another element of disaster had presented itself. The original order from Colonel Peacocke had been to effect a junction at Stevensville at between 10 and 11 a.m. But Booker's column had left Port Colborne hours before it was necessary, and a telegram had arrived from Colonel Peacocke subsequently to Booker's departure delaying the time for the junction at Stevensville by one hour. Thus at 9.30 a.m., when Booker expected Colonel Peacocke's column to be within a few miles, and in rear of the Fenians, doubtless hurried by the sound of the firing, he received the telegram from Colonel Peacocke postponing the junction at Stevensville until nearly noon. This information, coming at a moment of temporary reverse, and when Booker's force had nearly expended their ammunition, changed the whole face of affairs. Up to the time when the false alarm of cavalry had been given, the Canadians had advanced boldly and with little loss. Now that they were ordered to retire and men were dropping rapidly it was but natural that they should over-estimate the danger, and disorganization was the result. In spite of the efforts of some of the officers and the willingness of most of the men, the Canadian force retired towards Ridgeway, protected by the bolder spirits, who gave ground slowly, firing at the advancing Fenians. Efforts were made by Colonel Booker to rally his men on two occasions, but the demoralization was too effectual to permit the assembly of anything like an adequate force. Some companies there were who particularly preserved their formation, but these were not sufficient in number to make a stand, although their leisurely retirement prevented the retreat from changing into a rout. Weary and exhausted from want of sleep and food, Booker's column reached Port Colborne, leaving nine dead and twenty-two wounded on the field.

While the above unfortunate events were occurring, others equally disastrous were happening elsewhere. Capt. Akers had left Port Colborne with Lieut.-Col. Dennis and a detachment of the Welland Field Battery (armed with rifles only) and the Dunnville Naval Brigade, on the tug *Robb*, for the express purpose of "patroling" the Niagara River in order to prevent re-enforcements reaching O'Neil's party and to cut off his retreat. With ill-judged temerity this small force was landed and marched up and down the Canadian bank of the Niagara, making prisoners of stragglers from O'Neil's force—some 57 in all. At 5.30 p.m. the main body of the Fenians, who had fought at Ridgeway in the morning, returned to Fort Erie by the Garrison Road, and completely enveloped the small Canadian force—wounding six and taking 54 prisoners out of the total strength of 75 officers and men composing the detachment. The tug *Robb* owing to the prompt action of its captain escaped down stream, and subsequently took on board the officers and men who had fled along the river bank. Capt. Akers, whose neglect to see that the orders of Colonel Peacocke were observed had twice caused disaster to the Canadian forces, fled to Port Colborne in a buggy.

Elsewhere during that eventful day a force was gathering that would have overwhelmed O'Neil. Colonel Peacocke's column at New Germany consisted of 55 Cavalry, 1 Battery Royal Artillery, 550 Regular Infantry and 765 Volunteer Militia. Colonel Lowry's column at Clifton consisted of 4 guns Royal Artillery, 340 Regular Infantry and 752 Volunteer Militia from Port Colborne. But the concentration was too late to catch the Fenians, who had embarked on barges during the night of the 2nd, being towed out into the middle of the river, where they were arrested by a United States patrol boat and moored under the guns of the United States Revenue Cruiser *Michigan*, from whence, after a few days, those who had not escaped in small boats were released without trial or punishment. So ended the invasion of the Buffalo contingent of the Fenian army. The threatened invasion at Ogdensburg by a Fenian force from New York was promptly met by the concentration of volunteer Militia from Kingston to Cornwall, but no attempt at crossing was made.

On the Champlain frontier large numbers of Fenians were reported as massing at Malone and other adjacent points on the United States border, occupying huts that had been built for United States troops during the Civil War. They were regularly rationed, and conducted themselves as though thoroughly organized and disciplined. On the Canadian side a force of 1,127 volunteer militia was concentrated at and near Huntingdon; other points on the Huntingdon border being occupied by detachments, while a reserve force consisting of over 5,000 regulars and volunteer Militia was concentrated at Montreal. In view of these preparations the Fenians decided that it was safer for them to remain on the United States side of the frontier, and on the 12th and 13th June they gradually dispersed. Thus ended the Fenian invasion of 1866; disastrous only to Canada because in excess of zeal the orders for concentration were not strictly followed.

On the 24th of May, 1870, apprehensions being entertained of another Fenian raid, the Adjutant-General of Militia called out a force of active Militia, chiefly on the Quebec border line, where it was known that large numbers of Fenians were gathering. On the 27th of May, 13,489, all ranks, with 18 field guns, were at the posts designated for occupation, a sufficient example of the ease, rapidity, and spirit with which the active Canadian Militia can respond to the call to arms on the approach of danger. On the 25th May a party of Fenians, numbering about 200, crossed the Missisquoi border line with the evident intention of seizing a strong position at Eccles' Hill, but were repulsed by 40 men of the 60th Battalion and 37 farmers resident in the neighbourhood, under command of Lieut.-Col. Chamberlin. At 6 p.m. on the same day the invaders, who had taken possession of some barns and houses on the Canadian side of the boundary line, were driven out and across the border; abandoning a field gun and their rifles and ammunition. As it was not known on the Canadian side how complete the panic had been, the small body of Canadian troops consisting of 20 men of the Montreal Cavalry and 50 men of the 3rd Victoria Rifles, in addition to the detachment of the 60th Battalion, remained under arms, in immediate expectation of attack, until daybreak; when some of the inhabitants advanced under a white flag, and reported that there was not a Fenian within fifteen miles of the frontier. It soon became known that their stores and armaments were abandoned, and the American farmers looted them, selling rifles and accoutrements to the Canadians for what they could get.

On the 27th of May, another party of Fenians numbering about 250, crossed the border at Holbrook's on the Huntingdon frontier, but were met by a brigade consisting of 450 men of the 69th Regular Infantry, 380 of the Montreal Garrison Artillery and Engineers, and 300 of the 50th Battalion, or a total of 1,130 all ranks, under command of Lieut.-Col. Bagot, of the 69th. On seeing the Fenians drawn up in a field, Colonel Bagot sent out the 50th Battalion in skirmishing order, and these were fired upon as they advanced by the Fenian skirmish line, concealed in a hop field. On being driven out of the hops they ran across two open fields, and got behind an entrenchment, previously thrown up, consisting of a strengthened fence and a trench two feet deep, with strong barricades across the road leading to their position. The Fenians fired two volleys from their entrenchment, and then were seized with a panic, running across the International boundary line, and abandoning rifles, accoutrements, and clothing, in their hasty retreat, with the Canadian skirmishers in full pursuit. Had the Fenians held their entrenchment for any time the Canadian force might have met with serious loss. As it was there were no casualties, and only one Fenian prisoner was taken.

In Western Canada there were plenty of night alarms, but no invasion. It was known, however, that considerable numbers of supposed Fenians were gathering in the American lake cities, and, if adequate provision for protection of the frontier had not been made in time, it is probable that raids would have been attempted. But, nothing happening, the active Militia in Western Canada were relieved from active service on the first of June, and those in Eastern Canada on the 3rd of June—all danger of further annoyance being over. The Lieutenant-General commanding Her Majesty's troops in British North America was so well satisfied with the conduct of the Canadian Militia upon this occasion that he issued the following General Orders from Montreal, dated 4th June, 1870:

"Canada has once more been invaded by a body of Fenians, who are citizens of the United States, and who have again taken advantage of the institutions of that country to move without disguise large numbers of men and warlike stores to the Missisquoi and Huntingdon frontiers, for the purpose of levying war upon a peaceful community. From both these points the invading forces have been instantly driven with loss and in confusion, throwing away their arms, ammunition, and clothing, and seeking shelter within the United States. Acting with a scrupulous regard for the inviolability of a neighbouring territory, the troops were ordered to the halt, even though in pursuit, upon the border.

The result of the whole affair is mainly due to the promptitude with which the Militia responded to the call to arms, and to the rapidity with which their movements to the front were carried out, and the self-reliance and steadiness shown by this force, as well as by the armed inhabitants on the frontier. The regular troops were kept in support, except on the Huntingdon frontier, where one company took part in the skirmish. The proclamation of the President, and the arrival of the Federal troops at St. Alban's and Malone, were too late to prevent the collection and transport of warlike stores, or an inroad into Canada. The reproach of invaded British territory, and the dread of insult and robbery, have thus been removed by a handful of Canadians, and the Lieutenant-General does not doubt that such services will receive the recognition of the Imperial Government. The Lieutenant-General congratulates the Militia upon this exhibition of their promptness, discipline, and training, and in dismissing the men to their homes, he bids them carry with them the assurance that their manly spirit is a guarantee for the defence of Canada."

In consideration of their services at Eccles' Hill and on the Huntingdon frontier, Her Majesty the Queen was afterwards graciously pleased to bestow the 3rd class of the Order of St. Michael and St. George (C.M.G.) upon the following officers:

Lieut.-Col. Osborne Smith, D.A.G., commanding Military District No. 5.

Lieut.-Col. Fletcher, Brigade Major, 2nd Brigade, Military District No. 5.

Lieut.-Col. Brown Chamberlin, commanding 60th (Missisquoi) Battalion.

Lieut.-Col. McEachern, commanding 50th or Huntingdon Battalion.

Thus ended the second abortive attempt to make of Canada a base for warlike operations against Great Britain by the Irish Republican Brotherhood. The third attempt was still more ridiculous, although if proper preparations had been made it would have been more difficult to meet than either of the other two. This was the invasion of Manitoba on the 5th of October, 1871, when "General" O'Neil, the successful raider of the Niagara peninsula in 1866, with thirty-seven men, crossed the International boundary line, and seized the Hudson's Bay Post at West Lynn. By this time the United States Government had awakened to some sense of its duty and the American Consul at Winnipeg having obtained information in September, 1871, of the probability of a Fenian invasion of Manitoba, communicated the same to the Lieutenant-Governor of the Province, suggesting that, in the event of such invasion, the United States troops at Fort Pembina should be authorized to cross into British territory, and apprehend the invaders for breach of the neutrality laws. On the 11th of September a full statement of the situation was forwarded to Washington, and on the 19th of September orders were sent to Lt. Colonel Lloyd Wheaton, 20th United States Infantry, commanding at Fort Pembina, instructing him to make the proposed armed intervention. Waiting until an overt act had been committed, Colonel Wheaton crossed the boundary line at the head of the United States troops and arrested and took back the invaders, telegraphing to Consul Taylor, "I have captured and now hold General J. O'Neil, General Thomas Curley and Colonel J. J. Donley. I think further anxiety regarding a Fenian invasion of Manitoba unnecessary." But the safety of the Province of Manitoba did not depend upon the United States troops. On the march to the boundary, through mud and rain, were the Dominion troops, Captain Walker's Artillery, Captain Mulvey's Infantry and a band of scouts, altogether numbering about 300 men, who were rather disappointed at having been forestalled in their errand.

Trifling as the circumstances of these invasions may seem, the cost to the country was very large. In 1866 the normal expenditure for Militia purposes was exceeded by over a million dollars, and in 1870 by over a quarter of a million dollars. This was the direct cost to the country. If consequential damages owing to a loss of business and the disorganization caused by the pregnant scares, during the period from 1866 to 1871, to the immigration and agricultural interests were taken into consideration, the claim would be largely increased. There can be no doubt as to the responsibility of the Government of the United States for this state of affairs, yet, when it was proposed to consider the claim of Canada for damages at the time the preliminaries of the Treaty of Washington were being discussed, the American delegates absolutely refused to allow it, alleging that their Government could not carry a clause providing compensation, even if they recommended it. In his great speech on the Washington Treaty in the House of Commons on May 3rd, 1872, Sir John Macdonald said: "England had promised to make the demand and England had failed to make it. Not only that, but Her Majesty's Government took the responsibility of withdrawing the claims altogether, and Mr. Gladstone fully assumed all the responsibility of this step, and relieved the Canadian Government from any share in it when he stated openly in the House of Commons that the Imperial Government had seen fit to withdraw the claims, but that they had done so with great reluctance and sorrow for the manner in which Canada had been treated. Canada, therefore, had every right to look to England for that satisfaction which she failed to receive through the inadequacy of the correspondence to settle the question. England by taking the responsibility of declining to push the claims put herself in the position of the United States, and we had a fair and reasonable right to look to her to assume the responsibility of settling them." This she afterwards did in the fullest measure.

View of Old Fort Erie.

HISTORY OF THE FIRST NORTH-WEST REBELLION

BY

The REV. R. G. MACBETH, M.A., of Winnipeg.

ADVENTUROUS travellers who in the earlier decades of our century dared to penetrate into the lonely land west of Lake Superior were always struck with surprise when on the banks of the Red River they came upon a bit of European civilization in the midst of the wilderness. This social oasis in the desert of comparative savagery was the Selkirk Settlement, so called after Lord Selkirk, a Scottish nobleman of philanthropic bent, who, in 1812–15, had brought a colony of his fellow-countrymen from the north of Scotland to settle in the distant wilds. Lord Selkirk, at the time he brought out these settlers, held a controlling interest in the Hudson's Bay Company and doubtless saw that a definite settlement in the territory under the auspices of the Company would be advantageous to that corporation as well as to the colonists. This settlement, called Kildonan after the home in the old land from which the people had come, persevered in the face of difficulties which it is not my purpose here to record, until it became the base of more extended colonization and the centre around which a great deal of the country's life revolved.*

Hard by, near the junction of the Red and Assiniboine Rivers, were the North-Western headquarters of the Hudson's Bay Company in Fort Douglas and afterwards in Fort Garry. Around these Forts, and up and down these rivers, settlements began to grow in a desultory way, and as the early French explorers and the Hudson's Bay servants intermarried with the Indian women a new race, popularly called Half-breeds, with the prefix English, Scotch or French to describe their parentage, sprang into existence This Half-breed race, as may be supposed, were partly civilized and partly nomadic in their habits, so that they now remained for a few months each year upon farms and now followed the buffalo on the great plains or entered upon a *voyageur* and trapper kind of life. As the century wore on the outside world discovered by degrees this unique settlement in the great West and travellers began to write their impressions of the country's possibilities. Hence it is not surprising that when the older Provinces of Canada came together in a Confederation in 1867 the statesmen of the new Dominion lookod for the widening of its borders towards the setting sun, and that shortly thereafter action was taken in the Dominion Parliament in the direction of acquiring the vast domain.

From the year 1670 British America north of Lake Superior had been practically owned by the Hudson's Bay Company, who had received it by Charter from the Crown. Other fur trading organizations, notably the North-West Company, had disputed their claim and much bitter strife had ensued, but from the year 1821, when the Hudson's Bay Company absorbed its chief opponent, this great aggregation practically "was monarch of all it surveyed." In order to secure the North-West Territory as a part of Canada it became necessary for the Dominion to obtain the relinquishment by the Hudson's Bay Company of the Charter they had held for so long a time. For this purpose Sir George E. Cartier and the Hon. William Macdougall were appointed, by Order-in-Council of the Canadian Government, to proceed to England to settle the terms of the transfer; and on the 3rd of October, 1868, they sailed on their mission. Various delays were met with but on the 9th of March, 1869, through the mediation

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* **Editor's Note.** For further facts in this connection the reader is referred to Mr. MacBeth's work upon "The Selkirk Settlers in Real Life," and "The Making of the Canadian West," by the same author.

LIEUT.-GENERAL SIR GARNET J. WOLSELEY—AFTERWARDS FIELD MARSHAL VISCOUNT WOLSELEY.

of the Imperial Government, arrangements were made for the transfer of the North-West to Canada. Under the agreement the Hudson's Bay Company were for certain considerations to relinquish their Charter to the Imperial Government which in turn was to transfer the country to the Government of Canada. These considerations were, that the Company were to receive the sum of £300,000 sterling, besides retaining certain reservations of land around their Forts and trading posts, and were in addition to have two sections in each township as surveyed—amounting to about one-twentieth of the land in the west.

Thus far all was well. The policy of the statesmen of Canada in widening the borders of the Confederation was a splendid one, destined to be fruitful of much good, both to the new territory and to the Dominion. But at this point someone blundered. There were at the time in the North-West Territory, or that part of it which is now called Manitoba, some ten or twelve thousand people who should at least have been notified in some way of the changes that were impending. These people had not in any concerted way ever asked to be included in the new Dominion, if we except the action of a few of the adventurer class who are always ready to exploit frontier communities for their own glory. For the most part the life the people were leading was the best they knew of, and speaking generally they were contented and happy under the *régime* of the Hudson's Bay Company. They had occupied the territory for over half a century and had been practically in the enjoyment of the widest liberty. Now, and suddenly, there came, percolating through the many obstacles in the way of communication with the outside world, the startling news that some new power had purchased the country, body and bones, with all that it contained, and was shortly to take possession of it. Had the Imperial or the Canadian Government notified the settlers in some authoritative way of the negotiations which were being carried on, and especially of the fact that the rights and privileges of the people in the new territory were to be carefully conserved, the subsequent trouble might in all probability have been avoided.

Instead of this, however, the settlers heard through non-authoritative sources that the matter of the transfer was being negotiated. They learned that a new Governor, the Hon. William Macdougall, was being dispatched to take over the country and they saw with their own eyes corps of surveyors and roadmakers at work in the interests of the new *régime*. It is little wonder that these primitive people felt that after all their toil and trouble through the pioneer stages of the country's development, they were in danger of losing the foothold they had gained and that the rights and privileges they had hoped to preserve for themselves and their children were placed in jeopardy. The Selkirk settlers and people of their class, however, were confident that the British and Canadian Governments would see justice done and hence they awaited, though with some disquietude, further developments. But the French Half-breeds were much more easily ruffled and disturbed, quick to resent possible insult and withal very much less intelligent and well-informed than the white settlers,

The Hon. William Macdougall, C.B.

and they grew seriously restive under the uncertainty which prevailed. Louis Riel, one of their number, a man of fiery and impassioned eloquence, became their leader, and at meetings held in their midst his burning words fell upon the inflammable material of their temperament till the flames of rebellion burst out. They took up arms to prevent the entry of the Canadian Governor into the territory until their rights were guaranteed, but after they once rose in revolt the movement went far beyond what they at first contemplated.

The first overt act of rebellion was committed when an armed and organized force on the 21st of October, 1869, took possession of the highway near the Salle River, between Fort Garry and the international boundary. By this route the Hon. William Macdougall and his staff would have entered the territory in the normal course of things, but the rebels put an effectual stop to the programme by interposing a fence on the travelled roadway and by camping beside it in military array. Every effort short of force was being used by the local authorities, the Governor of the Hudson's Bay Company and his Council, to secure a peaceful solution of the difficulties impending, but to all these the rebels turned a deaf ear and a few days after the erection of the barricade a mounted troop of them under command of Ambroise Lepine rode to the place where Governor Macdougall had come upon British territory and warned him to leave before nine o'clock next morning. They returned the following day at eight to see this programme carried out, and the Governor, having no alternative in the presence of arms than to obey, re-crossed the boundary line to Pembina, in the State of Dakota. As winter was coming on the rebels at the barricade began to look around for more comfortable quarters and accordingly, on the 3rd of November, they rode down to Fort Garry and, in spite of the protests of the Hudson's Bay officers in charge, entered into possession of the place with all its stores and abundant supplies. Riel proceeded to make himself comfortable by utilizing the furniture intended for Governor Macdougall; and, as the provision of the Fort was ample, the rebel chief and his followers wore fine linen, the best of cloth *capots*, silk-worked moccasins, etc., and fared sumptuously every day.

One of the first acts of Riel was to issue under duress, from the office of *The Nor'-Wester* (the only local newspaper of that time), a circular addressed to the people of the country calling them to a Convention to consider the situation of affairs; but in regard to this and any later Convention called, if we can judge from his conduct as reported in his own organ, it seemed as if he wished to give the outside world the impression that all the other people of the country were in sympathy with him while at the same time he was determined to have his own way, whatever the others advised. If it be asked how it was that the other inhabitants of the country did not rise up and put down the rebellion at this stage various answers might be given in the presence of some abortive efforts made by certain well-meaning people in that direction. It is quite safe to say that the white settlers never dreamed that the movement would be carried as far as it was eventually, and I am equally safe in asserting that the leaders of the movement themselves (as I have already indicated) went far beyond their original intention as they became intoxicated with power and success. It must be borne in mind also that to these settlers Canada was practically an unknown quantity and that they looked upon the quarrel as not theirs to settle in view of the circumstances that brought it about.

In the Report of Colonel Dennis, Chief of the Staff of Surveyors, and Governor Macdougall's deputy in the new territory the matter is put in concise and very intelligible shape. The Colonel had gone along the Red River to raise a force to escort the new Governor in and he gives the following as the general expression of feeling: "We (the English-speaking settlers) feel confidence in the future administration of the country under Canadian rule; at the same time we have not been consulted in any way as a people on entering into the Dominion. The character of the new Government has been settled in Canada without our being consulted. We are prepared to accept it respectfully, obey the laws and become good subjects; but when you present to us the issue of a conflict with the French party, with whom we have hitherto lived in friendship, backed up as they would be by the Roman Catholic Church (which seems probable by the course taken by the priests), in which conflict it is almost certain the aid of the Indians would be invoked and perhaps obtained by that party, we feel disinclined to enter upon it, and think *that the Dominion should assume the responsibility of establishing amongst us what it and it alone has decided upon.*" Who is there whose calm common sense will not say that this position was a reasonable one to take? As to the references made in the statements, that concerning the part taken by the priests had apparent ground in the fact that the blockading party at the Salle River were quartered in part at Pére Richot's house, that seditious meetings had been held on Sundays almost, if not altogether, in connection with the Church services, and that O'Donoghue, the deepest and most dangerous of all the rebel leaders, was studying for the priesthood at St. Boniface. The reference to the probability of Indian aid being invoked and obtained is shown to have been reasonable by the fact that such aid was invoked and obtained with terrible effect, under much less favourable circumstances and against heavier odds by practically the same parties, some fifteen years later in the second Riel rebellion.

So much in explanation of the part taken by the settlers other than the French at the outset. Later on, when the temper and attitude of Riel and his followers were such as to estrange from them any sympathy they might otherwise have had, the Settlement was utterly unable to make any successful move against them, however much the people may have desired so to do. The rebels held a stone-walled and bastioned fort, built for defence; they held all the military stores of the country in Enfield rifles and cannon, and, as the *New Nation*, Riel's paper, said in one of its February numbers, they had all the powder in the territory except a small and damaged lot at Lower Fort Garry. With all the Hudson's Bay stores in their power a siege of the rebels would have been hopeless, even though the settlers could have left their homes in the dead of winter and camped around the Fort, while to have attempted an assault with shotguns and scant ammunition would have been absurd. As an example of the kind of arms some of the loyalist settlers were provided with, I myself saw more than one man at the *rendezvous* afterwards in Kildonan armed only with a bludgeon weighted with lead. I give due credit for good intention and even for valour to those who carried them, but to suggest an attack upon a fully garrisoned Fort, such as I remember Fort Garry to have been at the time, with such weapons, was certainly small evidence of possessing that discretion which is valour's better part. During the early part of the rebel movement the leader had by no means the support of all, even amongst his French compatriots, but the continued military efforts made by some of the Canadian element solidified the great body of the French in sympathy with his position.

It had been announced that upon the first day of December, 1869, the new territory would be formally transferred to Canada, and, as Governor Macdougall on the Dakota frontier had no telegraphic communication with the outside world, he assumed that the transfer had actually taken place and acted accordingly. He issued what purported to be a Queen's Proclamation appointing him as Governor in the new Territory, and another proclamation signed by himself as Governor, appointing Colonel Dennis his Deputy within the Territory, with power to raise and equip a force wherewith to overcome the rebellious element. The transfer, however, had not taken place upon that day nor for many months afterwards, and, though Mr. Macdougall had acted in good faith so far as his knowledge went at the time, he was severely censured for the unwarrantable use he had made of the Queen's name. When it was discovered that what was called the Queen's Proclamation was not so in reality, the situation became more chaotic than ever; but in the meantime Colonel Dennis thought he was justified in raising an armed force to overturn the rebel power, and with the aid of others proceeded to do so. One of the first results was the gathering of some forty-five men in the house of Dr. Schultz, in the village near Fort Garry, to protect some Government supplies. This little force, however, surrendered a few days later to some three hundred of the rebels who surrounded the house and threatened to blow it to pieces with artillery. The loyalists were thrust into prison in Fort Garry, some, amongst them Schultz himself, being placed in solitary confinement. Dr. Schultz (afterwards Sir John Schultz and Governor of Manitoba) was the most noted man of the Canadian party and deserves to be held in honourable remembrance for the heroic efforts he made on behalf of the Canadian Government at this time. A few nights after his capture he made his escape from the Fort and found an asylum in the house of Robert MacBeth at Kildonan, and shortly thereafter made the terrible midwinter journey on foot to Duluth, in the United States (near the head of Lake Superior) and thence into Eastern Canada.

The Hon. Sir John Christian Schultz.

Meanwhile the other prisoners were detained in Fort Garry and several important events were taking place. Riel was moving in the direction of forming a Provisional Government, and Mr. Donald A. Smith (now Lord Strathcona and Mount Royal) had arrived from Eastern Canada as a special Commissioner from the Dominion Government to settle, or endeavour to settle, the existing difficulties. By reason of his long experience in the country (in connection with the Hudson's Bay Company) and the great respect in which he was held by all classes, Mr. Smith's arrival was hailed with much pleasure. Exercising rare skill and tact he secured from Riel the calling of an assemblage of all the settlers on the 19th of January, for the purpose of hearing the commission read as to the purpose and scope of Mr. Smith's mission. About ten days before this Riel had caused to be published the state of the so-called Provisional Government, the principal part of which consisted in the declaration of himself as President, O'Donoghue as Secretary-Treasurer, and Ambroise Lepine as Adjutant-General. The meeting of the settlers in Fort Garry on the 19th January was a somewhat stormy one, but ere it closed Riel himself moved, seconded by the Honourable A. G. B. Bannatyne, that a Convention consisting of twenty men from the English and twenty from the French side be called for the 25th of January to consider the whole matter of Mr. Smith's mission and to formulate such a programme as seemed best for the country. The Convention met in due course, and, after lengthy discussion of all manner of questions, submitted a Bill of Rights to Commissioner Smith, who replied, as far as he was able within the scope of his commission, and thereafter invited the Convention to send delegates to confer with the authorities at Ottawa. This invitation was accepted and the delegates duly sent.

Counter-movements, however, were still being made by the loyalist party and a large body of men, more or less poorly armed, met in *rendezvous* at Kildonan, where a young man of the parish, son of Mr. John (afterwards Senator) Sutherland, was shot by one of Riel's spies who had been captured by the party and was endeavouring to escape. This painful incident led to the breaking up of the movement, but a small body of the party on the way home were made prisoners by Riel. Amongst these prisoners was Thomas Scott, who on the 4th of March was shot by order of Riel, after a mock court-martial. The probable reason for this cold-blooded deed was the hope that it would strike terror into the community and so bolster up the rebel President's tottering power. It had the directly opposite effect as it led to the complete estrangement from Riel of many in the country who had been somewhat in sympathy with him, and in Ontario where Scott's home was it raised a perfect storm of indignation. A military expedition began to take shape in Eastern Canada to be under command of Colonel (now Viscount) Wolseley. The expedition was to consist of seven companies of the First Battalion of the 60th Rifles, 350 strong, besides twenty men of the Royal Artillery, with four seven-pounder guns, and twenty men of the Royal Engineers and a proportionate number as hospital corps and service corps, making in all over 400 regular soldiers. With these were associated Militia from Ontario and Quebec, making up two battalions of 350 men each. They finally left Toronto in May, 1870, and, when they arrived at Lake Shebandowan in July, the expedition all told, including *voyageurs* and guides, numbered 1,431 men. The distance from Toronto by the route travelled was some 1,280 miles and for the most part was through a trackless wilderness of lake, forest and river.

At Sault Ste. Marie the force had to leave the boat which passed through the United States Canal while the soldiers *portaged* their freight and effects a distance of three miles around the rapids on the Canadian side.* By the 21st of June the whole of the force, with all the stores, landed at Port Arthur, on the western shore of Lake Superior. Thence to Fort Garry, some 800 miles, utilizing the water-stretches and *portaging*, sailing, or rowing, the journey was made in the midst of the most trying and difficult circumstances. On the 24th of August the expedition arrived at the scene of the rebellion. On a dark rainy day the men made their way, partly by boat, partly by land, up the Red River, throwing out scouting parties to guard against possible surprise. But all the precaution was needless, for upon that morning the rebels had abandoned Fort Garry, into which Colonel Wolseley and his men entered without opposition. The rebellion was over. Mr. Donald A. Smith was called upon by Colonel Wolseley to assume control in civil matters until the arrival of the Honourable (afterwards Sir) Adams George Archibald, the first Lieutenant-Governor of the new territory.

The place of the first Riel Rebellion is perhaps not yet well defined in our history. Certain it is that the Canadian Government might have exhibited more wisdom in the manner of taking over the new territory, though it should be remembered that it, in common with the rest of the world at that time, knew very little of the conditions prevailing in the communities on the Red River. Riel was a man of fiery impulse and unbridled ambition, and, although the rebellion doubtless led to the recognition of many of the rights and privileges of the settlers of which the Canadian Government was at the time ignorant, all these would have been eventually secured in a constitutional way without a red stream across this early page of our history.

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*EDITOR'S NOTE. The completion of the Canadian Canal at this place has recently made the Dominion independent of any future action of this nature by the United States.

MILITARY EDUCATION IN CANADA

BY

CAPTAIN FRANCIS J. DIXON, Editor of the *Canadian Military Gazette*.

MILITARY schools for the practical training of candidates for commissions in the Militia were originally established in the year 1864, after the period of alarm arising out of what is known as the "Trent affair." These schools were formed in connection with Regiments of the regular Army, and the two first opened were at Toronto and Quebec in March, 1864. To encourage candidates to apply for admission to these schools a bonus of $50 was granted each successful Cadet (as they were called) for first and second class certificates. The conditions of admission were very easy; a candidate was required to be a British subject resident in Canada, and it was not even necessary to be connected with the Militia. A Cadet on joining the school was sworn in and took the oath of allegiance, and during the period of his pupilage he was under military law. The schools were established for the mere mechanical instruction in the minutiæ of drill, discipline and interior economy, so as to enable the Militia to be officered by those who would be capable of instructing in drill.

These schools became so popular and candidates became so numerous that in the year 1865 four more schools were established, one each at Montreal, Kingston, Hamilton and London. Schools at St. John and Halifax in connection with the regular Army were established in 1869, and, up to the year 1870, 5,000 Cadets passed through these schools, and 6,285 up to March, 1872. By this means the Militia were officered by those who had received practical instruction at a school under Army officers. On the withdrawal from Canada (except Halifax) of the Imperial troops in 1870, these schools came to an end, and the Militia was left without any practical instructors. By an amendment to the Militia Act, authority was given to raise and maintain a Permanent Force, and effect given to the Act by a Militia General Order, dated October 20th, 1871, by which two Batteries were organized, known as "A" and "B" Batteries, Canadian Artillery, and stationed at Kingston and Quebec respectively, as practical Schools of Gunnery for the training of all ranks of the Artillery, as well as for the care and protection of Forts, Magazines, warlike stores and such like service. They were to all intents and purposes, in many respects, like Army schools. But the Cavalry and Infantry were without any such Permanent schools. To provide for the instruction of officers of these two arms of the Service, military schools were established at various points under the Officer Commanding the District as Commandant, with his Brigade Major as Adjutant. The instruction received was much inferior to that given at the schools under Army officers and Army instructors, and in consequence was unsatisfactory, and the cause of a falling off in the efficiency of Militia Corps. As even these schools did not turn out a sufficient number of officers with certificates, a scheme was devised of examining officers for their fitness before what was called a "Volunteer Board." This last device consisted merely of a candidate appearing before two or three officers, very often of the same corps, appointed as a "Volunteer Board" for the purpose, and who asked a few questions of a general character, with the result that there were few failures to pass and but little military knowledge amongst those who were successful.

In 1874 the deplorable condition in which the military and defensive forces of Canada were found to be was forcibly brought to the attention of the Government by the Imperial authorities, as well as by Army officers serving in Canada.

After mature deliberation based on exhaustive reports, the Government of the day, the Honourable Alexander Mackenzie being Premier, decided to establish a Military College, in the words of the Act: "For the purpose of imparting a complete education in all branches of military tactics, fortification, engineering and general scientific knowledge in subjects connected with, and necessary to, a thorough knowledge of the military profession and for qualifying officers for command and for staff appointments." The model selected was that of West Point in the United States, as it was considered more desirable and economical in a country like Canada, with limited resources, to concentrate its attention upon what would practically be a staff college as well as a college for the Cavalry, Artillery, Engineers and Infantry.

The College, or as it is now known, the Royal Military College of Canada, was established at Kingston and opened on June 1st, 1876, with 18 Cadets. The period of instruction was formerly four years, but has lately been reduced to three years. Entrance as Cadets is obtained by open competition among British subjects residing in Canada, held annually at the Headquarters of the District in which the candidate resides. There are from 24 to 30 vacancies each year, as it is intended to maintain the establishment at from 90 to 100 Cadets who are during their period of pupilage subject to the Army Act, the Queen's Regulations, the Militia Act, and such other Rules and Regulations as Her Majesty's troops are subject to. Each Cadet is required to pay annually in advance a fee of $100 as a contribution towards messing and instruction during each year. In addition to the fee of $100 each Cadet is required to deposit in advance $200 the first year, and $150 each subsequent year, to cover the cost of uniform, clothing, boots, instruments, books and educational apparatus as required. The Imperial authorities grant annually five commissions in the regular Army to graduates, one each in the Royal Engineers, Royal Artillery, Cavalry, Infantry and India Staff Corps, and the Militia Regulations provide that permanent Militia commissions will be given solely to the graduates of the Military College. At the present time there are about 100 graduates of the College in the regular Army, but only eight out of sixty-one officers in the Permanent Force. The Militia Department have from time to time persistently ignored their own Militia Orders, and have appointed officers to the Permanent Force without qualification or fitness, and solely through political influence. For this reason a very great injustice has been done Canada in view of the enormous outlay in establishing and maintaining this College, while the Militia are deprived of the benefit of scientifically trained officers. The Staff of the College consists of fourteen officers, five of whom are Army officers. It is a well known axiom that the less training a force has the more highly trained should be its officers, and it was for this reason that the Military College was established. The ordinary duties of a Regimental officer may be performed without special training, but the higher class of duties, and the capacity for superior command and for the Staff, can only be reached through a long course of study and preparation such as is given at the Military College.

The curriculum of the College is claimed to be superior to that of Woolwich, where Cadets are trained for the Royal Engineers and Royal Artillery, and Sandhurst, where Cavalry and Infantry officers are trained, and more resembles West Point, in the United States. The Cadets from our College are commissioned direct into all arms of the Imperial Army, but, as the greater number do not go into the Imperial Service, the course of instruction is arranged, in addition to the primary objects of the College, so as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

The courses are arranged into "Obligatory" and "Voluntary". The former, as the name implies, is compulsory; the whole or any portion of the "Voluntary" may be taken up in addition to the "Obligatory". In the "Obligatory" portion every graduate must qualify in Infantry. Artillery and Engineer Drills, Equitation, Gymnastics, Swordsmanship and Swimming, and educationally in Mathematics and Mechanics, Practical Geometry (Descriptive or Solid Indices Method), Military Engineering, Engineer Drawing, Hydraulic Engineering, Design and Execution of Structures, Estimating, Artillery (Theory and Construction), Military Administration, Law, Strategy and Tactics, Surveying and Military Topography, Reconnaissance, French, Free-hand Drawing, Painting, Physics, Chemistry (Organic and In-organic), Geology and Mineralogy. The "Voluntary" portion is practically a higher course in the same subjects. The Civil Engineer course is complete and thorough in all branches. Architecture forms a separate subject. The course in Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorological work and other departments of applied science. The "Obligatory' course of surveying includes what is laid down as necessary for the Profession of Dominion Land Surveyor and Provincial Land Surveyor. The "Voluntary" course comprises the higher subjects required for the degree of Dominion Topographical Surveyor, Hydrographic Surveyor, etc.

The Royal Military College, Kingston.

Graduates of the College are entitled to go up for examination as Dominion Land Surveyors or Provincial Land Surveyors in Ontario and Quebec after one year's service in the field. The Law Societies of Ontario and the North-West Territories admit graduates for the study of Law and call to the Bar on the same footing as graduates from Universities, and the College of Physicians and Surgeons for Ontario recognizes graduates as University graduates, by exemption from matriculation examination, for the study of Medicine.

Every graduate receives a diploma, and if not selected for an Army commission is gazetted a Lieutenant in the Militia. The diploma of graduation qualifies for any Militia Staff appointment in Canada, and for appointment to the Permanent Force, as well as to other Militia Corps. A Board of Visitors of five members, of whom three shall be members of the Militia Staff, is appointed annually by the Governor-General-in-Council, to make an independent inspection and report it to the Minister of Militia. In the North-West Rebellion of 1885 out of eighty-two graduates of the College no less than thirty served in the field, of whom eight held Staff appointments.

But the College was not intended to be the sole avenue for commissions in the Militia. There are over 3,000 officers connected with Militia Corps, and to enable these to acquire a knowledge of drill, discipline, etc., Permanent Schools for Cavalry and Infantry were established in 1883 on much the same lines as the Artillery Schools. The Cavalry School was established at

Quebec in 1883 but transferred to Toronto in 1893, and Infantry Schools were established at Toronto, St. John and Fredericton. These schools were organized under authority of a Militia general order, dated December 21, 1883, issued in accordance with an amendment to the Militia Act passed during the previous Session. In 1885 an additional School was established in Winnipeg as a Mounted Infantry School, but was subsequently amalgamated with, and forms part of, the Cavalry School Corps, or, as it is now known, the Royal Canadian Dragoons. An additional Infantry School was established at London in 1887. The total strength of all these Permanent Schools is 865, all ranks, with 203 horses. The Permanent Schools are known as Royal Schools of Instruction and are made up of permanently appointed officers, and men enlisted for three years continuous service. Officers, non-commissioned officers and men of Militia Corps are attached to these schools for instruction. All officers in Militia Corps, other than Permanent Corps, are in the first instance appointed provisionally, when they are sent to the School of their arm of the Service, and if qualified with certificates granted, they are confirmed and commissioned. While at the School "attached" for Instruction, an officer receives one dollar per day pay, and a non-commissioned officer or man fifty cents per day, with quarters, rations, etc.

The courses are divided into what are called "Short Course," "Special Course," and "Long Course." The Short Course lasts three months and is restricted to ten officers and twenty non-commissioned officers and men at each School. A Special Course is for officers only, after attendance of not less than seven days at a Permanent School, and as soon after as the officer desires he may take his examination as for a Short Course. The Long Course for Cavalry and Infantry lasts six months and for the Artillery nine months; three months of this period for officers is spent at Kingston, attending lectures at the Royal Military College in Elementary Surveying, Elementary Tactics, Elementary Military Administration, Elementary Engineering, and Elementary Reconnaissance. The "Short" and "Long" Courses are open to all ranks. The certificates issued consist of two grades, "A" for officers and "B" for non-commissioned officers and men, and are of two classes—1st class for those who obtain seventy per cent. of the whole number of marks, and not less than fifty per cent. in any one subject; and second class for those who obtain fifty per cent. and not less than thirty-three-and-a-third per cent. in any one subject. A first class grade "A" certificate as well as a certificate of equitation is required to be held by Field Officers and Adjutants, and a second class grade "A" qualifies up to the rank of Captain. The Syllabus comprises drill and exercises, discipline, interior economy and Regimental duties.

The Militia Department, with a view to encourage drill among students in Universities, Colleges, Normal and High Schools, supply arms and accoutrements to Companies of not less than forty each, composed of the pupils over fourteen years of age. An Instructor is supplied from the Permanent Force for a month each year for instructional purposes. No uniform is required to be worn by the pupils, but they may wear a distinctive uniform if they so desire. In the Province of Ontario more extended regulations prevail. Companies, each of not fewer than twenty-five young men over sixteen years of age, are authorized to be formed in the High Schools or Collegiate Institutes. Rifles with bayonets and scabbards, waist belts with ball bags and bayonet frogs are supplied. The members of every Company must provide themselves with a uniform forage cap; the rest of the uniform being optional. The drill consists of certain selected sections of the Infantry Drill, and the Instructor must be a regular member of the High School or Collegiate Institute Staff who holds a certificate obtained at a School of Instruction. Each Company is inspected annually by an officer detailed by the Minister of Militia, and if such inspection and examination have been satisfactory, the Education Department of Ontario pays the sum of $50 for the current year to the Board of Trustees concerned.

In addition to the foregoing mentioned College, the Permanent Schools of Instruction maintained by Government and the drill companies in educational institutions, there are a number of Associations organized and maintained by subscriptions from their members. The Canadian Military Institute, Toronto, was organized in 1890 and has a handsome and commodious building on University Avenue, which contains the largest military library in Canada. In this Institute lectures are delivered from time to time on military subjects, which are published annually in the Transactions of the Institute. By this means and as a military club, it has done much to promote efficiency in the Militia. There is also a Military Institute in Montreal and a Garrison Club in Quebec, which do something for the efficiency of the Militia, much on the same lines as the Canadian Military Institute, by maintaining a military centre for Militia officers. They do not, however, publish their Transactions. The Royal Military College Club of Canada at Kingston is composed of those who have been at the College as Cadets. It has done much for the benefit of the graduates in the way of procuring concessions from Governments for Dominion Land Surveyors and Provincial Land Surveyors, and in placing graduates of the College on the same footing as graduates from Universities for the study of Medicine, Surveying and Law. As there are about one hundred officers in the Army from the Military College, one of the number (Captain J. T. Lang) having had a C.M.G. conferred upon him, and two others having been created members of the D.S.O., the Proceedings they publish annually, after their yearly meeting and dinner, contain full information concerning members in all parts of the world, as well as papers on military expeditions, campaigns, etc., in which some of the members may have been engaged.

The Field Officers' Association of Canada has been successfully organized for the purpose of enabling officers of rank and experience to bring before the Minister of Militia, the General Officer Commanding, and the Department of Militia, matters on which there is a concensus of opinion in the Militia as expressed by this Association. It also enables the Minister of Militia, the General Officer Commanding, or the Department of Militia, to obtain from this Association their collective opinion on any subject. The want of such an Association has been felt for a very long time, as there was no means of obtaining the opinion of officers on many subjects which were under consideration at Headquarters, or which officers wished to bring before the Minister of Militia in a collective way. At the time of formation of this Association certain military affairs were so disorganized, and had reached such a low ebb, that the more efficient officers felt the necessity of organizing in order to promote some reforms in the Militia. Since that time a change has taken place, and Major-General E. T. H. Hutton, C.B., A.D.C. to the Queen, has succeeded to the command of the Militia. As this officer is a graduate of the Staff College and has had a varied experience in Africa, Australia and elsewhere with Militia, the Field Officers' Association altered their constitution and name, so as to enable all officers of whatever rank to become members of "The Officers' Association of the Militia of Canada," as it is now called. The object of this latter Association is, as given in its constitution, to promote the general welfare of the Militia Force

Major-General E. T. H. Hutton.

of Canada, the professional knowledge of its officers, and the military efficiency of all ranks. His Excellency the Governor-General is Patron, and the Hon. the Minister of Militia, Vice-Patron, with Major-General Hutton as President, and it is confidently expected that under them the necessity for the former Association has passed away, and that the present one will be productive of lasting benefit to the Militia.

The Dominion of Canada Artillery Association, which has been in existence since 1876, is composed of the Artillery arm of the Service, and awards prizes for competition for efficiency and for Gun practice. The Ontario Artillery Association does the same for the Artillery in the Province of Ontario, in addition to what the Dominion Artillery Association does. There is also a Cavalry Association to promote the efficiency of the Cavalry. The Dominion of Canada Rifle Association has been in existence over thirty-one years for improving Rifle shooting. An annual meeting is held at Ottawa, where over $7,000 in cash, with prizes in kind, are usually awarded in competition at their ranges. A competition also takes place at the same time for members of the team of twenty sent to Bisley, England, every year, to compete in the National Rifle Association matches.

In each Province there is a Provincial Rifle Association which performs useful work in the respective Provinces in encouraging and promoting Rifle shooting. The Dominion Government contributes to the Dominion and Provincial Artillery and Rifle Associations. In the Garrison Artillery and Infantry Corps there are Regimental Rifle Associations which receive annually from the Government some $75 each. This grant from the Militia Department is largely supplemented by gifts and contributions in cash from those interested in the Militia. It is presumed that a Militiaman will first obtain his instruction and experience in the Regimental Rifle meeting, and then at the Provincial meeting, and afterwards at the Dominion meeting at Ottawa, where competitors from all over Canada meet in competition. If successful at Ottawa he may win a place on the Bisley team. Every Militia Corps receives twelve days' training annually, all ranks being paid according to rank. City Corps put in the equivalent of this training at their own Headquarters in the evenings, while Rural Corps concentrate in camps of exercise. As a very large percentage of each Corps is composed of recruits every year, there is little time available to do more than elementary instruction. Officers and men devote their time to Squad and Company Drill, with perhaps one or two Battalion parades before returning home. In some centres, notably Toronto and Halifax, a mobilization of the City Corps takes place once a year, when manœuvres somewhat under Service conditions are held.

The purely military journalism in Canada is confined to the *Canadian Military Gazette*, a semi-monthly paper published at Montreal and Toronto. It is a journal of critical comment and a vehicle for the expression of independent thought, and forms a medium for public criticism of military affairs. The weak point in the military education of officers in Canada is the want of higher instruction. Officers attending the Royal Schools of Instruction receive but an elementary training in drill and discipline, but they are altogether at a loss as to the application of drill to manœuvres in the field. This is painfully apparent when officers without any previous instruction are called upon to command a mixed force and to act on their own judgment. The ridiculous side of it is in the Government sending certain officers to England to receive this instruction, and then not permitting them to command at manœuvres. But time and the increasing improvement of our system will change this.

CANADIAN MILITIA AND MILITARY HISTORY—EDITOR'S NOTES.

Military Incidents and Militia Development. The records of the Militia of Canada date back to 1627, when the inhabitants of the *banlieu* of Port Royal were required to assist the soldiers in garrison if occasion demanded it. In the Province of Old Canada the record of the Militia dates back to 1648 when a few companies were organized. In 1649-51 there was a *camp volante* of about 100 volunteers patrolling between Three Rivers and Montreal. One of the early military organizations in Canada was the Fraternity of *La Tres Sainte Verge* (1653) with a strength of 63 men. Mr. George Johnson, Dominion Statistician and author of the valuable little Manual entitled "First Things in Canada," has compiled the following further facts about the history and development of the Militia.

Early Militia. In 1664 the whole of the men in Montreal able to carry arms were enrolled as volunteers. In 1665 the Carnigan Regiment came to Canada and assisted in developing the Militia system. In 1674 Comte de Frontenac gave the Militia a definite form; each parish or *cote* formed a company to be brigaded in time of war only. After the conquest the Militia was entirely disbanded, but a kind of re-organization took place in 1775, on the threatened approach of the Republican army, commanded by Major-General Richard Montgomery and Benedict Arnold. In 1812 the Militia was organized and equipped and, with the few British soldiers then in the country, defeated the United States armies at Detroit, Queenston Heights, Lundy's Lane, Chryslers' Farm, Chateauguay, etc., and captured General Hull. After 1815 the force was practically disbanded.

No call was made for the services of the Militia till the Rebellion of 1837-38. On that occasion numerous corps were hurriedly organized and acted in concert with the Regulars. In 1855, after the departure of most of the Regulars for the Crimea, the Legislature of the Province of Canada voted the necessary amount for the equipment and pay of 5,000 volunteers, who were styled class "A"—authority being also granted to furnish arms to class "B," but these men were to clothe themselves and receive no pay. In May, 1862, the Legislature of Canada passed an Act for the increase of the Militia with an expenditure of $250,000. The Trent affair, which happened in November, 1861, aroused great enthusiasm throughout the British Provinces, and materially assisted the development of the volunteer movement. In 1863 the Canadian Legislature passed an Act to muster and drill 100,000 men during six days at 50 cents a day. The expenditure amounted to $450,000. Military schools were established at the time. A Commission sat to discuss military matters, and proposed to assemble 50,000 men for 28 days every year; to enroll a reserve of 50,000 more; to divide the country into military districts, and to have an Armoury in each. In 1864-65 the Legislature voted an appropriation of $384,000, but the St. Alban's and Fenian Raids in 1864 caused the expenditure to reach $774,000. In 1865 the appropriation was $470,000, and the expenditure $1,285,000. In 1866-7 the appropriation was $1,887,000, and the expenditure $1,700,000. At Confederation the Parliament of Canada established a Department of Militia and Defence, the first Minister being Sir George E. Cartier. The first Militia Act of the Dominion was passed in 1868, in accordance with the provisions of the 15th Section of the Union Act, 1867. In April, 1869, the Imperial authorities began to withdraw their troops from Canada, and in the autumn of 1870 the Citadel of Quebec was handed over to the Canadian authorities and Halifax then remained the only Imperial military station in Canada.

Canadian Volunteers. The first attempt to form a regular force in Canada was in 1792, when the King authorized the raising of a regiment in each Province and permitted them to take the title "Royal." The first to be raised was the Royal Nova Scotian Regiment, which by June, 1793, was complete. Its officers were men of considerable means and they served without pay. They led the way in obtaining the desired distinctive title, as is seen in the fact that Sir John Wentworth, in December, 1793, returned thanks for the permission to use the word "Royal." About the same time a Royal New Brunswick and a Royal Newfoundland Regiment were raised. In 1794 the Regiment of Royal Canadian Volunteers was recruited and officered by Canadians in the Provinces of Upper and Lower Canada. The first Battalion was largely officered by French-Canadian gentlemen. The Second Battalion was chiefly officered by Glengarry men. In 1799 Sir John Wentworth informed the Home Authorities that the Royal Nova Scotian Regiment had voluntarily acceded to a proposal that they should serve in all parts of British North America. As Commander-in-Chief in North America, H.R.H. the Duke of Kent, the Queen's father, wrote to Major Louis de Salaberry, under date Halifax, N.S., October 12th, 1799, as follows:

"His Majesty has thought proper to make known that he would be pleased if all the Provincial regiments would offer to serve in all the American colonies in place of being confined to the one whose name they bear. In consequence of accepting this offer they would be placed on the establishment as the Fencibles are in England and as in Newfoundland—that is to say, the officers would rank through all North America the same as they do at present in their respective Provinces, and the Adjutants and Quartermasters would be sure of half pay in case of reduction, and the regiments would be commanded by officers taken from the line who would be proprietors. I believe it is the intention of forming a Brigade of Canadians after the manner of the 60th of which the Commander-in-Chief of the troops of North America would be Colonel, as the Duke of York is of the 60th. The proposition has been made already to the Nova Scotian and New Brunswick Regiments and both have expressed in the most loyal manner their willingness to serve wherever His Majesty may think proper."

Apparently the causes which led to the formation of these regiments ceased to be operative in 1802, probably because in October, 1801, the preliminary articles of peace were signed between Great Britain and France. At any rate, in August and September of 1802, the several Provincial regiments were disbanded, Governor Wentworth writing on 11th October that the men disbanded of the Royal Newfoundland and Royal Nova Scotian Regiments were all quietly dispersed through the Province. The Royal New Brunswick became the 104th Regiment. Canada did not again have a Regular permanent force of her own till 1871, when the formation of "A" and "B" Batteries, Royal Canadian Artillery; the "A" and "B" Troops Royal Canadian Dragoons, and the Royal Canadian Regiment of Infantry gave the country the nucleus of a regular army.

The Active Militia. The following are the dates and circumstances connected with the calling out in defence of the country of the Canadian Volunteers and Militia: (1) Anticipated Fenian Raid, when 6,000 men were under arms for ten days, April, 1870; (2) Manitoba contingent under Colonel Wolseley, May, 1870, composed of 750 men and afterwards increased to 1,000; (3) Fenian Raid (Eccles' Hill, etc.) May and June, 1870—13,488 men with 18 guns under arms for about ten days; (4) Fenian Raid into Manitoba, 3rd October, 1871—942 men for a few days; (5) In anticipation of disturbance at the interment of M. Guibord (under Imperial Privy Council decision) in Roman Catholic Cemetery at Montreal, November 16th, 1875—about 1,100 men for a few hours; (6) Anticipated riot in St. John, N.B., July 12th, 1876—45 men for one day; (7) Grand Trunk Railway disturbance, December 31st, 1876—240 men for two or three days; (8) Quebec, riot between ship labourers, June 20th, 1878—1,300 men for two or three days; (9) Montreal, to maintain peace on 12th July, 1878—3,000 men for a week; (10) Montreal, riots on Ottawa and Occidental Railway, August 31st, 1878—239 men for four days; (11) Anticipated riot at St. Andrew's, N.B., January 17th, 1879—45 men for two or three days; (12) Quebec, riot of ship labourers, August 15th, 1879—800 men for three days; (13) Anticipated riots, Long Point, County Norfolk, Ont., at prize fight, January 18th, 1880—71 men for one day; (14) Port Dover, Norfolk County, one day; (15) Riot at Lingan Mines, Cape Breton, Nova Scotia, miners, March 24, 1883—100 men for two months and a half; (16) Anticipated election riot at Rat Portage, September 25th, 1883—42 men for one day; (17) Pontiac and Pacific Railway, near Aylmer, anticipated disturbance between farmers and labourers, July 28th, 1884—25 men for one day; (18) Disturbance at Tamworth, Ont., railway labourers, October 6th, 1884

—45 men for one day; (19) Anticipated riots in Winnipeg, November 11th, 1884—274 men for one day; (20) North-West Rebellion, on actual service, March, 1885—5,400 men for about three months. Besides these, 1,140 men were held in readiness under canvas, and 942 (at different dates during the Rebellion) in Barracks in Toronto, Kingston, Prescott and Quebec; (21) Visit to Skeena River, B.C. (from Victoria), for anticipated Indian troubles, July 16th, 1888—C. Battery, Canadian Artillery, for 41 days; (22) Strike of Italian labourers on Hereford Railway, September 27th, 1888—detachment of 58th Battalion and one troop of Cavalry for seven days; (23) Anticipated riot between Red River Valley and Canadian Pacific Railways, October 31st, 1888—Mounted Infantry School corps for seven days; (24) Anticipated riot consequent on strike at lumber mills, Hull, P.Q., Sept. 15th, 1891; (25) Suppression of smuggling on the Lower St. Lawrence river, July 7th, 1892—detachment of "B" Battery, Canadian Artillery for 20 days on revenue cutter *Constance*; (26) Similar errand at same place, August 9th, 1892—Sergeant and four men "B" Battery, Canadian Artillery, until October, 1892; (27) Anticipated riot of sailors and fishermen at Souris, P.E.I., 19th August, 1893—P. E. Island Battery Garrison Artillery for a few hours; (28) Disturbance between ratepayers and County officials in Township of Lowe, P.Q., 20th November, 1895—113 officers and men for a few days.

Dominion Artillery Association. The first general meeting was held in the Parliament Buildings at Ottawa, on the 22nd of February, 1876. This meeting was the result of several others held at important centres where the objects of the Association were explained and members enrolled. Its aim is the development of gunnery skill and the dissemination of artillery knowledge throughout the Dominion. The first President was Major-General Sir Selby Smyth, who was followed by Major-General Luard in 1880, Lieut.-Colonel Oswald in 1885, Lieut.-Colonel Macdonald in 1888, General Sir Fred. Middleton in 1890, Lieut.-Colonel A. A. Stevenson in 1891, Lieut.-Colonel J. R. Armstrong in 1893, Lieut.-Colonel A. Curren in 1892, and Lieut.-Colonel E. G. Prior in 1894. The Governors-General in succession have been patrons. Lord Dufferin presented medals for firing competitions. The Marquess of Lorne was the first to present prizes for general proficiency. These have been continued by his successors. The Association has sent four teams to England to compete in the National Artillery Association competitions at Shoeburyness. The first team was commanded by Lieut.-Colonel Oswald, who gave $1,000 towards the expenses. The first team went in 1881, the second in 1883, the third in 1886, and the fourth in 1896. The Association offered prizes for the best essay written by officers of the Militia on military subjects. The first prize, a medal presented by the Earl of Dufferin, was won by Lieut.-Colonel Montizambert.

Imperial Officers in Canada. The following list of Senior General Officers commanding in British North America from 1809 to 1839 has been supplied to the Editor by the kindness of the British War Office:

General Sir. J. H. Craig, K.B., Capt.-General and Governor-in-Chief from before 1809 to August, 1811.

Lieut.-General Sir G. Prevost, Bart., Commander of the Forces, from September, 1811, to May, 1815.

Lieut.-General Sir G. Drummond, K.C.B., from June, 1815, to February, 1816.

Lieut.-General Sir J. C. Sherbrooke, G.C.B., Capt.-General and Governor-in-Chief, from March, 1816, to April, 1818.

General, the Duke of Richmond, K.G., Capt.-General and Governor-in-Chief, from May, 1818, to October, 1819.

Lieut.-General, the Earl of Dalhousie, G.C.B., Capt.-General and Governor-in-Chief, from November, 1819, to August, 1828.

Lieut.-General Sir James Kempt, G.C.B., G.C.H., Capt.-General and Governor-in-Chief, from September, 1828, to July, 1830.

Lieut.-General Lord Aylmer, Capt.-General and Governor-in-Chief, from August, 1830, to November, 1835.

Lieut.-General Sir John Colborne, K.C.B., G.C.H. (Lord Seaton), no title at first but finally became Governor-General and Commander of the Forces, from December, 1835, to September, 1839.

Lieut.-General Sir R. D. Jackson, K.C.B., Commander of the Forces, from October, 1839, to 1846.

The following list of General Officers Commanding in British North America since 1846 has been approved as correct by the Imperial War Office:

1846. Lieut.-General Earl Cathcart, K.C.B.

1848. Lieut.-General Sir Benjamin D'Urban, G.C.B., K.C.H.

1850. Lieut.-General William Rowan, C.B.

1856. Major-General G. Home-Home.

1857. Lieut.-General Sir William Eyre, K.C.B.

1860. Lieut.-General Sir William Fenwick Williams, R.A., K.C.B.

1865. Lieut.-General Sir John Michel, K.C.B.

1868. Lieut.-General Sir C. A. Windham, K.C.B.

1871. Lieut.-General Sir C. Hastings Doyle, K.C.M.G.

1875. Lieut.-General Sir William O'Grady Haly, K.C.B.

1878. General Sir P. L. McDougall, K.C.M.G.

1883. Lieut.-General Lord Alexander Russell, C.B.

1888. Lieut.-General Sir John Ross, K.C.B.

1893. Lieut.-General A. G. Montgomery-Moore.

1898. Lieut.-General Lord William F. E. Seymour.

The Imperial Officers in command of the Canadian Militia, since 1863, as furnished by the Dominion Department of Militia and Defence, have been as follows:

Date of Order in Council.		Rank in the British Army.	Rank in the Militia of Canada
1st October, 1868...........	Sir Patrick L. McDougall, K.C.M.G......	Colonel...........	Colonel.
5th May, 1869................	P. Robertson-Ross..........................	Lieut.-Colonel...	"
11th September, 1874......	Sir Edward Selby Smyth	Major-General...	Major-General.
26th March, 1880...........	R. G. A. Luard	" ...	"
23rd May, 1884..............	Sir F. D. Middleton, C.B., K.C.M.G......	Colonel...........	"
27th September, 1890......	I. J. C. Herbert, C.B........................	"	"
2nd October, 1895..........	W. J. Gascoigne	Major-General...	"
18th August, 1898..........	E. T. H. Hutton, C.B........................	Colonel	"

The Fenian Raids and Official Documents. I. Copy of orders relating to the Force called out for Frontier service on the 8th March, 1866:

"His Excellency the Governor-General and Commander-in-Chief directs that the following mentioned corps be called out for service, that the said corps be immediately assembled and billeted at their respective headquarters, there to await such orders for their movement as may be directed by the Commander-in-Chief. And His Excellency further directs that the said volunteer force shall, during the time it remains on active service, be placed under the command of His Excellency Lieut.-General Sir John Michel, Commander of H.M. Forces in North America, and that it shall be subject to the Queen's Regulations and Orders for the army, to the rules and articles of war, to the Acts for punishing mutiny and desertion, and to all other laws now applicable to Her Majesty's troops in this Province, not inconsistent with the Acts respecting the volunteer Militia.

The Commander-in-Chief regrets that he is compelled, as a measure of precaution, to call for the active services of so large a number of the volunteer force. This step does not result from the existence of a war between our Sovereign and any foreign State. It is rendered necessary in the performance of the duty which has devolved on the Government of making provision for protecting the lives and properties of the inhabitants of the Province against the threatened piratical attacks of lawless men, who use the territory of a neighbouring power for the purpose of openly organizing enterprises against the sovereign rights of our Queen and the security of her subjects. The Commander-in-Chief relies with confidence on the loyal spirit of Canadians to meet this extraordinary state of facts, and feels assured that, if necessary, the entire population of the Province would come forward to resist any invasion of the country.

The Commander-in-Chief knows that it is not necessary to address any observations to the officers and men now called out for active service on the importance of strict attention to their military duties, and he is convinced that, should the threats of attack be carried into effect, the Canadian volunteers of the present day will, with God's blessing, meet with as much success in repelling such a criminal and wanton outrage against humanity and civilization, as was given to their ancestors whether they were called upon to roll back from their territories the tide of legitimate war, or to repulse the attacks of lawless invaders."

II. Toronto, 28th March, 1866. "Major-General Napier, C.B., Commanding 1st Military District, U.C., cannot permit the officers, non-commissioned officers and men of the Volunteer Militia just relieved from active service to return to their homes without expressing to them his very great satisfaction at their good conduct when on duty, which he will not fail to bring to the favourable notice of His Excellency the Commander-in-Chief. The Major-General feels confident that, should the services of the Volunteers be again required, they will not fail to rally under their colours for the defence of their Queen and country, and he assures them that he will be proud to have them, once more, under his immediate command."

III. Extracts from Report by Major-General Lindsay. "In March and June the volunteer force was suddenly called out for active service, on account of threatened Fenian invasions. These calls were obeyed with such alacrity that the enrolled men literally sprang to arms on their services being required by their country. The latter emergency took place at a period when the greater part of the members of the force were exposed to much inconvenience and personal loss. They cheerfully left their agricultural and commercial pursuits, and at once responded to the demand of duty to the State.

The general conduct of the volunteer force has been excellent. There have been very few court-martialled for so large a force, and, wherever they have been I have reason to believe they have secured the goodwill of the inhabitants of the locality in which they have been stationed. I have only to add that the volunteer force have proved themselves loyal and enthusiastic in the defence of their country. They have shown the obedience so necessary in soldiers. They have exhibited fortitude and cheerfulness in the discomfort and difficulties of camp life, outpost duty, patrolling, etc., and I cannot doubt that, if it had been necessary to have met an enemy in the field, they would have proved their training as soldiers, and done credit to themselves and their country."

IV. Extract from Report of Colonel Peacocke, commanding No. 1 Column:

"I resolved on effecting a junction with the force at Port Colborne. . . . With this object in view I selected Stevensville as the point of junction, and having explained to Captain Akers, R.E., what my object was . . . I despatched that officer to communicate with the officer commanding at Port Colborne, to make him conversant with my views, and to order him to meet me at Stevensville between 10 and 11 a.m. next morning, informing him that I should start at six o'clock."

Extract from Lieut.-Colonel Booker's Report:

"In accordance with instructions received from Colonel Peacocke through Captain Akers, R.E., I proceeded by train to Ridgeway station . . . in order to form a junction with Colonel Peacocke at Stevensville at 9 to 9.30 a.m. At a little before 8 a.m. we were feeling our way upon the Stevensville road when our advanced guard felt the enemy. At this moment (9.30 a.m.) I received a telegram informing me that Colonel Peacocke could not leave Chippewa before seven o'clock instead of 5 a.m., the hour named by Captain Akers on his behalf.'

Extract from Captain Akers' Report:

"Colonel Peacocke was to move on Stevensville so as to arrive there about 9.30 a.m. The Port Colborne force to move along the railway to Ridgeway, . . . and march from thence to meet Col. Peacocke at Stevensville, at the above hour. Having ascertained, however, that the railway bridge at Ridgeway had been repaired and that the line to (Fort) Erie was open, I arranged a somewhat different plan of attack, subject, of course, to Colonel Peacocke's approval."

Extract from Report of Lieut.-Colonel Dennis:

"After due consideration between Captain

Akers, Lieut.-Colonel Booker and myself, a certain course was decided, arranging for an attack in concert on that morning, and Colonel Peacocke was telegraphed accordingly. In accordance with this plan Captain Akers and myself embarked on the Tug about 4 a.m."

Louis Riel, leader of the Manitoba Rebellion of 1870, and of the insurrection in the North-West Territories in 1885, was born at St. Boniface, Manitoba, 23rd October, 1844. He was the son of the late Louis Riel, in his life-time a popular leader among the Half-breeds of Red River, of which country he was a native, by Marguerite Boucher, a Half-breed woman. His grandfather was Jean Baptiste Riel, a native of Berthier, Province of Quebec. Upon completing his education at the Seminary of Montreal he returned to Red River, and, in October, 1869, became the Secretary of the *Comité National des Metis*, an organization formed in the supposed interest of the natives to resist the establishment of Canadian authority in the Territories, which had then lately been acquired by the Dominion. On the 18th of December he was elected President of the Provisional Government established at Fort Garry, and so remained until the arrival of the Expeditionary Force under Colonel Wolseley in August, 1870, when he escaped from the country. A reward of $5,000 was offered by the Ontario Government for his apprehension because of his share in the execution of Thomas Scott, a native of Ontario, who had been a prisoner in the hands of the so-called Provisional Government. In October, 1873, he was returned by acclamation to the House of Commons for Provencher, Man., but was never allowed to take his seat. At the ensuing general election in January, 1874, he was again returned. On this occasion he presented himself and subscribed to the oaths. He was expelled by vote of the House of Commons on 16th April, but was again returned by acclamation, 3rd September, 1874. On the 15th October following a warrant of outlawry was issued against him by the Court of Queen's Bench of Manitoba. He subsequently appeared again in 1884 amongst the Half-breeds of the Saskatchewan District, in the North-West Territories, and this resulted in the breaking out of another rebellion under his leadership. It, however, ended in disaster to himself, and was put down by the Volunteers under General Middleton. After the capture of Batoche, Riel was taken prisoner and sent to Regina, where he was tried and convicted of treason-felony and sentenced to death. He was executed on November 16th, 1885, despite a strenuous agitation in French-Canada for the preservation of his life.

Louis Riel.

Field-Marshal Garnet Joseph, Lord Wolseley, K.P., G.C.B., G.C.M.G., D.C.L., LL.D., son of Major G. J. Wolseley of the 25th Regiment of Foot, was born at Golden Bridge House, near Dublin, June 4th, 1833, and educated at a private school. He entered the Army as Ensign in March, 1852; became Captain in January, 1855; Major of the 90th Foot in March, 1858; Lieutenant-Colonel in the army in April, 1859; and Colonel in June, 1865. At the Siege of Sebastopol he was severely wounded and received the Legion of Honour and the fifth-class of the Turkish Order of Medjidieh. In 1860 he served on the staff of the Quartermaster-General throughout the Chinese War, for which he received a medal and two clasps. He was appointed Deputy-Quartermaster-General in Canada in October, 1867, commanded the expedition to the Red River, and was nominated a Knight Commander of the Order of St. Michael and St. George in 1870. Shortly afterwards he commanded in the Ashantee Campaign, and received the submission of the King at Coomassie, and on his return to England was given the thanks of Parliament and a grant of £25,000 for his "courage, energy and perseverance." He was also created a K.C.B. Sir Garnet Wolseley was Commander-in-Chief of the Expeditionary Force sent to Egypt in 1882. After the final defeat of Arabi Pasha at Tel-el-Keber he received the thanks of Parliament and was gazetted on November 20th, Baron Wolseley of Cairo, and Wolseley in the County of Stafford. For his services in Egypt the Khedive, Tewfik Pasha, also gave him the Grand Cordon of the Osmanieh. He was promoted to the rank of General in 1882, and was made an Hon. D.C.L. of Oxford and LL.D. of Cambridge. In June, 1883, the University of Dublin also conferred on him the degree of LL.D.

In 1884–85 he was Commander-in-Chief in the Soudan, and conducted the operations undertaken for the relief of Gordon and Khartoum. For his services in this most difficult and hazardous enterprise he received the thanks of both Houses of Parliament, was made a K.P., and raised to the dignity of Viscount. He retired, in 1890, from the post of Adjutant–General, and was succeeded by Sir Redvers Buller on being appointed Commander-in-Chief of the Forces in Ireland. In June, 1894, he was appointed a Field-Marshal in the Army. Lord Wolseley is the author of "Narrative of the War with China in 1860"; "The Soldier's Pocket Book for Field Service," 1869, 2nd edition 1871, new edition 1882; "The System of Field Manœuvres best adapted for enabling our Troops to meet a Continental Army," printed in "Essays written for the Wellington Prize," 1872; "France as a Military Power, in 1870 and 1878," in the Nineteenth Century, January, 1878. In 1894 he published an important biography of the Duke of Marlborough. He became Commander-in-Chief of the British Army in succession to H. R. H. the Duke of Cambridge on November 1st, 1895. The *Saturday Review* of 9th November, 1895, summarized the character of Lord Wolseley as follows:

> "Just as the late Admiral Hornby was said to have been the ablest Admiral in the British navy since Nelson, so it may be said of Lord Wolseley that he is the ablest Commander the British army has had since Wellington. This comparison must not be taken to mean that there is any likeness between the qualities and powers of the two generals. On the contrary, no two men could be more dissimilar. And yet we believe that Lord Wolseley suits these latter days, that are scientific and utilitarian in spirit, almost as well as Wellington suited the forces of reaction. The characteristic of the new Commander-in-Chief is high intelligence, and in the reforms instituted during the last twenty years, most of which are due to his initiative, he has shown that he takes his profession seriously, and realizes that in war, of all trades, everything must be sacrificed to utility. He has, besides, all sorts of incidental qualities and graces that are not without their value. He is frank and of ready access, good-humoured and good-natured, as an Irishman should be, a loyal friend, with such generosity in him that many of the highest officers in the Army owe their advancement to his appreciation. But nevertheless, it is his intellect that has given him his present position. He is perhaps the only soldier, save Henry Brackenbury, of whom it would be true to say that he would have made his way to the front in any profession that he might have chosen, by sheer force of clear mental vision and promptitude of decision. He is not a good talker; but ask him, for instance, why he chose the Nile route instead of the Suakim-Berber route in his Nile expedition, and he will marshal reason after reason with a mingled quickness and subordinating care that have their own eloquence."

Major-Gen. Sir Frederick Dobson Middleton, K.C.M.G., C.B., was born in Belfast, Ireland, on November 4, 1825, the son of Major-General Charles Middleton, and was educated at Sandhurst. According to the *Naval and Military Gazette* of February 9th, 1895, General Middleton had seen a great deal of active service before he came to Canada. He was first gazetted to the 58th Regiment, in December, 1842. Early in 1844 he embarked for Sydney, New South

Wales, whence his and another company were sent to Norfolk Island, then the penal settlement of Australia, and containing 1,300 convicts. Middleton arrived in time to render signal service in the suppression of a mutiny. In 1846 the 58th was sent to New Zealand, where the Maori war was in progress. At once taking the field, his regiment formed part of a force under Lieut.-Colonel Despard. Ensign Middleton was thanked in Orders for his conduct in this campaign. In August, 1848, he was promoted to a Lieutenancy in the 96th Regiment. In 1849 the 96th was ordered to India.

In 1852 he obtained his company by purchase, and in 1854 the 96th was ordered home, but Captain Middleton, having passed in surveying, and possessing some knowledge of Hindustani, resolved to remain in India. Exchanging first into the 70th, he never joined it, and eventually succeeded in obtaining an exchange into the 29th. Whilst on leave, the Sonthal rebellion being on, he was given the command of fifty sowars, constituting the body-guard of the Nawab of Moorshedabad. He found them utterly cowardly and inefficient. After a number of exciting incidents in this campaign he joined the 29th and was in Burmah when the Mutiny broke out. After a time a wing of the 29th, and with it Middleton, proceeded to Barrackpore, but was soon afterwards sent back to Burmah. Middleton, anxious to share in the fighting, strove without success to obtain leave to remain behind. At Rangoon, the Major commanding, seeing Middleton dull and indisposed for society, gave him leave for a month to go up the river and recuperate. Here he saw his chance and seized it. Two steamers were starting, one for up the river, the other for Calcutta. Middleton secretly got on board the Calcutta steamer. On reaching his destination he hurried up country to join his brother, whose battery was with Franks' column in the Jaunpore district. As he could speak Hindustani, Franks appointed him provost-marshal to his force. On the following day, as he showed great activity in carrying orders in action, General Franks appointed him orderly officer. In this capacity he served with the column in the various actions which it fought on its march to Lucknow. On the occasion of an attack made with some cavalry and two guns on Fort Daohra, situated three miles off the road, the enemy were at first driven into the fort, abandoning a six-pounder gun just outside the gate, which was strongly barricaded. Captain Middleton, Lieutenant McLeod Innes, Bengal Engineers, and Lieutenant Strange, R.A., ran up to blow the gate in with this gun, but the latter was not powerful enough. Innes was wounded and the gallant trio had to retreat, the rebels being left in possession.

On arriving at Lucknow, Captain Middleton was appointed extra A.D.C. to Brigadier-General Lugard, and took part in the operations which resulted in the capture of the city, being always in the front. Joining the party which stormed the Moulvie's house, he, after the fight was over, ascended a minaret in order to have a good view of the city. When he got to the top he heard a shot whistle past his ear. Looking round he saw that it proceeded from behind a screen at the top of the stairs. He had no weapon with him save an unloaded revolver, but fearlessly he ran round the screen and against a native, who tried to draw a large knife. Grappling each other, there ensued a fierce wrestling match, of which the prize was life. In the course of the struggle they approached the edge of an unguarded platform, sixty feet from the ground, and it seemed that in another second Middleton and his adversary would fall over together. But by a vigourous effort the strong, square-built Englishman hurled his opponent over the edge, without being dragged with him. General Lugard, in his despatch, spoke of Middleton as "one of the most gallant and intelligent officers whom I have ever had under me; he accompanied the advance in every attack." After the capture of Lucknow the division was sent against Koer Singh, with orders to relieve Azimgurh on the way. Captain Middleton accompanied the General as deputy judge-advocate and A.D.C. In the operations which ensued he was as usual well to the front. In a fight on the 11th of April his horse, having run away with him, charged right through the enemy, the rider, strange to say, escaping unharmed. On the 15th April, after the enemy had been defeated at Azimgurh, some cavalry and a half-battery of Horse Artillery were sent in pursuit. Middleton was allowed to accompany this force, and performed two acts for which he was afterwards recommended by General Lugard for the Victoria Cross, but Lord Clyde decided that as Middleton was on the personal staff he was debarred from receiving the honour.

At the conclusion of the Mutiny, Middleton, after having been appointed Brigade-Major, and having received his medal with clasp and been mentioned five times in despatches, was sent home. In March, 1860, he was appointed A.D.C. to Major-General Franklin, commanding the Infantry brigade at Gibraltar. On General Franklin's death in August, 1861, he was appointed A.D.C. to the late Sir H. Bates, commanding a brigade at Malta. This appointment Major Middleton resigned in January, 1863, proceeding to Hythe, where he obtained a first-class certificate. A short spell of regimental duty ensued. In February, 1865, he went to the Staff College, passing out at the end of 1866 and rejoining his regiment in Canada. From May, 1868, to November in the same year he was employed on the miltary survey. On the 11th of November he was appointed town major of London, Canada West, but at the end of seven weeks he received information that he had been promoted to a substantive majority on half-pay. On reaching Montreal, Major Middleton found that the Assistant Adjutant-General was going home on leave, and he was appointed, acting, to his place. A few weeks later Colonel Wolseley, the D.Q.M.G., also going on leave, Middleton was appointed to officiate for him during his absence. On Colonel Wolseley's return in April, Lieut.-Colonel Middleton—he had obtained his promotion by seniority in March—was appointed officiating D.A.Q.M.G., which appointment he held until September, when he reverted to temporary half-pay, and soon after proceeded to England. On the 4th of July, 1870, he was appointed superintending officer of garrison instruction.

Lieut.-General Sir Fred. Middleton.

Four years later, having inaugurated the new system, he was appointed assistant to the Governor of the Royal Military College at Sandhurst. On 1st January he became Commandant and Secretary at the R. M. College. At the expiration of five years tenure of office Colonel Middleton—he had become full Colonel 4th July, 1875—was granted an extension of time. In 1881 he was created C.B. On 1st July, 1884, he quitted the R. M. College, having been selected to command the Militia of Canada, with the local and temporary rank of Major-General. Here he commanded the volunteer force in person during the North-West Rebellion of 1885; received the thanks of the Canadian Parliament and a grant of $20,000; and was created a K.C.M.G. General Middleton retired from the Canadian command in 1890 and was appointed Keeper of the Crown Jewels in the Tower of London. He died in January, 1895, greatly regretted by the Canadians who had served with him in the North-West and by very many others. The *Toronto Mail* of January 28, 1895, reviewed his career in Canada as follows:

"To all whom he led on that expedition, officers and men alike, he endeared himself by his soldierly qualities. Though well advanced in years, he did not spare himself, and exposed himself to the same hardships as the men in the ranks. It was a bad time of the year to take the field, especially such a field as that covered by the operations of the troops—a thinly settled stretch of open country, far removed from the base of operations, with great distances to be marched over through cold and slush, to find bodies of guerillas and sharpshooters who constituted the enemy. That arduous campaign ruined many a strong constitution, and, doubtless shortened the General's days, as it did that of not a few who served under him. Before the enemy, Sir Fred. did not study his own ease. He was brave as he was hardy. If he was unsparing of himself, he was not so of his men. He put down the rebellion with the least expenditure of human life. In the hands of a less skilled and considerate commander the work of repression might have cost a great deal of bloodshed on both sides. But Middleton's object was to stamp out the trouble with as little loss of life as possible. He certainly took good care of his men. He remembered that they were not seasoned veterans. For this he deserves the more credit, as he was one himself. Having been soldiering since 1842, he might have made the mistake some other Generals have made in expecting raw troops to behave like regulars. But Middleton will be held in affectionate remembrance by his men for his caution on their behalf. Nor will he be forgotten by the country as a whole, to which he rendered a great service. He was every inch a soldier."

Sir Fred. Middleton's Address to Canadians. On August 21st, 1890, the following farewell Address to the people of Canada was issued by Lieut.-General Sir Fred. Middleton, K.C.M.G., C.B., on the occasion of his retirement from the command of the Militia:

"To be silent under unmerited censure is often the part of a soldier, and had I merely been charged with indiscretion, or with having overstepped my powers as a commander in the field, I might have chosen to retire without saying anything in my defence, and to leave it to the justice and generosity of the Canadian people to balance my general services against a single error of judgment. But the bitterest of my assailants, and the organs of their party in the press, have not stopped here. I owe it to my companions-in-arms, and to all Canadians, at parting, to show that the Canadian Militia has not been commanded by dishonour.

An indictment, comprising four charges (*vide* page 1, Report of Select Committee), was brought against me by Mr. James Lister, M.P., before a Committee of the House of Commons. Besides the instructions to Mr. Hayter Reed to confiscate Bremner's furs and to appropriate a few of them at Battleford, I was charged (a) with the appropriation of furs at Batoche, (b) with the appropriation of horses, (c) with having licensed the appropriation of Lieutenant-Colonel Bedson of a pool table and horses taken from the settlers at Batoche. The case of Bremner's furs, Mr. Lister said, 'was not an isolated transaction, but one of a series.' The inference to be drawn from the series taken collectively plainly was, that I had been guilty of systematic plundering or licensing plunder. Not a particle of evidence has been given in support of any of the last three counts, which are absolutely false. I never touched or saw any furs at Batoche, and the only horse I took was one to carry me during the campaign, and which was afterwards handed over to the Government auctioneer at Winnipeg. As regards the billiard table, from copies of telegrams which I have lately come across I am enabled to state that the Minister of Militia had sent a telegram to me (which I have not kept) about the troops looting, and in answer thereto I telegraphed as follows:

'Camp Fort Pitt, June 24, 1885.

The troops were not at St. Laurent or Duck Lake. I find that a billiard table was taken out of Gabriel Dumont's house before it was burned, and one was taken at Batoche. They are both at Prince Albert, and certainly no woman's clothes were taken. The little property at Batoche was the property of undeniable rebels, who had just been shooting down our men, and, according to the usage of war, might fairly be taken by the soldiers. The Half-breed women and Indian women with their children were admirably treated—not a thing was taken from them and when they moved up on the plain the soldiers helped them to pack their goods and tents and to bring them up. I issued an order forbidding plundering on the march, and have every reason to believe that it was obeyed. My experience of the conduct of troops in the field permits me to say that in this matter my troops have behaved exceptionally well, as might be expected from their superior class and education as compared with other armies.'

I must then have received another telegram from the Minister relative to the disposition of these tables, as I find that on June, 29th, 1885, I sent him the following telegram from Fort Pitt: 'As regards the tables, considering the way the white settlers and friendly breeds' houses and property have been treated by the rebels, I do not think it would be judicious, but I will carry out your wishes if you still desire it.' Subsequently I received a telegram from the Minister, dated Ottawa, 30th June, in which the following passage occurred: 'About the tables, do as you think best.'

I found on enquiry that one of these tables had been used to assist in rendering bullet-proof the bulwarks of the steamer *Northcote*, which took part in the advance on Batoche, and, as far as I can remember, I took no further steps in the matter, which passed out of my mind. Mr. Lister's last three charges were struck out by the Committee on the ground that there had been no authority given to investigate them, but, as they had been formally preferred, received and printed by the Committee, I was surely entitled to a verdict on them, and on the general charge of plundering and licensing plundering, which they were brought forward to support. As to the charge of licensing plundering, I have already stated that I issued strict orders against plundering on the march, and I may be permitted to cite the following extract from a letter from Monsigneur Grandin, Bishop of St. Albert, to me, dated July 30th, 1885:

> 'I was heart-broken at the sight of so much misery, but I ought to say that, if on the one hand I saw that which always shows itself after war, I was rejoiced by hearing what one rarely hears under such circumstances. I have heard, and frequently, the conquered praise the generosity of their conqueror. To hear the priest praise your moderation in victory, praise the officers in general, speak of your kindness in relieving the starving conquered, did not surprise, but I have heard the people in general. I tender you special thanks, General, because, at the entreaty of good Father Moulin, you spared the Church of St. Antoine and the missionaries' house, although these buildings were an obstacle to you in battle. You have, General, by yielding to the entreaty of that good little missionary, rendered a true service to the colony,' etc.

This will show the general spirit in which I acted, and how far I was from any disposition to license plunder. I did not know what amount of furs Bremner had, nor did I ever see them. I fully believed then that Bremner was a rebel. He had been in the camp of Poundmaker, who was in arms against us, and he only came in after I had made Poundmaker a prisoner. He was recognized as having been present at Cut Knife, and he was also found in possession of the rifle of a slain mounted policeman. I fully believed then that his property, as that of a rebel in arms, was forfeit, and that I was warranted in afterwards giving effect to the forfeiture. That the property of rebels was forfeit was certainly the rule which practically prevailed in India in 1857, when I served against the mutineers and rebels. Subsequently, as stated officially by Captain G. H. Young, Secretary to the Commissioners, Bremner's claim for compensation for the loss of his furs was rejected by the Commission on Rebellion Losses, who held that he (Bremner) 'was a party to, and responsible for, his own losses, or in other words that he was a rebel,' and this decision was arrived at by a Royal Commission which took evidence at the time and on the spot.

It seems that my impression as to the extent of my powers was wrong, and of course I regret now that I exercised it as I did, but the impression must have been strengthened, not only by the telegram already referred to, authorizing me to do as I liked about the captured billiard-tables, and by the fact that my idea, given in the other telegram, as to the rights of the soldiers to any property found in Batoche was not controverted from Ottawa, but also by a telegram from the Minister of Militia, dated June 12, 1885, in which he says: 'I should like you to bring back some *souvenirs* of your campaign for Sir John, Sir Hector and myself—leave to you to select whatever you consider of interest.' This request may have been meant to refer and, from what the Minister of Militia told me the other day, probably did refer, to *souvenirs* to be purchased, or received as gifts by me, but I certainly took it at the time to relate to anything captured from the rebels. In my answer I stated that I would do my best, but, as a matter of fact, I forgot it, and did not comply with the request. The confiscation of Bremner's furs was made with the concurrence, if not by the advice, of Mr. Hayter Reed, who was lent to me by Lieutenant-Governor Dewdney as a Government official to assist me in my dealings with the Indians and Half-breeds, and who carried out the arrangements for the distribution of some few of the furs to himself and other officers.

It was under these circumstances that I sanctioned the disposal of a few furs as mementos for myself and the officers of my staff. As to my own share I never received it, asked for it, or thought about it afterwards. The Select Committee considered the confiscation of the furs unwarrantable and illegal, and added that I admitted that I had recently become satisfied that it was not legally justifiable. I did admit that, on considering the matter lately, I supposed really and legally I had not the power to confiscate the furs, but, after all, whether I had the power to confiscate them legally or not, I was obliged to put them in charge of the Mounted Police, and if I had not afterwards formally pronounced them confiscated they would have still remained, as they did, in the hands of the Mounted Police, that is, in the hands of the Government—minus the few I had allowed to be taken as mementos.

As regards the furs themselves, I may point out that their amount and fate seem wrapped in mystery. Bremner's own statement to the Claims Commission is to the effect that he was made to go to Poundmaker's camp, April 14, 1885, and that the Indians took possession of his furs, which were then worth $4,374—which valuation is derided in the North-West Territories. When he left Poundmaker's camp to go to Battleford he was allowed to take his furs, but he did not know how many bales or packs he had then. It was, he said, over ten and nearer twenty bales. Doubtless it is only reasonable to believe that the Indians took some of the furs, and after the furs arrived at Battleford a quantity were taken by the people about before they were handed over to the Mounted Police for security, so that it is impossible to know how many were really given into their charge. Before the Select Committee it was proved that only about one-eighth of the furs in charge were packed up as mementos for the officers, that I myself never received any of them, and that the remaining seven-eighths disappeared, and yet it has been alleged, in part of the press of this country, that I had personally appropriated $5,000 worth of furs belonging to Bremner.

It has also been alleged that some furs, which Mr. Devlin, of Ottawa, took from me as part payment for dressing other furs, etc., were part of Bremner's lot. Of course they were not, and could not have been. They were not even of the same kind as those of Bremner, said to have been packed up at Battleford. They were part of some skins that had been given to me in the North-West and some that I bought myself. An attempt was made to connect me personally with these furs by the statement that I went to look at them at Battleford on my way home, that I complained that the best had not been put up for me, and gave a further order for a large saddle-box to be filled with them for me. This is all false, and its falsehood is attested by Lieutenant-Colonels Dawson, Smith (D School) and Grasett, two of whom were with me during the whole day on which this is said to have occurred. Mr. Ronald Macdonald, who made the statement, had to admit, under cross-examination, that this statement was not based on his own knowledge. This Macdonald was the only witness brought forward in support of the charge before the Committee. He was not a trustworthy witness, for he declared (*vide* page 9 of the Report) that he had no interest in the matter, whereas it came out (*vide* page 44 of the Report) that he had been appointed agent for the prosecution of claims for losses incurred by Bremner in the rebellion, and that he was to receive five per cent. on the amount recovered; moreover, according to his own account, he was implicated in the disposal of the furs. It will be found that there are other prevarications and inconsistencies in his evidence calculated to cast doubt on its credibility.

The order for the confiscation of the furs had been lost, and its contents had to be supplied from memory. I did not see it at all, and I positively deny that any injunction of secrecy was inserted by my directions. Neither did I know to whom the order was addressed, but I naturally must have thought it was addressed to the officer of the Mounted Police at Battleford, who had been ordered by me to take charge of the furs, and who was really the person answerable for their safe custody, and not the quarter-master sergeant, who was only a subordinate. As I have already said, I never had the furs, I never saw them and I never enquired after or thought of them after leaving Fort Pitt. I dismissed the whole matter from my mind, and have since had great difficulty in recalling it. How could a man, occupied as I was then, amidst the confusion and excitement of war, recollect accurately every small matter that was brought before his notice? Furthermore, it has been asserted that I have employed agents to destroy the evidence against me. This is a wicked invention. I have no agents and there is no evidence to destroy. I have already protested against the Report of the Parliamentary Committee when tendering my resignation. The House of Commons is not a court of justice, but a political assembly in which party necessarily prevails, and if my character were at stake I should prefer a different tribunal. It is a patent fact that the bitterest attacks on me have proceeded from that party, and from most of the organs of that party, which protested against Riel's execution and courted the Rielite vote.

By those who demanded my dismissal it has been urged that the appointment ought not to be held by an Imperial officer, and that there are Canadians ready to fill my place. I hope there are, but surely this change might be effected without a political attempt being made to injure me, an attempt which I am sure no true Canadian would sanction or encourage, even to gain the appointment for himself. A false impression appears to have been created in some minds by my retention of office for two months after the Report of the Committee, as though I had clung to the position until forced to retire. I felt that an immediate resignation would look like a consciousness of wrong-doing on my part, and that I had better, as it were, challenge the opinion of the Government on my conduct by continuing to do my duty. My position was a difficult one, but, certainly, after what had happened, retention of office had no place in my mind.

There is another point on which I want to right myself before leaving the country. It is with pain that I have lain under the imputation of having failed to do justice to my companions-in-arms in not having recommended any of them for promotion and honours, such as I myself received. Now, this is very far from being the case, and I am sure that the Minister of Militia will himself help to clear me from such an unmerited charge. In reality I almost exceeded military official etiquette in my anxiety to obtain rewards for those who had so ably and gallantly helped me to obtain my own, as I shall proceed to show. In my despatches concerning the action at Fish Creek and the taking of Batoche, I brought to the notice of the Government the names of those officers who, by their rank, appointment, command and conduct, in my opinion, best deserved it. In my final report of the whole campaign I again brought these officers to notice in the following terms:

'Nothing could have been better than the conduct of all the troops, both officers and men, engaged in this short campaign, but, as it is impossible to name everyone in a despatch, I must, in accordance with military usage, confine myself to bringing to your notice the names of those who from their rank, appointment or special service are in my opinion deserving of such mention, and it will not be out of place if, in this despatch, I again record those already brought to your notice, and to whom my thanks are due for the zeal they displayed and for the services they so cheerfully rendered, together with others not before mentioned.'

The despatches were all printed and given to the public in *The Canada Gazette* and public press. In the Imperial service a Gazette awarding honours and promotions to those named in despatches would have followed as a matter of course without further action by the General himself. But I did not let the matter rest there. I had an interview with the Minister of Militia and the Prime Minister at Rivière du Loup, shortly after my return from the North-West, in which I pleaded for rewards for my officers. They decided against my request for two reasons, one being that they knew that only two or three C.M.G.'s would be granted, which would cause jealousy among those who did not receive them; the other, that I had not been able to include in the list for honours the names of the two officers commanding the French-Canadian regiments. This, I was given to understand, would occasion trouble, which it was not thought advisable to incur. The recommendations for brevet promotions were, I understood, to be considered. On the 16th December, 1885, I personally submitted a letter to the Minister of Militia, in which I drew attention to the fact, which I had since discovered, that a good many C.M.G.'s had been given for services in the Red River expedition of 1870, in which no fighting or loss of life had taken place. In this letter I gave a list of officers with a recommendation for such honours as might be deemed suitable, together with the names of officers for brevet promotions. On the 11th March, 1886, I addressed another letter to the Minister of Militia, referring to my communication of the 16th December, 1885, and urging that some action should be taken thereon. I never received written official answers to my letters, but I had frequent conversations with the Minister on the subject. After one of these conversations I again, as late as April, 1887, personally submitted a letter to the Minister in which I once more brought forward the subject of these rewards, drawing attention to the fact of its being the Jubilee year of our most gracious Sovereign, when the Government might deem it an auspicious moment to ask for the decorations I begged to recommend, and to confer the brevet promotions also. The latter would in some cases necessitate certain alterations in the regulations, which I suggested should be made. In this letter I ventured to specify the decorations and promotions as follows:

To receive the C.M.G. Major-General Strange, commander Alberta column; Major-General Laurie, commander at Base; Colonel Walker Powell, Adjutant-General H.Q.; Lieut.-Colonel Otter, commander Battleford column; Lieut.-Colonel Van Straubenzie, Dr. Sullivan, Dr. Roddick.

To be Brevet-Colonels. Lieut.-Colonel Otter, Lieut.-Colonel Van Straubenzie, Lieut.-Colonel Montizambert, Lieut.-Colonel Houghton, Lieut.-Colonel Grasett, Lieut.-Colonel Osborne Smith, C.M.G.; Lieut.-Colonel G. E. A. Hughes (65th Regiment); Lieut.-Colonel J. Macpherson (Director of Stores).

To be Lieutenant-Colonels. Major Short, B Battery, C.A.; Major Dawson, 10th R.G.; Major Smith, C Company, R.S.I.; Major Boswell, 90th Battalion; Major Hughes, Midland Battalion; Major Jarvis, Winnipeg, F Battery; Major Boulton, Commander Scouts.

To be Majors. Captain Peters, C Battery, C.A.; Captain Drury, C Battery, C.A.; Captain Swinford, 90th Battalion; Captain Young, Winnipeg F Battery; Captain Wise, A.D.C.; Captain Brown, Q.O.Rifles; Captain Mutton, Q.O.Rifles; Captain Rutherford, C.A.

To be Captains. Lieutenant A. E. Doucet, A.D.C.; Lieutenant H. C. Freer, B Company, R.S.I.; Lieutenaut J. W. Sears, C Company, R.S.I.; Lieutenant Pelletier, C.A.; Lieutenant Coryell, Scout; Lieutenant Gray, G.G.F.G.; Lieutenant Ogilvie, C.A.

To be Brigade Surgeons. Dr. Sullivan, Dr. Roddick.

To be Surgeons-Major with rank of Lieutenant-Colonel. Dr. Orton, Dr. Gravely, Dr. Bell, Dr. Strange, Dr. Pennefather, Dr. Ryerson, Dr. Codd.

To be Surgeons. Dr. Whiteford, Dr. Grant, G.G.F.G.

In my letter of the 16th December, 1885, above alluded to, among those recommended for suitable honours appeared the names of Lord Melgund, who was chief of my Staff, and Lieutenant-Colonel Mackeand, 90th Regiment (since deceased), and I added that, had Lieutenant-Colonel Williams lived, his name would also have appeared on the list. At the request of the Minister, and to my great regret, the recommendation for the decorations was struck out, but I understood that the recommendations for promotion would be favourably considered. I also on the 18th of June, 1886, wrote a letter to the Comptroller of the North-West Mounted Police, bringing before him the names of those officers of that force who had come under my personal observation, and whom I considered deserving of special notice, or as having done good service. Their names are as follows:

Lieutenant-Colonel Herchmer and Major Steele, deserving of special notice.

Inspector A. B. Perry and Whyte Fraser did very good service and showed great zeal.

From the foregoing I do not think that I can be justly accused of having forgotten or neglected the interests of my old comrades.

Fred. Middleton,
Lieutenant-General.

Ottawa, August 12, 1890."

This defence speaks for itself and adds the force of almost absolute conviction to the feeling, which so many had at the time, that a soldier of General Middleton's known character, gallantry and services could never have been guilty of the petty misconduct with which he was charged. English officers seldom commit mean actions though they may do foolish ones. But a mistake is not necessarily dishonourable and certainly General Middleton's whole conduct and career contradict the idea that he could have been guilty of an action of the latter character. The Imperial Government disbelieved in it and history will probably relieve him altogether of the ungenerous aspersion.

History of the 100th Regiment. Much interest has been felt in Canada in recent years regarding the proposal to once more give the First Battalion of the Prince of Wales' Leinster Regiment (Royal Canadians) a local habitation in the Dominion. The history of this Regiment is an interesting page in Canadian military annals. On the third of March, 1858, authority was given to raise an additional regiment for the Queen's service in Canada. The corps was promptly recruited and entered upon the rolls of the British army as the "100th or Prince of Wales' Royal Canadian Regiment," but subsequently, on the 1st of July, 1881, on the institution of the territorial system in the army, the regiment was linked with the old 109th Regiment, forming two regular battalions of "The Leinster Regiment." At the earnest solicitation of the then officers of the Regiment, the title of "Royal Canadians" was retained. A memorial, presented to H. R. H. the Prince of Wales in 1896, petitioned that the original title and designation be restored to the corps and that the former distinctive emblems, the beaver and the maple leaf, may be emblazoned on the regimental colours; also that a recruiting depot for the corps may be established in Canada.

The Indian Mutiny was the direct cause of its organization. During the Crimean War hundreds of Canadians had offered their services to the British Government, but they had not been required. As the mutiny in India developed, however, it was deemed advisable to accept a regiment from Canada, and a proclamation was issued authorizing the enrolment of the 100th. Recruiting at once began in all the chief centres of Ontario and Quebec, and before the end of June the last draft of men to complete the establishment of twelve companies of 100 men each was on the ocean on the way to England. The Regiment went through a more or less thorough course of training at Quebec, but was not regularly organized until the last three drafts reached Shorncliffe Camp, where it remained for several months. Lieutenant-Colonel John Fletcher, C.M.G., a veteran ex-member of the Regiment, told the *Montreal Star* on March 21st, 1896, that the stories which had been circulated to the effect that it was impossible to recruit the required number of men in Canada, and that the officers had to recruit men in Liverpool to fill up the ranks, were entirely false. As a matter of fact, he added, the Regiment reached England considerably over strength. Lieutenant-Colonel Baron de Rottenburg, an old army officer, then doing service as Adjutant-General of the Militia of Lower Canada, was appointed to the command of the new Regiment. The appointment of a senior Major was left until the arrival of the Regiment in England, while the junior Majority was conferred upon Lieutenant Dunn, V.C., a brave Canadian, then retired from the army and living in Toronto, who had won his commission and the Victoria Cross for gallantry at the famous charge of the Light Brigade.

Major Dunn, in order to qualify for his commission in the 100th, had to raise 200 men for the Regiment. Six captaincies were conferred upon Canadians upon their recruiting eighty men each, and six lieutenants' commissions were offered to Canadians recruiting forty men each. Four ensigns' commissions were also awarded in Canada to those passing the necessary examinations, and the captains and lieutenants had to pass strict examinations besides recruiting the requisite number of men. The other commissions in the Regiment were distributed among officers transferred from existing regiments in the army, most of them on promotion for service during the Crimean War. The Canadian Captains were T. Clarke, of Toronto; John Clarke, of Montreal; Bruce, of London; McCartney, of Hamilton; Smythe, of Brockville; and Price, of

Quebec. The lieutenants who left Canada with the Regiment were Fletcher, DeBellefeuille, Casault, Duchesnay, Wallis and Carrier. Shortly after the Regiment reached Shorncliffe, various officers were gazetted to the 100th. To be Captains without purchase: Captain and brevet Major, T. M. Weguelin, 56th Foot; Captain R. B. Ingram, 97th Foot; Captain P. G. B. Lake, 2nd W. L. Regiment; Lieutenant Henry Cook, 32nd Foot; Lieutenant James Clery, 32nd Foot; Lieutenant H. G. Browne, 32nd Foot. To be Lieutenants: Lieutenant G. B. Coulson, 49th Foot; Lieutenant J. Lee, 17th Foot; Lieutenant J. Lambe, 50th Foot; Lieutenant F. W. Benwell, 33rd Foot; Lieutenant H. L. Nicholls, 39th Foot; Lieutenant J. Dooley, 17th Foot; Lieutenant R. L. Bayliff, 33rd Foot.*

When the Regiment was enrolled the men were served out with old-fashioned uniforms, including the queer "coatee," from stores which had been in Canada since the War of 1812, and it was not until the Regiment had got into something like good shape at Shorncliffe that the regulation uniforms, including tunics and shakos, were served out. Shortly afterwards it was inspected by H. R. H. the Duke of Cambridge, who several times halted during his inspection of the ranks to express to his staff his admiration of the splendid physique of the men. "Splendid fellows," Lieutenant (afterwards Colonel) Fletcher heard His Royal Highness say twice as he passed down the front rank of his company. But the great day of all for the 100th was Monday, January 10th, 1859, when the Regiment received at the hands of the Prince of Wales its first stand of colours, the ceremony of presentation being the first official act of His Royal Highness' life. The event took place at Shorncliffe, the parade including besides the 100th a squadron of the 11th Hussars, four Batteries of the Royal Artillery, a Battalion of the Military Train, the 11th Foot and the City of Dublin Militia. After the presentation, His Royal Highness, who wore the uniform of a Colonel in the army, addressed the 100th from the saddle as follows:

"It is most gratifying to me that, by the Queen's gracious permission, my first public act since I have had the honour of holding a commission in the British army should be the presentation of colours to a Regiment which is the spontaneous offering of the loyal and spirited Canadian people, and with which, at their desire, my name has been specially associated. The ceremonial in which we are now engaged possesses a peculiar significance and solemnity, because, in confiding to you for the first time this emblem of military fidelity and valour, I not only recognize emphatically your enrolment into our national forces, but celebrate an act which proclaims and strengthens the unity of the various parts of this vast Empire, under the sway of our common sovereign. Although, owing to my youth and inexperience, I can but very imperfectly give expression to the sentiments which this occasion is calculated to awaken with reference to ourselves and to the great and flourishing Province of Canada, you may rest assured that I shall ever watch the progress and achievements of your gallant corps with deep interest, and that I heartily wish you all honour and success in the prosecution of the noble career on which you have entered."

Colonel de Rottenburg, in the course of his reply, said: "I assure Your Royal Highness that we are deeply grateful for this act on your part. The great Colony in which this Regiment was raised, amongst whose ranks hundreds of its sons are serving, will also feel most grateful for the honour which the first regiment raised in a colony has received from Your Royal Highness, and I can assure Your Royal Highness that, at the call of our Sovereign, Canada would send ten such regiments as this one in defence of her Empire should such an emergency ever arise to require their services." These colours are now in the Library of the House of Commons at Ottawa, where they were deposited with military honours at the close of the Parliamentary session of 1888. That this ceremony and the raising of the 100th made a great impression upon the public mind in England at the time is evident. The London *Morning Herald* on January 14, 1859, said editorially: "How gratifying must it be to those who look to the final glory of the Empire that the son of our Queen should have made so characteristic and so grand an introduction to his profession as that of presenting colours to a regiment voluntarily raised in that territory of the setting sun where we all have so many associations

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*EDITOR'S NOTE. I am indebted mainly for these facts to the very careful history of the Regiment contained in *The Montreal Star* of March 21st, 1896 that bring back thoughts of love and honour. Canada was, as Oliver said of Dunkirk, the spoil of our bow and spear. From its first origin until the day on which the Prince of Wales described it as a province and not a colony, we have all looked to Canada as the mainstay to British dominion in the Western world. Perhaps there are not in any other of all the colonies of England as many valued friends as Her Majesty's subjects can boast to have in Canada. Like the ancient colonists of Ireland, the British-Canadians have held their kingdom in the teeth of general rebellion and, perhaps, may have been but sadly recompensed; but, still, there is no doubt that of all the distant settlements which the English have created, Canada stood and stands nearest to the national heart; and, if we believed in Roman augury, we should predicate from the presentation of colours to the 100th a long career of honour to the Prince of Wales. We do not triumph as against any other American country that Canada has shown this great testimony of her faith in the stability of British connection, but we hail as another mark of the honours achieved in Her Majesty's reign that the first colours delivered to a regiment volunteered from a distant colony have been delivered by our Sovereign's eldest son. We cannot but give exceeding weight to the circumstance that such a contingent as is now at Shorncliffe has been contributed by our great Province in America and takes its name from the eldest son of our beloved Queen."

Since its organization the Regiment has served in Gibraltar, Malta, Canada, India and Ireland. The regimental orders of November 7th, 1860, bore the copy of a communication from the Major-General commanding the Infantry brigade at Gibraltar. The General expressed his satisfaction at the clean and soldier-like appearance of the 100th, and at its steadiness at drill. The order was signed by Fred. Middleton, A.D.C., then a Major, but who subsequently commanded the Canadian Militia during the North-West rebellion. While at the Rock the Royal Canadians came off conquerors successively in shooting, foot racing, fighting, drilling, cricketing, acting and rowing. For three years after the 100th was raised it was recruited from Canada, a depot being established at Toronto, of which Lieutenant Fletcher was for some time in charge. The depot was abandoned on account of the expense, and in 1861 Lieutenant Fletcher and Lieutenant de Bellefeuille left the Regiment to take up appointments on the staff of the Canadian Militia—Lieutenant-Colonel Fletcher subsequently winning the C.M.G. for services on the frontier, where he was in command during the Fenian Raids.

The 100th returned to Canada at the time of the Trent excitement in 1866, and was quartered in Montreal for some time. Before it left again, there being a prospect of a period of long peace, many of the original members of the Regiment took their discharge from it. While quartered in Montreal upon this occasion serious internal trouble occurred in the Regiment, and Major B. Van Straubenzie was detached from the 8th Foot, to take over the command from Colonel Cook, and re-organize the Regiment, which he successfully did. The Major subsequently took a staff appointment in the Canadian Militia, and has since become a familiar figure in Canadian military matters. The present (1898) agitation for the restoration of the 100th to Canada had its origin in an article in the *Canadian Military Gazette* a couple of years ago. In this article the opinion was expressed that "the Dominion should be willing to devote more of her sons as well as of her means towards the armed forces of the Crown. There are plenty of lads and young men in our cities and towns who will not engage in farming, and for whom the army and navy offer equal inducements with the other paths of life open to them."

The Royal Military College. For some time in its more recent history the College at Kingston has been the object of varied attacks in Parliament and in the Press. Since 1896 these have largely ceased, but the following document written by Major C. B. Mayne, of the Royal Engineers, Chatham, England—who was connected with the institution for some years—is of historic interest. It was written early in 1895:

"It is difficult for one who left Canada so recently to understand the vehemence of the attack since made on the Royal Military College or to form an estimate of how far that attack meets with the approbation of the people of the Dominion. But I may, without apology, even though now far from Canada, raise my voice on behalf of the institution with which I was connected for seven of the best years of my life, and more especially as I firmly believe that it is of enduring value to the Dominion—a country endeared to me in many ways—in which I have many warm friends, and to which I hope to return to end my days. The attack on the Royal Military College, so far as I can understand it from the Canadian papers, seems to be directed partly against the cost of the institution to the Dominion, and partly against the internal organization and administration. To these points, therefore, I will chiefly confine my remarks.

It is very easy to appeal to the lower feelings of numbers of thoughtless people, by adding up all the money that has been spent on the Royal Military College—including, perhaps, interest—and then, after deducting the sums paid by the parents of the Cadets, to divide by the number of students who have passed through the College, and to say each ex-Cadet has cost the Dominion so many dollars. There is a great tendency in these days to look at things from their material side only, forgetting that the material advantages are but the lowest of all advantages, and that a nation which looks to material advancement alone, is doomed to fall and disappear. But, before passing to the higher and real advantages of the Royal Military College, let me ask, where rests the responsibility for the amount of the outlay by the Dominion upon each Cadet?

The Legislature, in prescribing the object of the education to be imparted at the College, practically, at the same time, determined the number of instructors required to carry out its object. The staff is rather less, than in excess of, the minimum necessary to deal efficiently with the numerous general and technical subjects included in military officers' education. While the number on the staff of instructors is thus regulated by the subjects to be taught—and cannot wisely be reduced—it would suffice for more than double the number of students in attendance, and, with but slight increase in the number of assistant instructors, would even meet the demands of 200 students. But the residential accommodation available for Cadets is not adapted for more than sixty; and, even were more accommodation available, the number in attendance could not be increased beyond ninety-six, since by Act of Parliament only 24 may be received at any one time or annually. Thus, to a want of due proportion between necessary expenditure in salaries for a minimum staff of instructors, and the number of revenue-giving Cadets in attendance, is attributable much of the average outlay by the country for each Cadet.

It has further been urged that, in estimating the average outlay upon individual Cadets, all graduates who are not actually in Canada's military service must be excluded from the reckoning. But this contention wholly ignores the necessities of the Canadian military system, which aims at the establishment of an available latent force in lieu of a standing army—too costly to be at present contemplated.

It may not be denied that the most remunerative use the Dominion can make of the special education it has given to Cadets is to employ their attainments in such military appointments as exist; yet, assuming such appointments not available, graduates of the Royal Military College in civil life are necessarily highly important elements in Canada's defensive power. Nor is it unreasonable to attach national value to the qualifications of the young men the College has equipped for the battle of life. Is it no gain to Canada that those who pass through the College course receive a physical, intellectual and moral training such as makes it difficult to recognize their identity with the faultily developed, raw and undisciplined lads who had joined four years previously? Can it be truthfully said that such men as Mackay, Stairs, Robinson, Lang, Cartwright, MacInnis, Lesslie, Perry, Macpherson, the two Joly de Lothbinière's, and many others, formerly Cadets of the Royal Military College, will have no leavening effect on the societies in which they live and amongst whom not a few are destined to become leaders? Will their physical, intellectual and moral training have no powerful, yet unobtrusive, countervailing effect against the subtle tendency of a democracy to make disturbing jealousy a prevailing and governing principle of citizenship? Will they exercise no useful influence in opposing the fatally seductive error that equality is liberty, and in diminishing blind impatience with nature's beautiful and universal law of harmony in the adaptation of differences?

The physical training at the Royal Military College cannot be equalled anywhere else in Canada. Regular hours, good nutritious food, bathing, boating, cricket, football, hockey, golf, tennis, snow-shoeing, skating, tobogganing, gymnastics, field surveying, and artillery and infantry drills work wonders on the Cadets before they have been even a year at the College. The intellectual training includes English grammar and French literature, mathematics, surveying, astronomy, physics (inclusive of heat and electricity), chemistry, engineering (civil and military), very practical free-hand and geometrical drawing, and other military science. It is a mistake to suppose that the Royal Military College—because styled military—provides for only a technical military education. Its standard of education fits its graduates to enter with but few exceptions any civil pursuit. The College is organized on a military basis in order to satisfy the leading purpose of its foundation—to give such instruction as is required for a thorough knowledge of the military profession.

To make this application of military discipline possible, the Cadets are enlisted just as are soldiers and treated as military men. Their literary education is not, however—and in the nature of things cannot be—restricted to solely and purely military subjects. Military and civil surveying are in essentials alike. Military and civil engineering rest on the same principles, and in much of the details of their application are identical. The same laws, and similar instruments concern alike the observations of the military and of the civil astronomer. The chemistry and the physics of the army officer do not differ in kind from those of the civil professor. In short, a general and scientific education directed through the channels of military thought is the necessary foundation of higher technical military acquirements. In intellectual training it is a great advantage that the members of a class at the Royal Military College are at present limited to a maximum of 24. There are no classes of 40 or 50—as is so common elsewhere in Canada—to prevent each student having that personal attention so important to the development of his attainments. Indeed it may be said that the chief work of the professors and instructors at the Royal Military College during the first year of a Cadet's career is to teach him how to think for himself, and this is a training which it is impossible to give when classes are so large as to include 40 or 50 students.

As regards the moral training of the Cadets, no institution can point to a higher standard than is maintained at the Royal Military College in spite of the difficulties encountered in trying to maintain it. Honour and its subdivisions of truth, duty and valour are ever upheld to the Cadets. And, speaking as one who has had to deal with their discipline, I can say that dishonesty, untruth, wilful neglect of duty and cowardice are always punished far more severely than mere breaches of the regulations; and it is my strong opinion that after their stay of four years at the Royal Military College the Cadets left with very different views on these points from those with which they joined—though, of course, there were some incorrigible cases. The religious duties of the Cadets are well maintained. Prayers are read every morning and the wishes of the local clergy with regard to the Cadets of their religious tenets are invariably met with as far as possible.

Those who attack the internal organization and administration of the Royal Military College, I think, entirely fail to grasp the high principles on which they are based. The Royal Military College has a military organization. The cadets are enlisted soldiers, and as such the parents have, *de jure*, no authority over them, though practically their claims as parents are not put aside. The object of the military organization is chiefly the inculcation of that great virtue—discipline—so especially important in a democracy of individualism, and to fit the Cadets for appointment as officers of the Canadian Militia, though this latter receives but little support outside of the Royal Military College. Now comes the nature of the military training of the Cadets. Are they to be trained to be fitted for officers or for privates? A very great deal depends upon this. The training of a private ends with his attainment of familiarity with the technical duties of a soldier's life. His duties are clearly defined; his discharge of them is closely watched; and his responsibilities are narrowly limited. Far different is the position of the military officer upon whom devolves the responsibility of exercising a wide discretion and of taking the initiative. Honour and trustworthiness are valuable and equally estimable in private and officer; but, while most desirable in the private, in the officer they are absolutely essential. To train a Cadet, then, he must be led to regulate his own conduct, not by dread of detection when at fault, but by an honourable sense of his independent responsibility; and this course must be followed although frequent failures may occur.

If the public of Canada do not appreciate the necessity of the Royal Military College to the Dominion it is probably due to the circumstances that its graduates have not been permitted to play that rôle in Canadian life which in fairness to the country should be assigned to them. And if the public do not consider the organization and administration of the College well adapted and directed to accomplish the object in view it is because they have not set themselves to consider the difficulties, physical, intellectual and moral, of the task. Many parents do not give the College a second thought when they hear it mentioned; others think it is something like one of the ordinary schools of military instruction; others again regard it as a Government job; and still more look upon it as an institution by which the party out of power may have a handle to attack the party in power; and knowing nothing about it are ignorant of its value. But it affords a peculiarly high physical, intellectual and moral training to the students who enter it; and, as it excels all other institutions in the way it realizes the combination of these branches of training, it cannot but be of great benefit to the Dominion. Whether Canada makes the best use of this advantage is another question altogether—and the neglect to do so is greatly to be regretted. In every other country in the world, even in the United States, every Cadet who qualifies and passes through the Government Military College of the country has a provision for life offered him to the great and lasting advantage of the country.

So important are the advantages of a training on a military basis, that many States of the United States have military schools endowed and encouraged by the State administration; and even the Provinces of Canada might reap great advantages if they assisted the Royal Military College and made use of more of its graduates on public works and in Provincial offices. Comparisons are said to be odious, but as I am pleading for the maintenance of an Institution with which I am no longer connected except by ties of pleasant memories and deep interest for its continued welfare I may say that I have been told by men of public standing in Canada that they have approvingly noticed the very marked advantages of the Royal Military College training and its effect upon the appearance and manner of its students. Such an effect is not the result of accident, but is due to the continued application of a principle of honour, trust, responsibility and military discipline—the influence of which cannot but be beneficial to any community taking full advantage of them.

The College is now (1898) meeting with much greater success and appreciation and promises under a new Commandant to take a fresh lease of life and energy. The following is a list of its Commandants:

Colonel (Lieut.-General) E. O. Hewett, C.M.G., Royal Engineers, 1875-1886.

Major-General J. R. Oliver, C.M.G., Royal Artillery, 1886-1888.

Major-General D. R. Cameron, C.M.G., Royal Artillery, 1888-1896.

Lieut.-Colonel G. C. Kitson, King's Royal Rifle Corps, 1896.

Canada and Imperial Defence. From the cession of Canada by the French in 1763 until the present year, 1898, a period of more than a century and a quarter, the various British American Provinces now forming the Dominion of Canada, though often used as recruiting grounds for the Imperial forces, both naval and military, have rendered no direct pecuniary assistance whatever to Imperial defence. There have been many so-called Colonial Regiments, such as the old 100th and 104th Infantry Regiments (circa 1800–1814), the Canadian Fencibles, the Newfoundland Veterans, the Glengarry Fencibles, and possibly one or two smaller bodies.* All these regiments or companies were raised in the British American Provinces, officered by Canadians to a great extent, in the case of the Glengarry Fencibles wholly so, but raised in the Colony for Colonial service solely, and wholly paid from Imperial resources.

During the War of 1812–14 the Canadian Militia who were under arms were paid by the British Government. It would have been impossible for Upper and Lower Canada with their limited income at that time to have met this pecuniary responsibility, so it was undertaken ungrudgingly by the Home Government. During the Canadian Rebellion of 1837, which was repressed in Upper Canada by the Canadian Militia, and in Lower Canada by the British regular forces aided by the Militia, the cost was borne partly from Imperial and partly from Provincial resources. A similar state of affairs existed during the Fenian Raid of 1866, when again both regular and local troops were employed.

The Royal Canadian Rifles, raised in Canada at Kingston about 1840, disbanded 1870, was in no sense a Canadian regiment, having nothing Canadian about it excepting the name. It was composed wholly of men who had served in the British army for not less than seven years and who bore an unimpeachable character. It was officered by English officers, who had exactly the same station professionally as all other English officers. Promotion was by purchase and officers could effect exchanges to any regiment of the line if they wished to do so. It was in fact a regiment of British regulars who had the privilege of serving solely in British North America. In 1858 the 100th, or Prince of Wales' Royal Canadian Regiment, was raised in Canada, but not by Canada. The 100th Regiment was wholly recruited in Upper and Lower Canada, the present Provinces of Ontario and Quebec, in the months of March, April, May and June, 1858. Of the officers one major, five captains, eight lieutenants and five ensigns were chosen from residents in the two Canadas. Each man enlisted received a bounty of three pounds sterling and a free kit, and the total number of men who formed the Regiment slightly exceeded 1200. From 1858, until the end of 1862, the Regiment was recruited in Toronto but after that date solely in England. It has served as follows: Canada, 1858; England, 1858-59: Gibraltar, 1859-63; Malta, 1863-66; Canada, 1866-67; United Kingdom, 1867-1877; India, 1877-1895; United Kingdom, 1895-97. The first Colonel was General Lord Melville, the Lieutenant-Colonel and immediate commanding officer, George de Rottenburg, C.B. On the abolition of the numerical system in the British Army the 100th became the 1st Battalion Leinster Regiment (Royal Grenadiers). It bears on its colours the legend, "Niagara," in commemoration of the deeds done at that battle by its predecessor, the first 100th Regiment.

In August, 1884, on the despatch from England of the Nile expedition for the rescue of General Gordon at Khartoum, it was decided by the Imperial authorities, on the advice of Lord Wolseley, to engage a body of Canadian *voyageurs* —men accustomed to the navigation of rivers and who from their habits would be able to render most efficient aid to the remainder of the Relief expedition. This force was organized in Quebec and consisted of about 200 men under the command of Brevet Lieutenant-Colonel Frederick Charles Denison of the Governor-General's Body Guard, Toronto. When organized the men were under strict military discipline and were paid by the Imperial Government. They served throughout the whole campaign and received special mention for their excellent work, in the despatches sent by Lord Wolseley to the Secretary of State for War. In the House of Commons, Lieutenant-Colonel Denison was specially referred to by the Marquess of Hartington for his unflagging attention to duty and was afterwards given a C.M.G. The men were away from Canada rather less than a year and all received the British war medal and Khedive's star. Lord Wolseley, in a communication addressed from Cairo, Egypt, to the Marquess of Lansdowne, Governor-General of Canada, on

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*NOTE. The Editor is indebted to Mr. Thomas E. Champion, author of the "History of the Royal Grenadiers," for some of the facts here mentioned.

April 13, 1885, expressed his appreciation of the Canadian contingent as follows:

"The Canadian *voyageurs* who have recently been employed with the Nile Expedition, having now all returned home to Canada, I am anxious to express to Your Lordship my high sense of the services they have rendered, and of the value they have been to the Expeditionary Force. With a few exceptions they have been thoroughly competent boatmen; they worked exceedingly well. They have undergone the hardships of this arduous campaign without the slightest grumbling or discontent; and they have, on many occasions, shown not only great skill but also great courage in navigating their boats through difficult and dangerous water. I much regret that in so doing some of them should have fallen victims to the dangers they were attempting to overcome. The officers, and especially Colonel Denison, have shown much energy and good-will, and have proved themselves of considerable value. I beg to ask that Your Lordship will have the goodness to convey the purport of this letter both to the officers and men of the Canadian *voyageurs* and also to the authorities in Canada—certain unfounded statements having appeared in various papers to the effect that their employment had been attended with unsatisfactory results. I desire to place on record, not only my opinion, but that of every officer connected with the direction and management of the boat columns, that the services of these *voyageurs* have been of the greatest possible value, and further, that their conduct throughout has been excellent. They have earned for themselves a high reputation among the troops of the Nile. It was, moreover, a source of much satisfaction to these troops to find the Canadians represented on this expedition, and sharing with them their privations and risks. At a time when English, Scottish and Irish soldiers were employed, the presence with them of Canadians shows in a marked manner the bonds which unite all points of our great Empire. In the advance up the Nile next autumn I purpose to employ a considerably larger number of *voyageurs* than that employed in the past winter. Lastly, I am anxious to express to Your Lordship personally my sincere thanks for the trouble you have taken with regard to the engagement of these *voyageurs*, and all the arrangements connected with them."

The North-West Mounted Police. After the Hudson's Bay Territory was purchased by the Dominion Government, it became necessary to prepare for the protection of those who might form settlements there. Accordingly Parliament in 1873 gave the Government authority to organize a force to be called the North-West Mounted Police, who were to act for the better preservation of law and order in the North-West Territories, the number of men being limited to 300. In the autumn of 1873 a small force of 190 men was organized. Subsequent Acts have amended the original provisions in various ways, and the number of men is now limited to 1,000. The North-West Territories are divided into eight divisions, and these are sub-divided into a total of over 100 stations. The force consists of one Commissioner, one Acting Commissioner, eight superintendents, 29 inspectors, five assistant surgeons, two veterinary surgeons, 50 staff surgeons, 51 sergeants, 51 corporals, 471 constables, and 72 scouts—making in all a total of 741 men with 768 horses and 18 ponies. These patrol the frontier for a distance of 800 miles, keeping down cattle-raiding, stealing and smuggling—especially in connection with intoxicants. They watch the Indians, enforce the ordinance against prairie fires, have charge of the Boundary quarantine, etc., and work over an area of 300,000 square miles. The Inspectors try criminal cases. In 1896 there were 1,035 criminal convictions in the North-West, about three-fifths of which were tried by the Mounted Police Inspectors.

Concerning the duties of the Mounted Police and the manner in which the work is performed by the force a special correspondent of *The Toronto Globe*—Mr. S. T. Wood, June the 28th, 1898—had this to say:

"To maintain order and to preserve confidence in the security of life and property over 1,200,000 square miles of territory, with an open boundary of 600 miles on a foreign country, a territory as yet but sparsely settled, and that in part by alien races, while native tribes with primitive ideas of property and right are still numerous, is an ambitious undertaking for a young nation, and the success that is everywhere in evidence in the West should be a source of pride to all Canadians. The Mounted Police are the executive of constituted authority in the Territories, and it is seldom that a Governmental institution serves its purpose better or as well. The nature of the duties devolving on the Police is gradually changing, and the force is adapting itself to the change. The time when it was police, jury, Judge, Parliament, and plenipotentiary combined is past, but the new duties are none the less onerous. The officers of the force are sensible of the fact that it is no longer safe for a single policeman to go into an Indian reservation to take out a man wanted for some theft or depredation. The Indian bandit is beginning to regard matters from the same point of view as the 'white brother,' who may know that police authority will ultimately bring him to punishment, yet be willing to fight for temporary liberty with a single constable. At one time the Indian had a reverence for the scarlet tunic and the authority it represented.

That a single constable could go into a reservation and take out any Indian wanted, while the American authorities felt it necessary to send a strong force of cavalry to make an arrest, shows that the tribes had a remarkable respect for Canadian authority. But it is human to sacrifice future rewards for present advantages, and the Indian malefactor cannot be depended on to submit to arrest when the authority against him is not backed by an immediate show of force. It would be a mistake to say that the tribes have lost respect for police authority. But that respect is far more ready toward a force of half a dozen than toward a single constable. The change does not increase, but tends rather to lessen the chances of an Indian outbreak, for the lawless elements are partaking more of the nature of individual 'toughs' than tribal warriors, and a single policeman is not safe in making an arrest amongst toughs even in the most orderly city on the continent. A recent attempt at arrest resulted in the shooting of seven men before the three Indians in a shelterd rifle pit were killed with a shell. The border patrol is an important part of the police service, and it is maintained constantly, though with intentional irregularity, so that an immigrant or emigrant never knows when he may encounter the scarlet tunic.

The business of the Police with white men is increasing, while with the Red-man it is growing less, which may be a natural result of a steady change in the population. Across the border is a favourite trip for the undesirable characters of both countries, and the irregular patrol of the Police from outpost to outpost makes it a matter of great difficulty to carry stolen goods out of or into the Dominion. Although there is a great extent of boundary to guard, the nature of the country lessens the difficulty of effective work. The range of vision on the prairie from every slight elevation is very wide. The nature of every man's business is known, and it is no invasion of civil rights to ask a stranger his name and destination. Every man on the prairie has some reason for being there, and if that reason is not obvious to the patrolling policeman he is careful to investigate it. A tendency to avoid the scarlet tunic is always a suspicious symptom. Cattle and horses are the wealth of the western border country and the police patrolling the ranges are familiar with all the brands in their districts and able to detect theft in its various forms. The killing of cattle is watched carefully in the Territories. Every man who kills an animal is required by law to have the hide punched by an official inspector and to expose it in some conspicuous place for a specified time. Part of the patrol duty is a house-to-house visit among all the farmers and ranchers, and if a carcass be found without a hide on the fence a prosecution follows. The offence is not as serious as cattle stealing, but in prosecuting the lesser charge evidence is often disclosed of the greater.

There is scarcely a department of the Government that is not assisted by the Mounted Police. The collection of revenue along the boundary would be impossible without some such patrol. The smuggler understands that commercial principle by which the consumers pay the duty, and when he can evade the collector he gathers in the duty himself. But anyone entering Canada from the south is generally accosted several times by the Police before he reaches a place where smuggled goods could be sold. The rush of overland parties for the Klondike is over, but still there are three or four a week making their way with waggons or pack-horses along the trail that preceded the railway from Macleod through Calgary and Edmonton. At many points along the trail and over the open prairie these travellers are met by the patrol, and their customs papers are examined for comparison with their outfits. Through eastern glasses this looks like an unwarranted intrusion, but out on the prairie it comes as a welcome break in the monotony of travel. Besides, the patrol is ready with full information regarding trails, routes and travelling conditions, and is prepared to receive and investigate any complaint against settlers, herdsmen or other travellers along the route. Though the Klondiker may have his customs papers examined many times, he is compensated by the perfect safety assured both himself and his outfit during the trip through Canadian territory.

Prairie fires are a serious menace here in the west, and the Mounted Police render valuable service in preventing a careless disregard of the precautions enjoined by law. The railways plough a break on each side of the track and burn the intervening grass to minimize danger from sparks. It is illegal to start a fire for clearing stubble except within a ploughed break and with at least six men in attendance, having proper appliances for extinguishing it. Settlers are appointed fire inspectors, but they are naturally reluctant to lay information, even when they suffer through the carelessness of their neighbours. Although prosecutions by the Police are very few, the knowledge that the law will be strictly enforced effectually prevents any lapse into dangerous carelessness. The patrol is on the look-out for every tell-tale smoke, and is soon on the ground to investigate the cause, and, if necessary, take effective measures to prevent the destruction of property.

The enforcement of the game laws is another matter of importance devolving on the Mounted Police. With the destruction of the buffalo as an object lesson the people are alive to the value of the small game. Prairie chickens are not numerous here in the West, though they seem on the increase in Manitoba, but ducks, geese and mudhens are abundant on all the streams, lakes and marshes. The Galicians, Ruthenians and other European colonists are the worst offenders, for they do not see the possibility of destruction in the midst of such abundance. They rob nests, kill the old birds indiscriminately during the nesting season, and also the immature young, of but little value as food. They must be taught that it does not pay to destroy the game either ultimately or immediately, and sometimes it requires a trip to the Police guard-house to impress the lesson. At the distribution of rations on the Indian reserves the presence of the Police is becoming more and more necessary, for it is a time when Indians are apt to quarrel among themselves and also to grow dissatisfied with their allowance. To assist in this service Indian scouts are now employed, and they wear the brown duck fatigue uniform of the force. Their term of engagement is from month to month and as a rule they render good service, though inclined to tire of the work in a short time.

The force is still to a great extent the constituted authority of the Territories. The guardrooms are the only lock-ups and jails for short-time prisoners, long-term convicts being taken to the Penitentiary at Stoney Mountain. The Inspectors are Justices of the Peace, and travel to different points in their divisions to hold court. I heard an officer tell of a recent event in which he was called upon to act the part of undertaker, clergyman and executor. The officers, and occasionally the men, are arbitrators in the disputes that arise between settlers, especially those from European countries, and at every foreign colony it is necessary that a member of the force be stationed to learn the ways of the people and become personally familiar with them. This duty requires men of tact and judgment, and when such are secured their services are most valuable. The system of out-post patrol keeps every station fully informed as to what is going on in the district, and is also a bureau of information for the Interior Department. The present force is about 700 strong, with perhaps another hundred serving a month's probation. The system of trial before enlistment gives men a chance to show their fitness and to decide intelligently before signing for the regulation term of five years. In the Yukon district there is a picked contingent of two hundred men, and the remaining force is by no means strong, considering the territory to be covered and the work to do."

It is interesting here to note that the Police, or N. W. M. P. as they are often termed, rendered much good service during the Rebellion of 1885. Writing on August 27th, 1897, to the

Editor, the Earl of Minto, who was present in the field during a great part of the troubles of that year as Lord Melgund, and who is now (1898) Governor-General of Canada, said: "Besides these three columns there was also another force in the field—the North-West Mounted Police, at that time commanded by Colonel Irvine, the value of which has always seemed to me underrated. The fact of Colonel Irvine's forces being at Prince Albert afforded a safe refuge to many outlying settlers, and if it had not been there the task General Middleton had to solve would have been a very different one. Hampered as Colonel Irvine was by the civilian population of the settlement and by a difficult country, the possibility of successful combination with General Middleton must always have been doubtful, whilst the moral effect of the force at Prince Albert was certain."

Archbishop Tache and the Rebellion of 1885. Amongst the documents throwing light upon the views of the people who shared in, or were affected by, the second North-West Rebellion the statement issued by the Most Reverend Dr. Taché, so long the distinguished Roman Catholic Archbishop of St. Boniface, is probably the most important. It was dated the 7th December, 1885, and surveyed the whole field from the standpoint of one who was loyal to the Crown and to Canada, yet, through early and long association with the Half-breeds, Indians and general population of both Manitoba and the North-West, felt a perhaps natural and personal sympathy with the sufferers from alleged grievances and with the subsequent French-Canadian protests against the execution of Riel. The principal part of this document is as follows:

"The people of Canada and their rulers, while negotiating the acquisition of the North-West Territories, considered but the extent and riches of the vast domain of which they were taking possession. They did not comprehend the situation because they knew little or nothing of what they needed to know. The ambiguities, the modifications, the contradictions, etc., found in the statutes are evidence as to what I affirm. One of the greatest mistakes on the part of the authorities was to act in accordance with the prejudice of entire Provinces by approaching the North-West with mistrust towards all those to be found there or who were acquainted with the country. It was supposed they were coming to an ordinary land, whilst on the contrary it was completely unknown. The ignorance might have been less complete if the information offered had been listened to. Men distinguished by their character, their position and their experience have time and again given suggestions and useful advice, but, almost invariably, every attempt to enlighten was disregarded, nothing was accepted save documents prepared in the Government offices, many of which, I am sorry to say, should have been considered as the sole unreliable exponents.

The first cause of our difficulties naturally combines with a second one. I have just suggested the idea of men in office. No doubt it is but justice to say that many of these men were qualified for the functions, more or less important, to which they were appointed; but, alas! this was not so in all cases. Even important posts were assigned to men totally unqualified for the position. In my opinion this will be unavoidable as long as all the appointments are based exclusively on political party motives. While selecting undeserving men, others perfectly apt have been dismissed or left aside, because five, ten or fifteen years before they were political opponents. It is sometimes supposed that there is no need to be particular for a new country, especially among the Indians. This is a most erroneous opinion. More sense, tact and ability are needed in a new country where everything has to be organized. In a populous city or town a public official may be tolerated to a certain degree, even should he turn out to be a dolt or a fop; his betters make up for the inconveniences which would occur were he alone. In the desert or the prairie it is quite a different thing; the incapacity of an employé is so much the more apparent because he is alone.

Another cause of our difficulties came from the discontent of the new settlers themselves. The Government, colonization societies and others have published pamphlets more or less exact on the country and its advantages. The unfortunate 'boom' of Manitoba also got a footing in the North-West. Many looked forward to this country as the promised land to seekers of riches without labour. Enticed by the allurements many people came to the North-West. The country was not prepared to receive them in such numbers at the time. Fatigue, loneliness, seclusion, disappointments, so much the more felt that they were the less expected, were the result of too hasty immigration, and began the series of deceptions for which it was sought to make the Government entirely responsible. Real faults disposed people to credit imaginary wrongs. Hence a general tendency to general dissatisfaction. To be avenged, very regrettable means were resorted to. The most brilliant hopes had been deceived. The fortune dreamt of was not coming. The real and numerous difficulties of a new establishment in the lone land, the absence of the family, uneasiness for the future, combined to increase the bad feeling. Then came the early frosts. Oh! what harm those frosts have done to the Government and to the governed. Without saying it openly, people acted as if they considered the authorities responsible for them. Indignation arose, numerous and frequent meetings were held, eloquence to the pitch it can be carried in a constitutional country was not spared. It is, however, to be understood that no revolt against authority was intended, but an evolution of some kind was wanted, constitutional agitation and another form of it soon to follow. Suggestions, more or less bold, were made. It was known that in the country there were parties who would talk less but act sooner. There was no wish for shedding blood, but a stronger desire to have a shedding of crowns from the public treasury. It was not considered that in sowing the wind they would reap the whirlwind. This is so true that now that the storm has subsided, notwithstanding its past violence, not a few among the settlers say: 'After all we have gained by it. Something of the kind is wanted once in ten years. We were ruined, but business is reviving.' As a consequence everyone professes loyalty. Oh! to what depth human frailty can go! People who pushed others to rebellion, who rejoiced at the advantages it brought to them, the better to dissemble their joy clamour for vengeance and proclaim their loyalty. I presume the Government knows this, but it is well that the whole country should know it, in order to give a share of the responsibility to all those who deserve it. On the other hand, I wish to be rightly understood. If there are settlers who acted a vile part in the whole affair they form the exception. The greater number of those who complained had reason to complain. They have exposed their wants, and their petitions have been heard. Now there is every reason to hope that confidence will be restored.

The Metis. In treating of the North-West troubles, the Metis (Half-breeds) are the first thought of, and that with the result of exciting ill-feeling in some quarters, and the liveliest sympathies in others. All those acquainted with me know that I love the Metis population, and I shall always side with those who sympathize with them. Before speaking of the part taken by the Metis in the North-West troubles, I shall here quote the words pronounced by Lord Dufferin, referring to them in his farewell discourse to Manitoba, the 29th September, 1877:

> 'There is no doubt that a great deal of the good feeling thus subsisting among the Red-men and ourselves is due to the influence and interposition of that valuable class of men, the Half-breed settlers and pioneers of Manitoba, who, combining as they do the hardihood, the endurance and love of enterprise generated by the strain of Indian blood within their veins, with the civilization, the instruction, and the intellectual power derived from their fathers, have preached the gospel of peace and good-will and mutual respect with equally beneficial results to the Indian chieftain in his lodge and the British settler in his shanty. They have been the ambassadors between the East and the West, the interpreters of civilization and its exigencies, to the dwellers on the prairies, as well as the exponents to the white man of the consideration justly due to the susceptibilities, the sensitive self-respect, the prejudices, the innate craving for justice of the Indian race. In fact, they have done for the Colony what otherwise would have been left unaccomplished, and have introduced between the white population and the Red-man a traditional feeling of unity and friendship, which, but for them, it might have been impossible to establish.'

If the above words had been better understood, and the line of conduct they seem to prescribe better followed, the country would not have to deplore the evils that have befallen us. When Lord Dufferin visited Manitoba, happily for the honour of the Metis there were no palace cars. He had to journey according to the then mode of travelling in the country, and he quite naturally travelled with the Metis. With them he crossed the plains and the forest; he mounted the Red River cart and birch bark canoe; he did not disdain to speak with his guides; knowing the French language he needed no interpreter; being intelligent, he conceived a just idea of the population; a statesman, he said to the country and to the advisers of Her Majesty's representatives: 'Here is what the Metis were in the past; their usefulness, some of their noble qualities; see how you should treat them in the future.'

The suggestions made by the great diplomatist were not understood. It was thought more advisable to continue in the strain of the happy soldier, who entered Fort Garry long after the Metis had opened its gates to him. Colonel Wolseley has styled the Metis 'banditti and cowards.' This 'stupid assertion,' and it is the way in which it was characterized by the then Minister of Militia, found its way in all directions. Several newspapers repeated it; officials of all grades received its impulse, and, instead of granting the Metis the justice to which they were entitled, the most elementary prescriptions were overlooked in regard to them. Instead of treating them as gentlemen treat everyone, they were met, in too many instances, only with insolence and roughness, enough to wound even the bluntest susceptibilities. A rude and scornful 'I don't talk French' was often the only answer to be obtained to legitimate requests. It was forgotten that, being the natives of the country, they had special titles to consideration. Even in their own interests people should have remembered that the Metis, being the natural link between the Indians and the whites, their assistance was needed. Instead of recalling what Lord Dufferin so justly said in speaking of the peaceful condition of the country, it was thought more becoming to invoke what was called the Canadian Indian policy. This was merely imaginary, as Canada had just begun relations with our Indians. The sad events of this year dispel all doubt as to the fact that the Metis controlled the Indians by their peaceful attitude. As soon as the first rumour reached the latter of a conflict between the Metis and the authorities, they arose, and will rise again in similar circumstances. As to the question of cowardice in reference to the Metis, I think it has been amply settled.

Considering the above, and what is known officially, I find it impossible to free the authorities of all responsibility. For the last fifteen years a wrong course has been pursued in many instances. I repeat that I am not a political party man, and both parties have their share of the responsibility. The trouble could and should have been prevented. Why was the warning not listened to when given by those who foresaw the same troubles and who brought them to the notice of the authorities? Our statesmen have my respect, but as 'no man is wise at all times,' I trust that they will permit a friendly voice to tell them that they were mistaken. But it is only justice to say that they are not alone in fault. The Ministerial seats number thirteen, but the Parliamentary seats number nearly three hundred. It is undoubtedly painful and humiliating to know that Ministers of the Crown should have officially affirmed that no steps had been taken in favour of the Metis, either by themselves or by their friends; but, on the other hand, it is also to be deplored that the isolated voices raised in both houses of our Legislature did not command a support sufficient to determine an earnest search into the situation and the means of remedying what was defective in it. It is sad to think that nothing short of bloodshed and expenditure of millions could bring those who have the management of public affairs in one or other capacity to comprehend that the North-West is not only a vast tract of country but, moreover, that there are vast social questions which are far from having obtained a satisfactory solution. The power of the press is much spoken of, and it is, in reality, a powerful engine. But the aborigines of the country have a right to ask whether all the organs of publicity have been useful to them. As a general rule in Canada newspapers are conducted to serve the interests of the different political parties. Certain portions of the press attack the Government without the moderation necessary to obtain a good result, while others praise it with a servility still more regretable than the attacks. For instance, this very day there are newspapers which would fain make the venerable Bishop Grandin, his devoted missionaries, and myself, responsible for what the Metis have suffered. These ridiculous and false impressions do more harm than good to those they are intended to serve and they are injurious to the interests of the country.

The Indians. When beginning to speak of the Metis I was happy to invoke the testimony of Lord Dufferin in their favour. In alluding to the Indians, I am equally pleased to be able to quote the words of another representative of our gracious Sovereign. The Marquess of Lansdowne visited the Indians. He spoke and listened to them, and here are the noble words the conversation inspired :

> 'It is impossible to meet these poor people and to listen to their statements without the deepest feeling of sympathy for their present position. They are the aboriginal inhabitants of this continent. They regard themselves, and not without reason, as the legitimate occupants of the soil. We can scarcely be surprised if, now that the buffalo upon which they have subsisted for so many years past has become almost completely extinct, their hearts occasionally sink within them when they see, as they express it themselves, that the white man is getting rich and the Red-man poorer with every year that passes. It is quite unnecessary to discuss the question of their so-called title to the land of the North-West. The strength of their title, if they have one, is not in its legal aspect but in the moral claim which they have to the most considerate treatment at the hands of those who have brought into the country that irresistible tide of civilization before whose advance the native races have dwindled and receded.'

These words were pronounced by the Governor-General, in Winnipeg, on the 22nd of October last. I had the pleasure of hearing them. His Excellency's voice betrayed his emotion, his sympathetic expressions were loudly applauded. There appeared the intelligent mind which had seized the importance of a question, and a kind heart taken with a generous sympathy for human beings whom that civilization, so loudly boasted, drives out of its way, pending their destruction. The Indians took a part in the troubles. In some places by cruel massacres of which nothing can palliate the horror; in others by a regretable attitude, no doubt, but nevertheless from another standpoint, full of important lessons for those who reflect and feel. The Indians of the North-West! There is a class of men but little understood by the Canadian people in general, and who will never be entirely comprehended except by those who speak their language, who have lived among them, and who have given them their sympathy. Canada will never know the ordeal in which it has placed the proud children of the prairie by packing them on reserves, there to suffer the pangs of hunger and to brook the struggles of a semi-capture. One must have seen the undaunted Indian, erect in the midst of the immense prairies, compacently draping himself in his semi-nudity, his flashing eye scouring the boundless horizon, inhaling an atmosphere of liberty not to be found elsewhere, glorying in a sort of royalty which had neither the embarrassments of riches nor the responsibilities of dignity. One must have seen the indefatigable huntsman raising to a sort of religious enthusiasm the excitement and the chances of success of a chase without parallel. One must have seen the idler needing not to toil for the abundance he enjoyed, and led only by caprice to vary his unbusy course. Yes, one must have seen all this. And then look at the Indian of to-day, dragging his misery, deprived of his incomparable independence, reduced to want and semi-starvation, and having added to his vices the loathsome consequences of the immorality of the whites. One must have seen all this, and seen it under the impulse of sympathy, to form an idea of what the Indians suffer at the present time.

It is useless to speak of Treaties as a compensation for the change. These Treaties were not understood by the untutored Indian. He listened to the form, but did not detect the meaning, and therefore did not accept the consequences. I go still further, and say that the Government and those who have made treaties on its behalf never perfectly conceived their object, at least inasmuch as they were not at all aware of the unacceptable position they were preparing for the Indian in many cases. Truly can I repeat, with His Excellency the Governor-General, 'their hearts occasionally sink within them.' The greatest stoic will agree that they have a 'moral claim to the most considerate treatment.' Now is the time more than ever to be mindful of the blunders committed in their regard. They have been left a prey to the seductions of men, revoltingly immoral, and when this was pointed out the friends of humanity had another regret to register. As a consequence, the Indians felt that they could but profoundly despise people whose conduct should have been such as to command respect. In other cases the Indians were deprived of the pittance assigned to them, or it was given them 'as if they were dogs.' They were too often deceived. The Indian, who is far more intelligent than most people seem to think, was not the dupe of what was going on, and he felt his contempt increasing. It is among the Indians more than elsewhere that it is important to make a judicious choice of appointments. I am happy to say that the choice is what it should be in many places, and as a consequence the Indians in those localities are satisfied, and the Government has also reason to be so.

Nothing—nay, nothing whatever—can excuse the massacre at Frog Lake. It would be an excess of sentimentality to endeavour to blame the Government for having ordered the execution of the perpetrators of such horrors. I therefore do not in any way wish to justify the Indians; but as it is right that the truth should be known, and at the risk of exciting great surprise, I affirm that the massacres were not committed without previous provocation. I here invoke the testimony of one of the victims himself. The Reverend Father Fafard said, in conversation with another missionary, who in turn related it to me: 'Such a one acts with shameful brutality towards the Indians. He will be killed some day.' The person alluded to was killed, and two devoted missionaries increased the number of the victims they were striving to protect. Surely no one will accuse me of lacking either patriotism or justice when I say that I deeply regret that certain officials have not been deserving of the confidence I am so pleased to see enjoyed by others in charge of the Indian Department, who certainly merit such confidence to a high degree. Without flattery or hesitation I say that there are in that Department, as well as in others, honourable, devoted and intelligent men, who do the best they can amidst the innumerable difficulties they encounter in the discharge of their duties. It is not fair to throw on the Metis all the blame of the Indian uprising. Their mutual alliance is natural and will develop without any special effort *ad hoc*. There exists between these two races a community of language, of origin, and I may add of disappointments. In the prairie and in the forests the Indians acknowledged the superiority of the Metis without being jealous of it, and because he was a relative. Accordingly as soon as the Metis showed their discontent, the Indians necessarily drew a conclusion *a fortiori* which could not fail to have its effect. This is one of the reasons which rendered it so important not to alienate the affection of the Metis, but on the contrary to secure their good will as useful intermediaries. Not only the natural sympathies of the Indians for the Metis were manifested during our troubles, but, moreover, the different Indian nations felt the same sympathy for each other. The Crees and the Blackfeet for generations pursued one another with savage hatred. The missionary had succeeded in weakening their ferocity, but without destroying the national enmity. At the present time hatred gives place to friendship. Crowfoot weeps over the captivity of Poundmaker and Big Bear. The whole tribe of Blackfeet showed signs of grief on hearing of the death of a Cree or an Assiniboine killed by the war last spring."

Field-Marshal Lord Wolseley in Canada. The Trent affair in 1862 first brought Lieut.-Colonel Wolesley to Canada, as Assistant Quartermaster General, and the duty devolved mainly upon him to make all the arrangements by which the British troops, sent out in the depth of winter, were to be conveyed by the overland route up the valley of the St. John River, past Lake Temiscouta to Rivière du Loup. The road at that time passed through a bleak, unsettled wilderness for a great part of the way, and it was due to Colonel Wolseley's great organizing and administrative ability that this difficult march was successfully accomplished with comparatively little discomfort to either officers or men. In 1865 a camp of instruction was formed at La Prairie of those who had passed through the military schools. Three battalions were present and were placed under Colonel Wolseley's command.

"This," says Lieut.-Colonel George T. Denison, in the *Canadian Magazine*, of October, 1895, "was, I believe, Colonel Wolseley's first experience in commanding a large camp. The force, some 2,500 strong, contained a great number of the officers of the Canadian Militia from all parts of the country, and after a few weeks' experience they returned to their homes taking into every nook and corner of Canada men who had learned to look upon their Commandant as the ablest officer they had ever met. I remember well my first meeting with Colonel Wolseley. At the time of the Fenian Raid, on the morning of the 3rd of June, 1866, at Brown's farm, a few miles from Fort Erie, Colonel Peacocke ordered me at daylight to push on with my command and reconnoitre towards the village. I pushed on very rapidly, and, the Fenians having decamped during the night, I was very soon in possession of Fort Erie. I was engaged in looking after the men who had been wounded in the skirmish of the previous evening and after a few prisoners, stragglers whom we had picked up, when I saw a mounted officer coming rapidly up the road looking very sharply in every direction. He was dressed in undress staff uniform, a blue frock, a cap with a straight peak of the French pattern, then in use, and wore his moustache and imperial in the style adopted by the late Emperor Napoleon III. I was impressed at once with the sharp, alert look which nothing seemed to escape. I had heard so much from the LaPrairie men about Colonel Wolseley that I recognized him at once.

In 1866 another Fenian attack was threatened, and a camp of some 2,500 men was formed at Thorold, on the Niagara frontier, under Colonel Wolseley's command, to which the Militia regiments were sent in turn for a short time. The result was that in a period of two months a large number of the Canadian Militia passed under his hands. During these months I was on outpost duty, with my corps of Cavalry, watching the river front from the Falls up to Lake Erie, and I was constantly thrown very much in contact with Colonel Wolseley. The Fenians gathered once or twice and made demonstrations but they never attempted to cross, to the great disappointment, I believe, of Colonel Wolseley. We were relieved and sent home in October. It was astonishing the confidence the Commander inspired in everyone. Our men believed that no one was equal to him. The stories of his leading forlorn hopes, of his gallantry in Burmah, in India, and in the Crimea, of his many and serious wounds, were told in every tent and around every camp fire; while his wonderful tact, his charming manner and magnetic influence affected everyone who came near him.

In 1870 the Red River Rebellion had broken out, and an expedition to suppress it was talked of. Sir George Cartier, Minister of Militia, was determined that Colonel Robertson Ross, the Adjutant-General of Militia, should be sent in command. The Canadian Government were to send the greater part of the men, and to pay the lion's share of the expense, and, therefore, the influence of the Canadian Minister was very great. But on the first intimation that an expedition was to be sent, from the men of the La Prairie camp, the members of the Stratford and the Thorold forces, from their friends and relatives, from all over Canada, a cry arose for Wolseley to command. The newspapers in every part of the country were unanimous. Such a wide-spread expression of the popular will coming to back Colonel Wolseley's own paramount qualifications settled the matter."

Colonel Wolseley felt from the first that he had no easy task in his North-West expedition of 1870, and there is little doubt that he appreciated in the same measure the privations, difficulties and conduct of his troops. He liked his Canadian volunteers and it is equally certain that they trusted and admired him. His calling for Canadian *Voyageurs* for the Soudan Campaign in 1884 is another indication of his opinion. After the arduous journey to Fort Garry was accomplished, on 9th September, 1870, Colonel Wolseley, as Commander of the Red River Expeditionary Force, issued to his soldiers and militiamen the following farewell:

"In saying 'good-bye' I beg that each and all of you will accept my grateful recognition of your valuable services, and my best thanks for the zeal you have displayed in carrying out my orders. I congratulate you upon the success of our expedition, which has secured to this country a peaceable solution of its late troubles. The credit for this success is due to the gallant soldiers I had at my back; upon you fell the labour of carrying the boats and heavy loads, a labour in which officers and men vied with each other as to who should do the most. Nothing but that 'pluck' for which British soldiers, whether born in the Colonies or in the Mother Country, are celebrated, could have carried you so successfully through the arduous advançe upon this place.

From Prince Arthur's Landing to Fort Garry is over 600 miles through a wilderness of forest and water, where no supplies of any description are obtainable. You had to carry on your backs a vast amount of supplies over no less than forty-seven *portages*, making a total distance of seven miles, a feat unparalleled in our military annals. You have descended a great river esteemed so dangerous from its rapids, falls, and whirlpools that none but the experienced *voyageurs* attempt its navigation. Your cheerful obedience to orders has enabled you, under the blessing of Divine Providence, to accomplish your task without any accident. Although the banditti who had been oppressing this people fled at our approach—without giving you an opportunity of proving how men capable of such labour could fight—you have deserved as well of your country as if you had won a battle. Some evil-designing men have endeavoured to make a section of this people believe that they have much to dread at your hands. I beg of you to give them the lie to such a foul aspersion upon your character as Canadian soldiers by comporting yourselves as you have hitherto done.

I desire to warn you especially against mixing yourselves up in party affairs here; to be present at any political meeting or to join in any political procession is strictly against Her Majesty's regulations—a fact which I am sure you have only to know to be guided by. I can say without flattery that, although I have served with many armies in the field, I have never been associated with a better set of men. You have much yet to learn of your profession. But you have only to attend as carefully to the orders of the officer to whose command I now hand you over as you have to mine to become shortly a force second to none in Her Majesty's service. My best thanks are due especially to Lieut.-Colonels Jarvis and Casault for the punctuality with which they have executed their orders. I bid you all good-bye with no feigned regret. I shall ever look back with pleasure and pride to having commanded you, and, although separated from you by thousands of miles, I shall never cease to take an earnest interest in your welfare.

(Signed)
G. J. Wolseley."

His Royal Highness the Duke of Cambridge, Cammander-in-Chief of the Army, also issued the following General Order from the Horse Guards—November, 1870:

"1. The expedition to the Red River having completed the service on which it has been employed, His Royal Highness the Field Marshal Commanding-in-Chief desires to express to Lieutenant-General the Hon. James Lindsay, who organized the force, and to Colonel Wolseley and the officers, non-commissioned officers, and men who composed it, his entire satisfaction at the manner in which they have performed the arduous duties which were entailed upon them by a journey of above 600 miles through country destitute of supplies, and which necessitated the heavy labour of carrying boats, guns, ammunition, stores, and provisions over no less than forty-seven *portages*.

2. Seldom have troops been called upon to endure more continuous labour and fatigue, and never have officers and men behaved better or worked more cheerfully during inclement weather and its consequent hardships, and the successful result of the expedition shows the perfect discipline and spirit of all engaged in it.

3. His Royal Highness, while thanking the regular troops for their exertions, wishes especially to place on record his full appreciation of the services rendered by the Militia of the Dominion of Canada who were associated with them throughout these trying duties.

(Signed)
R. Airey, Adjutant-General."

On Colonel Wolseley's return he was tendered public banquets, both at Toronto and Montreal, but was only able to accept the hospitality of the last named city. The citizens of Toronto were much disappointed in not being able to show their great appreciation of the gallant Colonel's services, but time would not permit his remaining over. A congratulatory address, however, was forwarded to him at the dinner at Montreal, which was a magnificent affair, and in his reply to the Toronto address he said, among other things: "I shall ever look back with pride at having commanded the first military operation undertaken in the Dominion. The Provinces of Ontario and Quebec have every reason to be satisfied with the men who now represent them at Fort Garry. I can give them no higher praise than by saying that the national honour is safe in their keeping. They possess in an eminent degree nobility of sentiment which will always prompt them to volunteer for any service necessary for the vindication of that honour, and they inherit from their ancestors the courage and endurance which will ever carry them through any expedition they undertake with credit to themselves and honour to their country." Lieut.-Colonel Wolseley was made a full Colonel and a Knight Commander of the Order of St. Michael and St. George, for his services in this campaign. Lieut.-Colonel Samuel Peters Jarvis, Commander of the 1st or Ontario Rifles, and Lieut.-Colonel Louis Adolphe Casault, Commander of the 2nd or Quebec Rifles, together with Major James F. MacLeod, were made Companions of the same Order. These two Divisions were each some 350 strong. Other Canadians who took part in this expedition and who have since became more or less well known were Major William Macaulay Herchmer, Captain David Marr Walker, Captain William Nassau Kennedy, Lieutenant Stewart Mulvey, Ensign Hugh John Macdonald, Major Acheson G. Irvine, Lieut.-Colonel L. C. A. L. de Bellefeuille, and Lieut. F. C. Denison.

Riel and the First North-West Rebellion. Some of the documents connected with the Fort Garry insurrection of 1869-70 are of too great importance to omit here. The following was the oath which Riel took as "President of the Provisional Government": "I, Louis Riel, do hereby solemnly swear that I will faithfully fulfil, to the best of my ability, my duties as President of the Provisional Government proclaimed on the 24th November, 1869, and also all the duties which may become connected with the office of President of the Provisional Government of Assiniboia, as they may hereafter be defined by the voice of the people." Early in April, 1870, Riel issued in printed form the following Proclamation:

"To the inhabitants of the North and North-West:

Fellow-Countrymen! You are aware, doubtless, both of a series of events which have taken place at Red River, and become accomplished facts, and of the causes which have brought them about. You know how we stopped and conducted back to the frontier a Governor whom Canada,—an English colony like ourselves—ignoring our aspirations and our existence as a people, forgetting the rights of nations and our rights as British subjects, sought to impose upon us without consulting or even notifying us. You know also, that having been abandoned by our own Government, which had sold its title to this country, we saw the necessity of meeting in council and recognizing the authority of a Provisional Government, which was proclaimed on the 8th December, 1869.

After many difficulties raised against it by the partisans of Canada, and the Hudson's Bay Company, this Provisional Government is to-day master of the situation—because the whole people of the colony have felt the necessity of union and concord; because we have always professed our nationality as British subjects; and because our army, though small, has always sufficed to hold high the noble standard of liberty and of country. Not only has the Provisional Government succeeded in restoring order and pacifying the country, but it has inaugurated very advantageous negotiations with the Canadian Government and with the Hudson's Bay Company. You will be duly informed of the results of these negotiations.

People of the North and North-West! You have not been strangers either to the cause for which we have fought or to our affections Distance not indifference has separated us. Your brethren at the Red River, in working out the mission which God assigned them, feel that they are not acting for themselves alone, and that, if their position has given them the glory of triumph, the victory will be valued only in so far as you share their joy and their liberty. The winning of their rights will possess value in their eyes only if you claim those rights with them. We possess to-day, without partition, almost the half of a continent. The expulsion or annihilation of the invaders has rendered our land natal to its children scattered throughout this vast and rich country. But, united to a man, what matters distance to us since we are all brethren, and are acting for the common good?

Recognized by all classes of the people, the Government reposes upon the goodwill and union of the inhabitants. Its duty in officially informing you of the political changes effected among us is to re-assure you for the future. Its hope is that the people of the North will show themselves worthy of their brethren in Red River. Still, the Government fears that, from misapprehension of its views, the people of the North and of the North-West, influenced by evil-intentioned strangers, may commit excesses fitted to compromise the public safety. Hence it is that the President of the Provisional Government deems it his duty to urge upon all those who desire the public good and the prosperity of their country, to make the fact known and understood by all those Half-breeds or Indians, who might wish to take advantage of this so-called time of disorder to foment trouble, that the true state of public affairs is order and peace. The Government established on justice and reason will never permit disorder, and those who are guilty of it shall not go unpunished. It must not be that a few mischievous individuals should compromise the interests of the whole people.

People of the North and of the North-West! This message is a message of peace. War has long enough threatened the colony. Long enough have we been in arms to protect the country and restore order, disturbed by evil-doers and scoundrels. Our country, so happily surrounded by Providence with the natural and almost insuperable barriers, invites us to unite. After the crisis through which we have passed, all feel more than ever that they seek the same interests, that they aspire to the same rights, that they are members of the same family. We hope that you also will feel the need of rallying around the Provisional Government to support and sustain it in its work.

By order of the President,

Louis Schmidt,

Asst. Sec'y of State."

The above Proclamation was widely circulated among the Half-breed traders and hunters, and Indian tribes throughout the interior. Then followed a special Proclamation bearing upon the Convention which had been recently held and also trying to placate the angry feeling aroused by the murder of Scott:

"Let the Assembly of twenty-eight representatives, which met on the 9th of March, be dear to the people of Red River! That Assembly has shown itself worthy of great confidence. It has worked in union. The members devoted themselves to the public interests, and yielded only to the sentiments of goodwill, duty and generosity. Thanks to that noble conduct, public authority is now strong. That strength will be employed to sustain and protect the people of the country. To-day the Government pardons all those whom political differences may lead astray only for a time. Amnesty will be generously accorded to all those who will submit to the Government; who will discountenance or inform against dangerous gatherings.

From this day forth the public highways are open. The Hudson's Bay Company can now resume business. Themselves contributing to the public good, they circulate their money as of old. They pledge themselves to that course. The attention of the Government is also directed very specially to the northern part of the country, in order that trade there may not receive any serious check, and peace in the Indian district may thereby be all the more securely maintained. The disastrous war which at one time threatened us has left among us fears and various deplorable results. But let the people feel re-assured. Elevated by the grace of Providence and the suffrages of my fellow-citizens to the highest position in the Government of my country, I proclaim that peace reigns in our midst this day. The Government will take every precaution to prevent this peace from being disturbed.

While internally all is thus returning to order, externally, also, matters are looking favourable. Canada invites the Red River people to an amicable arrangement. She offers to guarantee us our rights, and to give us a place in the Confederation equal to that of any other Province. Identified with the Provisional Government, our national will, based upon justice, shall be respected. Happy country to have escaped many misfortunes that were prepared for her! In seeing her children on the point of a war, she recollects the old friendship which used to bind them, and by the ties of the same patriotism she has re-united them again for the sake of preserving their lives, their liberties, and their happiness. Let us remain united and we shall be happy. With strength of unity we shall retain prosperity.

O, my fellow-countrymen, without distinction of language or without distinction of creed—keep my words in your hearts! If ever the time should unhappily come when another division should take place amongst us, such as foreigners have heretofore sought to create, that will be the signal for all the disasters which we have had the happiness to avoid. In order to prevent similar calamities, the Government will treat with all severity of the law those who will dare again to compromise the public security. It is ready to act against the disorder of parties as well as against those of individuals. But let us hope rather that extreme measures will be unknown and that the lessons of the past will guide us in the future.

LOUIS RIEL.

Government House,
Fort Garry, April 9th, 1870."

The following were the instructions issued by the Dominion Government to the Very Rev. J. B. Thibault, who was sent upon a mission of peace and pacification after Governor Macdougall's failure. They indicate the desire of the Government to meet the wishes of the people in every possible way:

"Ottawa, December 4th, 1869.

The Very Reverend Grand Vicar, M. Thibault.

Sir,—Referring to the conversation held with a Committee of the Privy Council yesterday, and to your kind consent to undertake the delicate task of representing, in conjunction with Colonel de Salaberry, the views and policy of this Government to the people of the Hudson's Bay Territory, I am commanded by His Excellency the Governor-General to convey to you, in the form of instructions for your guidance, the grounds of hope entertained here that your mission of peace and conciliation will be entirely successful.

You will not fail to direct the attention of the mixed society inhabiting the cultivated borders of the Red River and Assiniboine to the fact, which comes within your daily knowledge and observation, and it is patent to all the world, that, in the four Provinces of this Dominion, men of all origins, creeds and complexions stand upon one broad footing of perfect equality in the eye of the Government and the law; and that no Administration could confront the enlightened public sentiment of this country which attempted to act in the North-West upon principles more restricted and less liberal than those which are firmly established here.

So far as you may have intercourse with the Indian chiefs and people, you will be good enough to remind them that, while bloody and costly Indian wars have raged often for long periods in different sections of the United States, there has been no war with the Indians in any of the Provinces of British America since the conquest. For more than a century the Micmacs of Nova Scotia have lived in peace; while the rights of the Milicetes of New Brunswick have been respected. Everywhere within the Canadas the progress of settlement, while it furnished new employments to the Indians, was rendered practicable by treaties and arrangements mutually satisfactory, that have formed the secure basis of the sympathy and co-operation which have distinguished the Canadians and Indians, not only since the Treaty of Paris, but from the earliest exploration of the country.

It may fairly be assumed that the just and judicious treatment of the Indian tribes forms the brightest page in the history of British America. Canadians cannot afford to sully it by any ungenerous treatment of the Indians in the North-West. That the disturbances which have taken place at and around Winnipeg and Fort Garry have grown out of vague apprehensions of danger incident to the transitory state of things, which the action of the Imperial Government and Parliament rendered inevitable, there is no reason to doubt; but it is quite apparent that, underlying what is natural and pardonable in this movement, there have been agencies at work which loyal subjects cannot countenance, and that artful attempts have been made to mislead the people by the most flagrant and absurd misrepresentations. Had the Queen's Government or the Government of the Dominion imitated the rash and reckless conduct of some of those who have taken part in this disturbance, there would ere this have been bloodshed and civil war in Rupert's Land, with the prospect of the flame spreading along the frontier as the fire spreads over the prairie. Fortunately calmer councils have prevailed both in England and at Ottawa. The Proclamation of the Queen's Representative, with copies of which you will be furnished in French and English, will convey to her people the solemn words of their Sovereign, who, possessed of ample power to enforce her authority, yet confided in their loyalty and affectionate attachment to her throne.

The instructions issued to Mr. Macdougall, on the 28th of September, long before there was any reason to apprehend serious opposition on the Red River, will show how utterly groundless were the suspicions and apprehensions of unfair treatment which have been widely circulated in the North-West, and to which unfortunately some of the Canadian newspapers, for party purposes, at times gave the mischievous colour of their authority. You will perceive that at no time was the absurd idea entertained of ignoring the municipal and political rights of the people of the North-West, that the only two persons that Mr. Macdougall was formally instructed to call to his aid were Governor MacTavish and Judge Black, who were known to be universally respected, and that any subsequent selections were to be first reported here, with grounds of his belief that they stood equally high in the confidence and affections of the people.

All the Provinces of the British Empire which now enjoy representative institutions and responsible government have passed through a probationary period, till the growth of the population and some political training prepared them for self-government. In the United States, the Territories are ruled from Washington till the time arrives when they can prove their fitness to be included in the family of States, and, in the halls of Congress, challenge the full measure of power and free development which American citizenship includes. It is fair to assume that some such training as human society requires in all free countries may be useful, if not indispensable, at Red River; but of this you may be assured, that the Governor-General and his Council will gladly welcome the period when the Queen can confer, with their entire approbation, the largest measure of self-government on her subjects in that region, compatible with the preservation of British interests on this continent, and the integrity of the Empire.

I think it unnecessary to make more than a passing reference to the acts of folly and indiscretion attributed to persons who have assumed to represent the Dominion and to speak in its name, but who have acted on their own responsibility and without the knowledge or the sanction of this Government. In undertaking, at this season of the year, so long a journey in the public service, you display, venerable Sir, a spirit of patriotism which I am commanded to assure you is fully appreciated by the Queen's Representative and by the Privy Council.

I have, etc.,
JOSEPH HOWE,
Secretary of State."

The following was included in a letter sent by Mr. Howe, on 7th December, to Mr. Macdougall, but received by him after he had left Pembina, and was, therefore, not made public at Red River until the 20th January following, when Mr. Donald A. Smith, a later Commissioner from the Dominion Government, at a mass meeting in Fort Garry, read it from a copy of the letter with which he had been furnished:

"You will now be in a position, in your communications with the residents of the North-West, to assure them:

1. That all their civil and religious liberties and privileges will be sacredly respected.

2. That all their properties, rights and equities of every kind, as enjoyed under the government of the Hudson's Bay Company, will be continued to them.

3. That, in granting titles to land now occupied by the settlers, the most liberal policy will be pursued.

4. That the present tariff of customs duties will

be continued for two years from the 1st January next, except in the case of spirituous liquors, as specified in the Order-in-Council above alluded to.

5. That in forming your Council the Governor-General will see that not only the Hudson's Bay Company but the other classes of the residents are fully and fairly represented.

6. That your Council will have the power of establishing municipal self-government at once, and in such manner as they think most beneficial to the country.

7. That the country will be governed, as in the past, by British law, and according to the spirit of British justice.

8. That the present Government is to be considered as merely provisional and temporary, and that the Government of Canada will be prepared to submit a measure to Parliament, granting a liberal constitution, so soon as you, as Governor, and your Council have had an opportunity of reporting fully on the wants and requirements of the territory.

You had, of course, instructions on all the above-mentioned points, excepting as regards the tariff, before you left Ottawa, but it has been thought well that I should repeat them to you in this authoritative form."

The Murder of Thomas Scott. Despite all these efforts, however, the rebellion went on and culminated in the wretched murder of Thomas Scott. This event can be best and most authoritatively described in the words of an official statement from Sir Donald Smith (afterwards Lord Strathcona), detailing to the Government the results of his mission to Fort Garry. The document is dated 12th April, 1870, and the portions specially referred to are as follows:

"I had no further communication with Riel until Monday, the 4th March, when about ten o'clock in the morning Père Lestanc called on me. He informed me of Bishop Taché's expected arrival not later certainly than the 8th, and probably some days earlier, adding that His Lordship had telegraphed to request that, if about to leave for Canada, I should defer my departure until he could communicate personally with me. He then said that the 'conduct of the prisoners was very unsatisfactory', that they were very unruly; insolent to the 'soldiers'; and their behaviour altogether so very bad that he was afraid the guards might be forced to retaliate in self-defence. I expressed much surprise at the information he gave, as the prisoners, without exception, had promised to Archdeacon McLean and myself that, seeing their helpless condition, they would endeavour to act so as to avoid giving offence to their guards, and we encouraged them to look forward to be speedily released in fulfilment of the promise made by Mr. Riel. One man, Parker, was mentioned as having made himself particularly obnoxious by his violent conduct, but not one word was said on this occasion regarding Scott, or the slightest intimation given that he or any other person had been condemned to be shot. About 11 o'clock Père Lestanc left me and went up stairs to communicate to Governor MacTavish, as he said, 'the good news, that Bishop Taché was expected so soon.' The Reverend Mr. Young, Methodist clergyman, had just entered the house, and, meeting with the Père in the hall, conversed with him a few minutes. Mr. Young then came up to me, and from him I had the first intimation that it was intended to shoot Thomas Scott, and that the sentence was to be carried into effect at 12 o'clock noon that day. We agreed in believing that the thing was too monstrous to be possible, and Mr. Young mentioned that poor Scott himself was equally incredulous on the subject, thinking they merely intended to frighten him.

However, even to keep him in suspense was of itself a horrible cruelty, and it was arranged that, as Mr. Young had been sent for to attend the man, he should see Riel, ascertain exactly how the matter stood, and, if really serious, to let me know at once. Mr. Young accordingly called on Riel, was informed that Scott had been condemned, that the sentence was irrevocable, and would not be delayed one minute beyond noon. Mr. Young begged for delay, saying, 'the man is not prepared to die,' but all without avail. He was paralyzed with horror, returned to the prisoner, and immediately sent a messenger to inform me of the result of his visit. I determined to find out Riel immediately, but, recollecting that Père Lestanc was still upstairs with Mr. Mac-

Tavish, went to him, related what I had heard, and asked him if he knew anything about the matter. His answer I cannot give in precise words, but it was to the effect that they had seen Mr. Riel on the other side (St. Boniface), and had all spoken to him about it, by which I understood that they had interceded for Scott. Governor MacTavish was greatly shocked on being informed of Riel's purpose, and joined in reprobating it. Père Lestanc consented to accompany me, and we called on Riel. When we entered, he asked me 'what news from Canada?' The mail had arrived on the preceding day, and I replied, 'only the intelligence that Bishop Taché will be here very soon.' I then mentioned what I had heard regarding Scott, and, before Riel answered, Père Lestanc interposed in French words, meaning, 'is there no way of escape?' Riel replied to him, 'My Reverend Père, you know exactly how the matter stands,' then turning to me, he said, 'I will explain to you,' speaking at first in English, but shortly after using the French, remarking to me, 'you understand that language.'

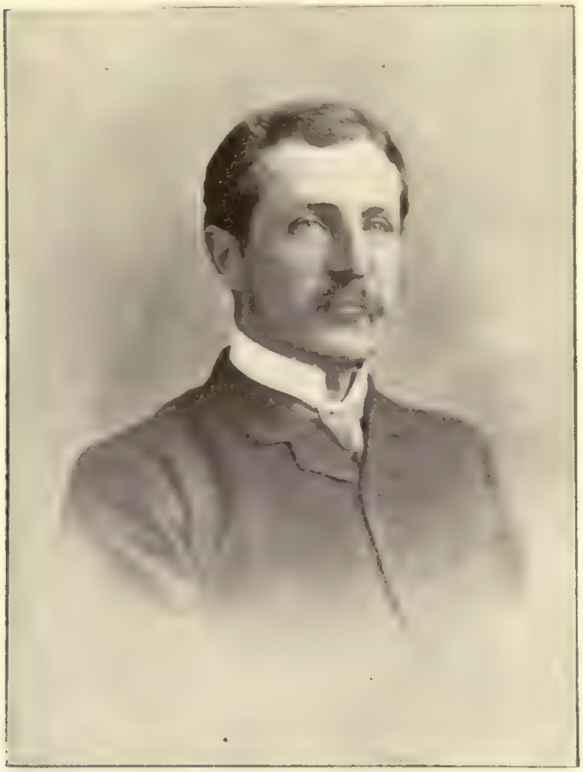
He said in substance that Scott had throughout been a most troublesome character, had been the ringleader in a rising against Mr. Snow, who had charge of the party employed by the Canadian Government during the preceding summer in road making; that he had risen against the 'Provisional Government', in December last, that his life was then spared; that he escaped, had again been taken in arms, and once more pardoned,—referring, no doubt, to the promise he had made to me that the lives and liberty of all the prisoners was secured—but that he was incorrigible, and quite incapable of appreciating the clemency with which he had been treated; that he was rough and abusive to the guards, and insulting to him, Mr. Riel; that his example had been productive of the very worst effect on the other prisoners, who had become insubordinate to such an extent that it was difficult to withhold the guards from retaliating. He further said, 'I sat down with Scott, as we are doing now, and asked him truthfully to tell me, as I would not use his statement against him, what he and the Portage party intended to have done with me, had they succeeded in capturing me, when they surrounded Couture's house,' to which he replied, 'we intended to keep you as a hostage for the safety of the prisoners.' I argued with Riel, and endeavoured to show that some of the circumstances he had mentioned, and especially the last, were very strong reasons to urge why Scott's life should not be sacrificed, and that, if, as he represented, Scott was a rash, thoughtless man, whom none cared to have anything to do with, no evil need be apprehended from his example.

I pointed out that the one great merit claimed for the insurrection was that, so far, it had been bloodless, except in one sad instance, which all were willing to look upon as an accident, and implored him not now to stain it, to burden it with what would be considered a horrible crime. He exclaimed, 'We must make Canada respect us!' I replied, 'She has every proper respect for the people of Red River, and this is shown in her having sent Commissioners to treat with them.' I told him I had seen the prisoners some time back, when they commissioned me to say to their friends at Portage that they desired peace, and I offered to go to them again and reason with them, should that be necessary. On this he said, 'Look here, Mr. Smith, Mr. Scott, the representative, went to see the prisoners at my desire, and on asking them whom they would vote for as councillors, if they were permitted a choice outside of their own body, Thomas Scott came forward and said, "My boys, have nothing to do with those Americans." And, when I remarked, "This is really a most trifling affair, and ought not to have been repeated," he said, "Do not attempt to prejudice us against the Americans, for, although we have not been with them, they are with us, and have been better friends to us than the Canadians." Much more was said on both sides, but argument, entreaty and protest alike failed to draw him from his purpose, and he closed by saying, "I have done three good things since I have commenced. I have spared Boulton's life, at your instance, and I do not regret it, for he is a fine fellow; I pardoned Gaddy, and he showed his gratitude by escaping out of the bastion, but I don't grudge him his miserable life; and now I shall shoot Scott." Lepine, the Adjutant-General, who was President of the Council of Seven, which tried Scott—and five of whom, Riel told me, "with tears streaming from their eyes, condemned him as worthy of death," a sentence which he had confirmed—now entered, and, in answer to Riel, said, "He must die." Riel then requested the Reverend Père Lestanc to put the people on their knees for prayer, as it might do good to the condemned man's soul. Referring to Père Lestanc, and making a final appeal unnecessary here to repeat, I retired.

It was now within a few minutes of one o'clock, and, on entering the Governor's house, Reverend Mr. Young joined me, and said, "It is now considerably past the hour, I trust you have succeeded." "No," I said, "for God's sake go back at once to the poor man, for I fear the worst." He left immediately, and a few minutes after he entered the room in which the prisoner was confined; some guards marched in and told Scott his hour was come. Not until then did the reality of his position flash upon poor Scott. He said good-bye to the other prisoners, was led outside the gate of the fort, with a white handkerchief covering his head; his coffin, having a piece of white cotton thrown over it, was carried out; his eyes were bandaged; he continued in prayer, in which he had been engaged on the way, for a few minutes; he asked Mr. Young how he should place himself, whether standing or kneeling; then knelt in the snow, said farewell, and immediately fell back, pierced by three bullets which had passed through his body. The firing party consisted of six men all of whom, it is said, were more or less intoxicated. It has been further stated that only three of the muskets were loaded with ball cartridge, and that one man did not discharge his piece. Mr. Young turned aside when the first shots were fired, then went back to the body and again retired for a moment, when a man discharged his revolver at the sufferer, the ball, it is said, entering the eye and passing through the head. The wounded man groaned between the time of receiving the musket shots and the discharge of the revolver. Mr. Young asked to have the remains for interment in the burying ground of the Presbyterian church, but this was not acceded to, and a similar request, preferred by the Bishop of Rupert's Land, was also refused. He was buried within the walls of the fort. On descending the steps, leading from the prison, poor Scott, addressing Mr. Young said, 'This is a cold-blooded murder,' then engaged in prayer, and was so occupied until he was shot."

Colonel Williams and the Campaign of 1885. The death of Colonel Williams in the famous charge at Batoche was one of the saddest and most memorable incidents of the second Rebellion. Lieut.-Colonel Arthur Trefusis Heneage Williams, M.P., was the son of John Tucker Williams, R.N., who commanded a vessel under Sir James Yeo on the lakes during the War of 1812-15. After the war he had settled in Port Hope, Ont., where he represented Durham in the Canadian Assembly from 1840 to 1848, commanded the Durham Regiment during the troubles of 1837, and died in 1854. His son was born in 1837 at Penryn Park, Port Hope, was educated at Upper Canada College and Edinburgh University, and upon arriving at manhood took his father's place both in the military and the political field. He always showed a keen interest in any scheme for the development and benefit of the Midland counties. He was Chairman of the Port Hope Harbour Commissioners' Board; President of the Midland Loan and Savings Company; and Director of the Midland Railway. His military tastes soon brought him to the front in the local Militia, and for many years he was Lieutenant-Colonel of the 46th Regiment, which he brought to a high state of efficiency. In 1880 he commanded the Wimbledon team. Early in 1885 he offered the Imperial Government to raise a regiment for the Soudan. Before, however, his offer was accepted or rejected by the authorities the North-West Rebellion had broken out, and the call to arms was heard throughout Canada. Colonel Williams was among the first to tender his services, and the Government commissioned him to raise a battalion from the different regiments of the Midland counties. In a short time a magnificent body of men was selected, the material being drawn from the country lying to the north of Lake Ontario, with the addition of a Company from Carleton county. The gallantry of the Midlanders in the ensuing campaign and the charge of their dashing commander at Batoche will always be remembered by Canadians. In 1867

Colonel Williams, then thirty years of age, entered the Ontario Legislature as the representative of East Durham. At the general elections of 1871 he was re-elected by acclamation, and in 1878 he was first elected to the House of Commons for the same constituency. For some years he was one of the "whips" of the Conservative party and was exceedingly popular among his fellow-members. He was latterly frequently mentioned as likely to fill high offices in the future, among the positions suggested being that of the Lieutenant-Governor of the Province of Ontario.



Lieut.-Colonel A. T. H. Williams.

His death took place as a result of fever and inflammation of the brain, on July 6th, 1885. The announcement was made in the House of Commons at Ottawa on the same day by the Hon. (Sir) A. P. Caron, Minister of Militia, in the following words:

"It is with deepest pain and sorrow that I have to-day to make an announcement to Parliament which, I know, will cause as much mourning among honourable members, whether belonging to one side of the House or to the other, as any announcement that has ever been conveyed to Parliament regarding the loss of any brother member in the past. Sir, I have to announce the death of Lieut.-Colonel Arthur Williams, in command of the Midland Battalion. The troubles which are now ended, or very nearly ended, in the North-West have shown Colonel Williams to have been an officer gallant and brave, the possessor of qualities which any officer in any army or service might have been proud to possess. Only a few days ago I received from him a despatch giving me minute details of the Battle of Batoche. It will be remembered by every honourable gentleman that on that memorable occasion, which practically broke the back of the rebellion, Lieutenant-Colonel Williams was the hero of the day. Gallantly at the head of his men he forced the rifle pits, and made that charge which is one of the most brilliant pages of a campaign which has distinguished so many of our brave volunteers. He led his men bravely on that day and the result of that brilliant charge was practically the ending of the troubles. Sir, in the despatch which will be read with interest now by every honourable member of this House, in the despatch which was sent me by the Major-General, the name of Colonel Williams is mentioned as that of an officer who greatly distinguished himself, and to whom are due the honours of the day. I have spoken of him as a soldier. Those who have lost an intimate friend can appreciate the feelings we all experience in his death. As a friend we always found him true, and I can speak of him in this connection, because ever since I have been in the Commons it has been my privilege to count him among my personal friends. We all remember, too, his geniality and unselfishness. Whenever it became a question of meeting the views of his own particular friends, he was always ready to give up his own feelings in the matter. He was, indeed, one of those whose kindliness and cordiality will cause him to be always remembered. As a public man he has always been true to the party to which be belonged. Those whose privilege it has been to act with him in politics well know how faithful he has always been to the principles of his party, and to the leader whom he so much loved and so readily followed."

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The Hon. William Macdougall, C.B., is descended from John Macdougall, a native of the Highlands of Scotland, and a United Empire Loyalist who served in the British Commissariat during the Revolutionary War. He was born at York (Toronto) on January 25th, 1822, and received his education at the local schools and at Victoria College, Cobourg. He studied law in the office of the late Hon. J. H. Price, and was admitted as an attorney and solicitor, 1847. In 1862 he was called to the Bar, and, in 1881, was appointed a Q.C. by the Marquess of Lorne. Before completing his articles as a law student, he had begun to contribute to the newspapers of the day, and, according to Dent, "displayed a decided talent for the profession of a journalist." Within a few months after his admission as an attorney he established the *Canadian Farmer*, a weekly paper devoted to Agriculture, Science and Literature. Its name was subsequently changed to that of the *Canadian Agriculturist*, and it continued to be published under his auspices down to 1858. Long before this date, however, he had taken a position on the political press. In 1850 he established the *North American*, a semi-weekly newspaper of Radical proclivities, of which he was Editor-in-Chief. Upon the formation of the Hincks-Morin Administration the *North American* became its mouth-piece, but, apart from this relation, Mr. Macdougall had opinions of his own, and did not hesitate to proclaim them. In 1857 the publication of the *North American* was discontinued, being merged in the Toronto *Globe*, and Mr. Macdougall joined the editorial staff of the latter. After having led a forlorn hope for the Reformers in three previous contests, he was returned to Parliament for North Oxford in 1858. He sat for that constituency till 1863, and was, thereafter, up to the close of his political career in 1882, the representative successively of North Ontario, North Lanark, and Halton. From 1875 to 1878 he held a seat in the Ontario Legislature. At the general election in 1887 he stood in the Liberal interests for South Grenville, and was defeated. "He grew steadily in power and influence from the time of first taking his seat," says Mr. Dent, "and furnished one of the few instances in the Canadian Parliament of a public man who could both speak and write remarkably well."

On the formation of the Sandfield Macdonald-Sicotte Administration in May, 1862, he accepted office as Commissioner of Crown Lands, remaining in that position till the resignation of the Government in March, 1864. In the same year, on the defeat of the Conservative Government led by Sir E. P. Taché, the latter, being unable to re-construct without a dissolution, offered Mr. Macdougall the control of three seats in the Upper Canada section of his Cabinet if he could bring two Liberals in with him, but, as Sir Etienne refused to apply the coalition principle to Lower Canada, the offer was declined. On the formation of the coalition, in June, same year, which resulted in Confederation, Mr. Macdougall was one of the two Reformers whom the Hon. George Brown took with him into the Cabinet, he being assigned the office of Provincial Secretary. He was from first to last an active promoter of the Union, and to no one does the term, "Father of Confederation," more rightly apply than to him. In 1866-67 he was present at the Colonial Conference that sat in London, England, when the terms of the Federation compact was finally settled. In 1865-1866 he served as Chairman of a Royal Commission appointed to promote closer trade relations with the West Indies, Mexico and Brazil. On July 1st, 1867, he was sworn of the Queen's Privy Council for Canada, and appointed Minister of Public Works in the Government then formed by Sir John A. Macdonald. At the same time he was created a Companion of the Order of the Bath, in acknowledgment of his services in promoting the Union of British North America. In the autumn of 1868 he accompanied Sir George Cartier to England, to confer with the Imperial authorities on several matters of public interest, including the defences of the Dominion, and the acquisition of the North-West Territory—the latter a matter he had always much at heart. The negotiations, in so far as they related to the North-West, were successful.

Mr. Macdougall's share in these negotiations, and his warm interest in everything relating to the North-West, led to his appointment as the first Lieutenant-Governor of Rupert's Land and the N.W.T. He left Ottawa for Fort Garry in October, 1869. When he arrived there he was ejected from the territory by Louis Riel's followers. He was sent to England by the Canadian Government in 1873 as a special Commissioner to confer with the Imperial authorities on the subject of the Canadian Fisheries. On his return to Canada he practised law in partnership with his son, the present Judge Macdougall, of Toronto. In 1881 he declined appointment to a Judgeship and also to a Lieutenant-Governorship. He has published in pamphlet form: "Eight letters to the Hon. Joseph Howe on the Red River Rebellion" (1870); "Six letters to the Hon. O. Mowat on the Amendment of the Provincial Constitution" (1872); and "An open letter to the Hon. H. Mercier on the Federalism of the Federal Constitution of 1867" (1887).

Lieut.-Colonel Frederick Charles Denison, C.M.G., M.P., came of a family which has won a high place in the military annals of Canada. His great-grandfather, Captain John Denison, of the Second West York Regiment, England, was one of the pioneers of Toronto, where he settled in 1796. His grandfather, Lieutenant-Colonel George Taylor Denison, served as a volunteer officer in the War of 1812, and in the Rebellion of 1837 commanded a volunteer cavalry troop, which he had himself organized and which is now known as the Governor-General's Body Guard. He married the only child of Captain Richard Lippincott, a United Empire Loyalist officer from New Jersey, and by this marriage he had a son, born at "Bellevue," Toronto, in 1816. This son, also George Taylor Denison, though a lawyer by profession, gave his chief energies to the Canadian volunteer service. In 1838 he was appointed Lieutenant in the Body Guards, then commanded by his father, and in 1846 he obtained command of the troop. He may be regarded as the father of Toronto's Militia, since he organized cavalry, artillery, and rifles in the city. The Queen's Own was raised by him.

His second son, Lieutenant-Colonel F. C. Denison, was born November 22nd, 1846. He was educated, like his father, at Upper Canada College, and like his father and elder brother—Lieutenant-Colonel G. T. Denison—Toronto's well-known Police Magistrate—he adopted the law as his profession, and was called to the Bar in 1870. He had a full share of the courage and patriotic spirit which seem hereditary in his family, and he was naturally attracted towards a military life. In 1837 he served as a Lieutenant in the Administrative Battalion, on service in Niagara, and on August 20th of the same year he was gazetted to a cornetcy in the Governor-General's Body Guards, in which capacity he served during the Fenian raid of 1866 on the Niagara frontier. He served as orderly officer to Colonel Garnet Wolseley (now Lord Wolseley) in the Red River Expedition of 1870, and was mentioned in despatches. He was appointed Captain in 1872, Major in 1876, and Lieutenant-Colonel in 1884. On the 26th of August, 1884, Lord Wolseley telegraphed to the Governor-General to organize a force of Canadian *Voyageurs* to go to the Soudan and help in the transportation of the troops sent for the relief of General Gordon. Lord Wolseley suggested Lieut.-Colonel F. C. Denison for the command, as he had been with him in the Expedition of 1870 and had experience in the work required.

Lord Lansdowne telegraphed an offer of the command to Colonel Denison, who accepted the post and set about the task with such promptitude that the contingent was able to sail from Quebec on September 13th, 1884. Colonel Denison accompanied General Earle's column, and took part in the Battle of Kirbekan. He was mentioned in despatches by Lord Wolseley, and was mentioned by the Duke of Devonshire—then Lord Hartington—in the House of Commons. For his services in Egypt he was made a Companion of the Order of St. Michael and St. George. His efforts did not, however, bring him only good fortune. On his return from the Soudan he was seized with enteric fever, and was long confined in hospital at Cairo. He was thus prevented from taking part in the North-West campaign with the Governor-General's Body Guard, of which he was second in command. He was the author of "The Historical Record of the Governor-General's Body Guard," with its standing orders. He was a Fellow of the Royal Historical Society of England. He was prominent in city politics, and for many years represented St. Stephen's Ward in the City Council. In 1887 he was returned to Parliament in the Conservative interest for West

Lieut.-Colonel Fred. C. Denison.

Toronto, and in 1891 he was again elected by a large majority. His death took place on April 14th, 1896.

Lieutenant-Colonel George Taylor Denison was born in Toronto, August 31, 1839. He was educated at Upper Canada College, and graduated Bachelor of Laws at Toronto University in 1861. Called to the Bar in the same year, he practised his profession for some years in partnership with his brother, the late Lieut.-Colonel F. C. Denison. He was elected to the City Council and sat therein during 1865-67. In 1872, and again in 1873, he was sent to England by the Government of Ontario as a special Commissioner on behalf of immigration. In 1877 he was appointed Police Magistrate for the City of Toronto, an office he still (1898) retains. His military service commenced in 1855, when he was gazetted Cornet in the Governor-General's Body Guard. He became Captain of his troop, April 22, 1857, was promoted Major, 1862, and Lieutenant-Colonel in 1866. He holds a first-class Cavalry certificate. Colonel Denison was on active service during the Fenian Raid, 1866, and commanded the outposts on the Niagara River under Colonel (F. M. Lord) Wolseley, in the autumn of that year. He was again on active service during the North-West Rebellion, 1885 (mentioned in despatches and medal).

He has been a frequent contributor to the newspaper and periodical press on subjects of national, military and Imperial importance, and has often appeared on the lecture platform in advocacy of Canada's rights and the preservation of the unity of the Empire. Mr. H. J. Morgan gives the following list of his works: "The National Defences: or Observations on the Best Defensive Force for Canada" (1861); "Canada, is she Prepared for War?" (1861); "A Review of the Militia Policy of the present Administration" (1863); "Manual of Outpost Duties" (1866); "The Fenian Raid at Fort Erie" (1866); "Cavalry Charges at Sedan" (1872); "A Visit to General R. E. Lee" (1872); "Modern Cavalry" (London, 1868; in German, 1869; in Russian, 1872; in Hungarian, 1881); "Canada and her Relations to the Empire" (Reprinted from the *Westminster Review*, 1895). In 1877 he won the first prize offered by the Emperor of Russia for the best "History of Cavalry." On this occasion he proceeded to St. Petersburgh, where he remained for two months, and was presented to the Emperor and Empress. The work was published in London the same year, afterwards in Russia and Germany, and has lately been translated into Japanese by order of the Minister of War of Japan. This was a conspicuous achievement for a Canadian. To mark his sense of the author's pluck and ability, the Marquess of Dufferin, at that time Governor-General of Canada, presented him with a medal suitably inscribed. Among the most important of his public lectures and addresses have been the following: "The importance of maintaining the unity of the Empire" (delivered before the Imperial and Federation League, London, 1890); "The United Empire Loyalists" (1891); "The Opening of the War of 1812" (1891); "National Spirit: Its influence upon Nations" (1891). Lieutenant-Colonel Denison has been connected with a large number of national, military, and patriotic societies in his native country.

He was one of the founders of the "Canada First" party, an organization that did something to shape the destinies of the great North-West and the public sentiment of the Dominion. He was President of the Dominion Cavalry Association. On the formation of the Royal Society of Canada he was selected by its founder, the Marquess of Lorne, to be a member of the Section of English Literature and History, and he was subsequently elected President thereof. In 1894 he was appointed a member of the Board of Trustees of Upper Canada College. In 1893 he was elected President of the Imperial Federation League in Canada, and in the autumn of that year the Council of the present League dissolved. At the next annual meeting of the Canadian Branch at Ottawa, Colonel Denison, the President, and a deputation of the League, were appointed to proceed to England to urge the re-organization of the League. The mission was successful and resulted in the eventual formation of the British Empire League with Colonel Denison as President of the Canadian branch.

In 1895 the Government at Ottawa paid him the compliment of requesting him to unveil the monument erected in commemoration of the Battle of Lundy's Lane. Politically, he was originally a Conservative, but became dissatisfied with the conduct of the Government at the time of the Red River Rebellion, and contested Algoma in the Liberal interest in 1872 for the House of Commons. He was defeated by the late Hon. J. B. Robinson, by a majority of eighty votes. He has never since been a party man, but always an earnest advocate of "Canada first" within the Empire, and strongly opposed to any closer relations with the United States which might endanger the great principle of Imperial unity.

Lieut.-Colonel, the Hon. John Morison Gibson, Q.C., was born in the Township of Toronto, January 1st, 1842, and was educated at the Central School, Hamilton, and at Toronto University, taking his degree in the latter institution in 1863, when he won the Prince's prize, the silver medals in Classics and Modern Languages, and the prize in Oriental Languages. He was called to the Bar in 1867, and having entered the Law course of Toronto University obtained the degree of LL.B. there, together with the gold medal, 1869, and subsequently acted as Examiner in the Faculty of Law in the years 1871 and 1872. In 1890 he was appointed a Q.C. by the Ontario Government. For many years he was a member of the Hamilton Board of Education, being Chairman for two terms. He was elected a member of the Senate of Toronto University in 1873, and was re-elected in 1878 and 1883. For five years he was President of the Hamilton Art School, an institution he was instrumental in founding.

Lieut.-Colonel Gibson was a most active member of the Militia from 1860 until November, 1895, when he resigned the command of the 13th Battalion, with which Regiment he had served as a Lieutenant at Ridgeway in 1866. As a marksman he has had a very high reputation, having been a member of the Canadian Wimbledon Teams in 1874, 1875 and 1879, winning the Prince of Wales' prize (a badge and £100) in 1879. In 1881 he commanded the team which defeated the British team in the competition for the Rajah of Kolapore's Cup. He was also a member of the Canadian long-range teams at Creedmoor in 1876 and 1880. For three years he was President of the Ontario Rifle Association, and he has also been President of the Canadian Militia Rifle League, and since 1893 of the Dominion Rifle Association. He has been President of the Canadian Military Institute, and of the Canadian branch of the Red Cross Society. In recognition of his zealous efforts in promoting and encouraging Rifle shooting in the Force he was permitted, on retiring from the 13th Battalion, to retain his rank in the active Militia as Hon. Lieutenant-Colonel of the 13th. In 1890 and 1891 he was President of the Hamilton St. Andrew's Society. He was elected Deputy Grand Master of the Masonic Grand Lodge of Canada in 1890, and has also occupied the position of Grand Master. Colonel Gibson was first returned to the Local Legislature for Hamilton at the general election in 1879, and was re-elected in 1883 and 1886. He entered the Government as Provincial Secretary in 1889, being returned by acclamation. In 1890 he was defeated, but, his opponent being unseated, he was again elected in 1891, as also at the Provincial elections of 1894. In July, 1896, he succeeded Mr. Hardy, the present Premier, as Commissioner of Crown Lands, and in the same year was appointed a Commissioner for the Revision of the Ontario Statutes. He was an Hon. A.D.C. to Lord Aberdeen, when Governor-General, and in 1897 was selected by the Militia Department to proceed to England in connection with the celebration of the Queen's Diamond Jubilee.

As a young man he was Secretary of the Hamilton Reform Association, and throughout his political career he has been prominently identified with that party. His legislation, according to Mr. H. J. Morgan, since he has been in office, includes the Act of 1890, amending the Liquor License Law, which provides for "local option," abolishing vessel licenses, increasing the age of minors from 16 to 18 years, and rendering it necessary that a petition signed by a majority of the voters of a polling sub-division must necessarily accompany an application for a new license in such polling sub-division; the re-organization of the Ontario insurance system, making the registration of all insurance companies and friendly societies doing business in the Province compulsory, and only possible on the *bona-fide* standing and objects of such companies or societies being set out to the satisfaction of the Inspector of Insurance and Registrar of Friendly Societies; the appointment of a Game and Fish Commission to enquire into the whole subject of our game and fish resources, with a view to their better preservation and propagation, and the subsequent passage of a strenuous measure of game protection administered under a permanent Commission, with the aid of game wardens and deputy wardens; the introduction of a well-considered and progressive system of dealing with neglected or dependent children. In the Provincial general elections of 1898 he was defeated in Hamilton, but was elected some months afterwards in East Wellington.

Lieut.-Colonel William Osborne Smith, C.M.G., belonged to an Irish family, was born in May, 1831, and was educated for the military profession, which, however, he did not enter until 1854. He served in Her Majesty's 39th Regiment through the closing scenes of the Crimean War, and, on peace being declared, was with his regiment ordered to Canada. Having married, he shortly after left the service, and, settling in Montreal, entered into mercantile life. In December, 1861, at the time of threatened hostilities with the United States, he organized the since well-known Montreal Regiment of Victoria Rifles, of which he became Lieutenant-Colonel. In December, 1864, after the excitement occasioned by the St. Alban's Raid, Lieut.-Colonel Smith was suddenly ordered to assume command on the western frontier of Canada of a number of companies of the Active Militia, then, for the first time since 1837, placed on duty. This service procured him the warm thanks of the general officer in command of the district, and of Lieut.-General Williams (of Kars), then Commanding in Canada.

In the autumn of 1865, Colonel Macdougall, Adjutant-General of Militia, offered Lieut.-Colonel Osborne Smith the post of Assistant-Adjutant-General, which having accepted, he was placed in command of the Montreal force, and instructed to organize the Frontier Companies, and to raise others on the southern Frontier in connection with the threatened Fenian Raids. In 1866 Lieut.-General Lindsay, then Commanding the District, gave Lieut.-Colonel Smith charge of the frontier of Huntingdon County, and, on leaving the country in 1867, spoke of him as follows: "Colonel Osborne Smith deserves the greatest praise; to his zeal, able management and direction on the Frontier it is probably owing that the citizens of Montreal have been so little disturbed." For some time after this he was continued in charge of the southern frontier, performing also the duties of Deputy-Adjutant-General for his District. His services when hurrying forward the men of his command to the point which he imagined was the object of attack by General O'Neil and his Fenian band, and where, with the aid of a few men of the Home Guard of Missisquoi and of two or three companies of Militia, the Fenians were so decisively repulsed, will long be remembered. The energy, judgment and ability which he displayed in guarding against surprise and repelling the advance of the enemy inspired in the minds of the people of that portion of the Province a feeling of confidence and security which they had not before possessed.

At Eccles' Hill, on 30th May, 1870, General Lindsay, accompanied by H. R. H. Prince Arthur (Duke of Connaught), who was then visiting Canada, Colonel Lord Alexander Russell, and other officers, addressed the Canadian officers and men who had distinguished themselves in the recent Raids, as follows:

> "Officers and men of the force of Militia now here! I have come to-day to give myself the gratification of seeing you after your short service in the field. This short service was, however, of the very highest service to the country. A portion, not the whole of you, comprising a detachment 60th Battalion, and a portion of those who had formed themselves into a home guard, were the first to meet the Fenians, and were soon supported by every soldier sent to the front. Captain Muir's troop of cavalry and a portion of the Victoria Rifles also took part in the fighting of the day. All by their good service, the energy and promptitude they have shown have achieved as a result the utter defeat and demoralization of the Fenians. Now, with regard to the first

portion of the attack, I congratulate Lieut.-Colonel Chamberlin upon the success which so soon attended his taking up the present position, and to most of you now here the success is due. Colonel Chamberlin and those under his command met that attack with determination. But I wish to impress you, first, that the repulse was due to the accuracy of the fire. This it was which turned off the attack. I don't mean to say that it saved the frontier, but you were saved the risk of further annoyance, and the cost in blood and otherwise of retaking the frontier, by the accuracy of the fire, the gallantry, and the spirit all displayed in seizing and holding it; by the volunteers of Montreal as from the vicinity, and the people here.

There are two or three facts which I may state. You are successful, and your success is due to your own efforts. No one has helped you. The Regulars were, however, ready to start to your assistance at an hour's notice and held a position most important for defence. They were at St. John's, which commanded both banks of the Richelieu, and could have repelled any attack on either flank. But you resisted and repelled this attack yourselves. Another thing should be noticed. The President of the United States issued a proclamation, very proper and friendly in itself, but of no actual use to you as you had to repel that attack yourselves. The United States have sent troops which are near at hand but you had to do the work yourselves. The Militiamen may feel proud of the manner in which they supported you, the officers, and each other. Lieutenant-Colonel Osborne Smith I congratulate most heartily. He has often been in command on this frontier and has often been under me during the Raid of 1866; in fact I was here and had a great deal to do with the volunteers. I may say I had even something to do in sending Colonel Smith to command here, feeling satisfied that his minute and thorough knowledge of every road, stream, hill and plain, I might almost say, fence, on our exposed frontier, his previous service and acquaintance with the details of military life, in addition to his great natural abilities, rendered him peculiarly fitted for this command, and that he was certain to repel any and every attack made upon us."

In 1872 he took a force to Qu'Appelle as a guard for the Treaty Commissioners, making one of the quickest trips on record and being the first officer to take British Infantry into the North-West. In May 1879, when the men on contract to the C. P. R., to the number of about 1,000, struck, he proceeded to Cross Lake with a small force and quickly quelled the disturbance. In the autumn he visited Duck Lake, Carleton, Battleford and Prince Albert for the purpose of establishing military companies. In 1881 he resigned the Deputy-Adjutantship of Military District No. 10 and turned his attention to commercial affairs. On the outbreak of the Rebellion in 1885 he raised the 91st Battalion, which he commanded during the campaign, forming part of General Strange's Column and taking part in the engagement at Frenchman's Butte. On two occasions he was an unsuccessful candidate for Parliament, in 1882 running for Winnipeg for the Commons and in 1886 for Morris in the Local Election. Lieut.-Colonel Osborne Smith died in May, 1887.

Major-General Thomas Bland Strange was born at Meerut, in the East Indies, on 15th September, 1831 and entered the Royal Artillery as 2nd Lieutenant in 1851. He retired with the rank of Major-General in 1881, after having served in the Indian Mutiny, where he was present at the siege and capture of Lucknow and for which he received the medal. He was Commandant of the School of Gunnery at Quebec in 1871; Inspector of Artillery for the Dominion in 1872; Commandant of Artillery for Quebec in 1872. He commanded the Alberta Field Force in the North-West campaign of 1885 and was awarded the medal given for participation in that campaign. He lived for years at Calgary, N. W.T., where he was much interested in ranching. His services to the Canadian Militia have been very important and should be summarized here. The removal of the Imperial Garrisons from Canada in 1871 and the desire of the Canadian Government, in pursuance of a plan for the defence of the Dominion, to raise some batteries of artillery and to organize a scheme of artillery instruction, introduced him to this particular sphere of usefulness. Endorsed by the highest military authorities in England, including H.R.H. the Duke of Cambridge, Commander-in-Chief; Sir Hugh Rose (Lord Steathnairn), Commanding the Forces in Ireland; Generals Sir Hope Grant and Adye, Director-General of Artillery; he came to Canada in that year as Lieutenant-Colonel and Inspector of Canadian Artillery, with the rank of Deputy Adjutant-General, and a commission to form and command the first garrison of Canadian Artillery at Quebec. How successful he was in this task is well known to all acquainted with the soldierly qualities and discipline of those fine corps, "A" and "B" Batteries, and especially to the people of the ancient capital, who had the best opportunity of understanding the difficulties he had to contend with and overcome, and to appreciate, during his nine years residence in their midst as Commandant of their historic citadel, his admirable qualities as a soldier and a gentleman. Referring to this phase of his Canadian career, the *Toronto Globe* of the 24th April, 1885, during the height of the Rebellion in the North-West, remarked: "He established upon enduring foundations the schools of gunnery in which so many have been trained for service in different capacities, and especially as artillerists, and the efficiency of the batteries now at the front is largely owing to the fact that the Government has adopted the more important recommendations which, as Inspector of Artillery, he has seen fit to make. He is a man of marked will power, a disciplinarian, and yet one whose commands are not unkindly enforced. But once, while in command of B Battery, he was called upon to act the soldier's part in earnest, and that was during the labour and bread riots in Quebec, in 1878. He acted with a courage and coolness then which showed how well fitted he was for action in emergency."

Major-General Strange has been an enthusiastic advocate of Imperial Federation and has written a number of magazine articles upon that subject and on such kindred topics as the history of the Canadian Pacific Railway. In 1893 he published an interesting review of his own life and adventures under the title "Gunner Jingo's Jubilee."

Lieut.-General Edward Osborne Hewett, C.M.G., the founder of the Royal Military College, was born September 25th, 1834, educated at Cheltenham College and the Royal Military Academy, Woolwich, England, and obtained his commission in the Royal Engineers, as Lieutenant, on 14th August, 1854. He became Captain in 1860; Major in 1872; Lieutenant-Colonel in 1879; Colonel in 1881; and was created a Companion of the Order of St. Michael and St. George in 1883. His father had obtained a commission in 1803, and saw prolonged and very distinguished active service in every quarter of the globe, serving in Canada throughout the War of 1812, and leading the "forlorn hope" in the attack on Oswego in 1814. Two of his great uncles were killed at the taking of Quebec, under General Wolfe, in 1759. General Hewett was largely employed in the designing and construction of the great land and sea fortifications, including the celebrated iron forts, of Portsmouth and Dover. He also served in the West Indies and in South America. He was an Instructor at the Royal Military Academy, Woolwich, and was engaged for a time in superintending the instruction of officers at the School of Military Engineering, Chatham, and in organizing the depot system at headquarters. He also officiated as Adjutant and as A.D.C., and for eight years commanded companies of Royal Engineers.

In December, 1861, at the time of the anticipated war with the United States in connection with the Trent difficulty, he resigned his appointment, and was selected for command of the field company of Royal Engineers, to proceed to Canada. The troop-ship carrying the Royal Engineers and a Battalion of the Scots' Guards, being caught in the ice while endeavouring to land the troops at Rivière du Loup, in the early part of January 1862, escaped with great difficulty, and was compelled to return and disembark the troops at St. John, N.B. No railway being at that time in existence the troops made the winter march from St. John to Rivière du Loup in the latter part of January, and thence by rail to London, Ontario. In the summer of 1863 he made the return march with his Company. Colonel Hewett was appointed commanding Royal Engineer of Ontario, west of Toronto, with headquarters at London, in which district over 3,000 regular troops were then stationed. In addition to ordinary duties, he was engaged in selecting strategical positions and in reporting on the defences and resources of Canada. He subsequently proceeded to Halifax, Nova Scotia, and was in charge of the designing and construction of the extensive fortifications of that military and naval station. He was present for some months with both Federal and Confederate armies during the American Civil War, and on one occasion had his horse shot under him. In

1875 Colonel Hewett was appointed Commandent of the proposed Military College of Canada, at which date neither staff, buildings, nor design existed. He had the sole organization and working of this institution from its inception to 1886, when he resigned. In 1885 he was nominated to the command of the Militia and military police forces of New Zealand, which appointment, however, was opposed for some reason by the Colonial Government. He was appointed in 1893 to the command of the School of Engineering, at Chatham, and in 1895 Governor of the Royal Military College, at Woolwich. General Hewett died in May, 1897.

The Hon. Sir John Christian Schultz, K.C.M.G., M.D., was born in Amherstburg, Essex County, Ontario, in the year 1841. His father was of Scandinavian descent; his mother of Irish extraction. His early days gave no promise of the powerful physique and remarkable endurance developed at a later period. At school he was, in fact, rather delicate in health. He learned easily and was what Whittier describes as a "silent, shy, peace-loving" lad, who gave little sign of the self-reliance and extraordinary will which after years developed. His early education was received in part at the hands of a retired soldier. After a few years spent behind the counter of a country store, kept by his half-brother, Henry McKenney, afterwards Sheriff of Red River, young Schultz set out to qualify himself for the Medical profession. In various ways he learned enough to attend Oberlin College, in Ohio, for a time, and afterwards Queen's University, Kingston, graduating from the latter as an M.D., in 1862. With as little delay as possible he started for the Red River Settlement and for some years was lost sight of, except by the few with whom he corresponded. There he toiled, making out of Red River trees the planks with which he and his brother built their first house; trading for furs with the Indians and Half-breeds; living often on pemican or such fish and game as could be procured; and visiting his patients on snow-shoes—often taking his pay in furs or buffalo skins. Occasionally he took a trip to Montreal to sell his furs and buy supplies.

Observant and studious, he informed himself of the fauna and flora, the soil and climate, the attractions and capacities of the great lone land so soon to become known to the world as the Canadian North-West. He perceived the value of the region for grain-growing and cattle-grazing, and lost no opportunity of sounding its praises in the ears of listeners, then none too willing, in Canadian cities. Having purchased the press and types of the *Nor'-Wester*, established by Ross & Buckingham, he also varied his occupations by writing items and articles for the little monthly sheet which was the precursor of the Winnipeg dailies of to-day. Loyal to what he deemed the best interests of the great territory which had so long been used for trading purposes by the then all-powerful Hudson's Bay Company, Schultz made himself obnoxious to the authorities of that great corporation. At their instance he was on one occasion, in 1868, consigned to prison as "a dangerous person," only to be released by an excited crowd of the inhabitants who battered in the jail walls and broke open its door. Out of this and other movements came the Canadian policy of acquiring the territory, the scheme for its purchase, and the first Riel Rebellion. In all these affairs Dr. Schultz took a most prominent part and was the acknowledged leader of the loyal element in the Colony—the British Canadian sympathizers.

On December 7th, 1869, Schultz, with some forty-six other Canadians, was made prisoner, and the Doctor placed in solitary confinement, by Riel's orders. For many weary weeks he was kept in a room without a fire, sleeping upon the floor with a single buffalo-skin for covering, watched by an armed guard, and refused the sight of his invalid wife, for whom he prescribed from within his prison walls. But one night the guard were induced to watch outside instead of inside the prison door, when the doughty prisoner, whose only tools were a penknife and a gimlet, made an opening through the window fastenings and squeezed his body through, but in the attempt to let himself down the wall his strips of buffalo-skin gave way and he fell twenty feet, injuring his thigh. Lamed as he was, he had still to scale the wall outside, from whose top he threw himself into a friendly snow-drift. Then with painful steps he walked some miles, and by day-break reached the house of a friendly settler, where he lay concealed, though sought after by Riel's emissaries far and near. After tremendous difficulty and a phenomenal journey of hundreds of miles through snow and ice and wilderness he reached Canada and passed through Windsor, London, Toronto, Kingston, and Montreal. At all these points and many others his reception was most stirring, for the people had learned by then of the indignities their countrymen had suffered as prisoners of the insurgents. For this intrepid stand in defence of the interests of Canada, Dr. Schultz was presented in various towns with addresses, a gold watch, a gold chain, a rifle, and other gifts. Indignation meetings were held, and at the one at Toronto, on April 6th, when Dr. Schultz, Charles Mair, Dr. Lynch and Mr. Setter were present—all refugees from Riel's violence—the Government was called upon to take action. Dr. Schultz returned to Winnipeg on the suppression of the Rebellion and in the following year was elected as member for Lisgar in the Parliament of Canada, continuing to represent that constituency, with a short interval, until 1883, when he was appointed a Senator of the Dominion.

Diligence in business had meantime brought him considerable wealth. He had been a successful trader, and had acquired land in Winnipeg and other parts of the country which rose enormously in value during the "boom." He had also been prominent in organizing the North-West Trading Co., the South Western Railway Co., the Great North Western Telegraph Co., and other enterprises in the Province. But his unstinted labours, carelessness of his health, and above all, the injuries and exposures suffered during his imprisonment and escape, had undermined his health, and for some years before his death he was an invalid.

In the Senate, during several years, Dr. Schultz was indefatigable in pushing every matter in which his Province was concerned, though he never took action in a direction not beneficial to that unity of the Dominion and Empire which he so greatly cherished. He was Chairman of a Senate Committee on North-West matters in which his extensive knowledge of the country proved most valuable. It was a cause of general approval when the Government on Dominion Day, 1888, appointed Senator Schultz Lieutenant-Governor of the Province of Manitoba. The honour was indeed a fitting one. He continued in office until 1895, when he was succeeded by the Hon. J. C. Patterson. In the birthday honours of 1894 he was given the title of K.C.M.G. by Her Majesty the Queen as a fitting recognition of his services to Canada and the Empire. He died in April, 1896, at Monterey, Mexico, whither he had gone with his devoted wife for the benefit of his health.

Sir George Etienne Cartier, Bart., Minister of Militia, was born in the Village of St. Antoine, in the County of Verchères, on the 6th of September, 1814. It was claimed for him that he was descended from one of the nephews of Jacques Cartier, the adventurous Breton navigator who showed to France the ocean pathways to a possible western empire. But aside from this interesting idea he made for himself in the history of his country a name and fame which, by right of native ability and resolute and fortunate effort, were permanently his own. His immediate ancestors were of the better class of French-Canadians. His grandfather, a successful merchant, was one of the first members chosen for the County of Verchéres when the Constitutional Act of 1791 gave to Lower Canada the right to representative institutions. In Lower Canada during the early days of George Etienne Carter, as now, two avocations possessed a strong attraction for the more gifted amongst the younger population. These were the Church and the Bar. Cartier chose the latter. To qualify himself for his intended profession, he pursued, for eight years, a course of study at the College of St. Sulpice, in the City of Montreal. After leaving College he entered upon the study of law, and in 1835 began to practise in Montreal. The secret of his success at that time and indeed throughout his life was an industry that never knew cessation, an energy that never faltered, and an ever-present consciousness of his own ability.

And he had scarcely begun the practice of his profession when he was drawn into the political vortex. Louis Joseph Papineau, Speaker of the Legislative Assembly since the year 1817, had been flaming, like a portentous meteor in the troubled sky of Canadian politics. Under his influence Cartier fell as did a majority of French-Canadians. By the Constitutional Act, in 1791, Canada was divided into two parts known as Upper and Lower Canada. A Legislature was, by the Act, established in each Province. It consisted of a House of Assembly and a Legislative Council. The people elected the Assembly; and the Crown nominated the Council. Then followed a long conflict between the two Chambers, between the French and the English, between demagogues on the one hand and office holders on the other. It was a very much mixed up contest, and right was sometimes on the one side and sometimes on the other. In the end, the Rebellion of 1837 broke out. Cartier sided with Papineau. After the defeat of the rebels a reward was offered for the apprehension of the leading participants, and although Cartier was not mentioned in the list he fled to the United States. He afterwards returned home secretly, and remained in hiding for a time. His seclusion was not of very long duration, however. An intimation from the authorities assured him that on presenting himself in public he would not be arrested. The promise was faithfully kept. For nearly ten years after this escapade M. Cartier took no active part in public life. In 1848, yielding to the pressure of his friends, he was returned to Parliament as the representative of his native County of Verchères.

In 1855 he was appointed Provincial Secretary in the Conservative Cabinet of Sir Allan McNab. He was not eager for office and had previously declined the Commissionership of Public Works. In 1857 M. Cartier began his first session as Attorney-General of Lower Canada in place of Mr. Drummond. During the next year Messrs. Cartier, Galt, and Ross, visited England in the interest of a Federal Union, but no action was taken by the Imperial authorities at the time. He took a most prominent part at a later period in the accomplishment of Confederation, and was a Delegate at the Charlottetown Conference of 1864, and at the Quebec Conference which followed on October 10th. He was at one time President of the Montreal St. Jean Baptiste Society. He declined the Solicitor-Generalship of Lower Canada in 1851, the Commissionership of Public Works in 1853, the Companionship of the Bath in 1867. He was a Government Director of the Grand Trunk Railway from November, 1852, to May, 1853, and was Solicitor to the Company for many years. He was an unsuccessful candidate for the Speakership of the Legislative Assembly of Canada in 1854.

Sir George first entered Parliament as a supporter of Messrs. Lafontaine and Baldwin, became afterwards the principal supporter of Messrs. Hincks and Morin, and succeeded to the leadership of the French-Canadian Conservative party on the retirement of Sir L. H. Lafontaine and M. Morin. He sat for Verchères in the Canadian Assembly from 1848 until the general election of 1861, when he was returned for Montreal East, which he represented until the Union, and for which he was an unsuccessful candidate at the general elections of 1857 and 1873. He was a member of the Executive Council of Canada from 27th January, 1855, to 29th July, 1858; from 6th August of latter year to 23rd May, 1862, and from the 30th March, 1864, to the Union; and during these several periods was Provincial Secretary from January, 1855, to May, 1856, and Attorney-General, L. C., from the latter date to August 1st, 1858, when he resigned office with the other members of the Cabinet. He was appointed Inspector-General on 6th August, 1858. He was intrusted with the formation of a Government, with Hon. John A. Macdonald, in which he held office as Attorney-General, L.C., from 7th August, 1858, until 21st May, 1862, when he and his Cabinet resigned, being defeated on the Militia Bill. He was a second time called upon to form a Government but declined in favour of the late Sir Etienne Taché, 1864, in whose administration he again held the office of Attorney-General, L. C., a position which he retained until the Union of the B. N. A. Provinces in July, 1867.

He was a member of the Colonial Conference, London, 1866-7, which finally obtained the passage of the British North America Act of 1867. He was sworn a member of the Privy Council of Canada, created a Baronet, and appointed Minister of Militia and Defence for the Dominion on 1st July, 1867, and in January, 1872, was created a Knight Grand Cross of the Royal Order of Isabella la Catolica (of Spain). In 1868 he was a delegate to England to confer with the Imperial Government respecting the defences of the Dominion, and the acquisition of the North-West Territories. The *Parliamentary Companion* of 1872 enumerates some of the public measures, which in part or whole owe their existence to Sir George Cartier, as follows: The construction of the Grand Trunk Railway, including the Victoria Bridge; the promotion of education and the establishment of Normal Schools; the improvement in several particulars of the Criminal Laws; final abolition of Feudal Tenure; determining and settling the laws with regard to Lands in the Townships of Lower Canada; decentralization of Justice in Lower Canada; the Codification of the Civil Law and the Civil procedure of Lower Canada; the Confederation of B. N. A.; the re-organization of the Militia of the Dominion. After his defeat in Montreal in 1873 he was elected for Provencher, Manitoba, but died shortly after in England on May 20th. He was given a public funeral in Montreal, at which a multitude of people accorded the last tribute of respect to a great career.

George Maclean Rose in his "Representative Canadians" sums up Sir George Cartier's career as follows: "He is looked upon, and perhaps deservedly, by the French-Canadian people as the greatest statesman that the French Province has produced. M. Cartier was a hard and fast partyist, but a devoted friend of his race. The great secret of his success was his strong ambition, and his almost phenomenal perseverance and energy. In private life his name was always above reproach, and in his public capacity, although as stated a conspicuous type of a partyist, very little of definite reproach clings about his name. Indeed, some of his admirers, and those whose statements are entitled to regard, aver that the great statesman made a practice of sacrificing his private interests to those of the public. As a speaker he was sometimes regarded as tiresome, but it would be more correct to say that he was exhaustive. It was customary with those who heard him make speeches to say, after he had sat down, that nothing more remained to be said. Every point of value was brought into light, every argument of weight was skilfully marshalled and made to bear in the direction of the speaker's contentions. He had the gift, too, of being master of both English and French."

The Hon. Sir Adolphe Caron, K.C.M.G., Minister of Militia during the second North-West Rebellion, is the eldest surviving son of the late Hon. R. E. Caron, for many years a member of the Quebec Judiciary and subsequently Lieutenant-Governor of that Province. He was born in the city of Quebec, December 24, 1843, and christened "Joseph Philippe René Adolphe." He was educated at the Seminary there, and graduated Bachelor of Civil Law at McGill University in 1865. Called to the Bar in the same year, he entered into partnership with the Messrs. Andrews and for some years devoted himself zealously to his profession. He was created a Queen's Counsel by the Marquess of Lorne in 1879. Attaching himself to the Conservative party in politics, he unsuccessfully contested Bellechasse, for the House of Commons at the general election of 1872. He sat for Quebec County continuously from March, 1873, up to the close of the sixth Parliament in 1891, when he was returned for Rimouski. At the general election of 1896 he was elected for Three Rivers and St. Maurice. After serving for some years as a party "whip" he entered Sir John Macdonald's Government as Minister of Militia and Defence on Nov. 9, 1880, and was continued in that office, under Sir John Abbott, until January 25th, 1892, when he became Postmaster-General. He remained at the head of the Post Office Department under Sir John Thompson and Sir Mackenzie Bowell, and retired from office with the latter, April 27th, 1896. For his services while at the head of the Militia Department during the Riel Rebellion of 1885, he was appointed a Knight Commander of the Most Distinguished Order of St. Michael and St. George.

Causes of the Second Riel Rebellion. One of the most interesting and important contributions to the history of the North-West troubles of 1885 is an article in the *Nineteenth Century* of August, 1885, from the pen of Lord Melgund, now Earl of Minto, and (1898) Governor-General of Canada. In this review of the situation and its results Lord Minto gave the following summary of the causes of the Rebellion:

"Having, by General Middleton's request, accompanied him to the front as Chief of the Staff, I may be able to furnish some account of his operations in the Saskatchewan which may not be without interest. To understand them, let us glance back at the events of fifteen years ago, and at the Red River Rebellion of 1870. Louis Riel, a French-Canadian Half-breed, through the influence of Archbishop Taché, was educated for the Roman Catholic Church. Riel first came into notice in the autumn of 1869, when, on the transfer of Prince Rupert's Land from the Hudson's Bay Company to the Government of the Dominion, he espoused the cause of the French Half-breeds, or Metis, as they are called, and published a Bill of Rights, his chief assumption being that the Hudson's Bay Company had no legal power to hand over land, the property of Metis and Indians, to the Dominion Government without their formal consent. With some 400 'breeds' he established himself at Fort Garry, a Hudson's Bay post at the junction of the Red River and Assiniboine. He there proclaimed a provisional government, one of the first acts of which was the execution, or rather the cold-blooded murder after a mock trial, of Scott, a settler who had dared to resist his authority. An expedition, consisting of a mixed force of British and Canadian troops, in all about 1,200 men, was organized for the suppression of the revolt, and during the spring and summer of 1870 Colonel Wolseley, with his birch bark canoes and *Voyageurs*, was pushing up the rapids and over the *portages* of the Shebandowan, and threading his way through Rainy Lake and Lake of the Woods, and with him McNeill, Redvers, Buller, and Butler were sowing the seeds of future laurels. Wolseley reached Fort Garry in August without firing a shot. The gates of the old fort stood open. Riel had fled to the States. He was tried for his life, and outlawed for five years.

Fort Garry, the palisaded Hudson's Bay post of 1870, is now the important city of Winnipeg; the three months from Toronto to the Red River by boat and canoe are now five days in the luxurious carriages of the Canadian Pacific Railway, and Riel's rebellion of 1885 has taken place 500 miles beyond the Fort Garry of 1870, while the Iroquois and the *Voyageurs* of the St. Lawrence and Upper Ottawa have faithfully stood by their chief on the rapids of the Nile. By the Manitoba Act of 1870 the claims of the Red River Metis were justly recognized. Each Half-breed born in the Province before the 1st July, 1870, received a grant of 240 acres of land in satisfaction of this Half-breed title. Nevertheless, many of them fell back before the intrusion of the Dominion officials, and sought homes still farther north amongst their near relatives the Crees, beyond the Great Salt Plains on the banks of the Saskatchewan—they wished to be let alone. Now their bugbear, the red tape of civilization, has again surrounded them, and the wilds of the North-West have given birth to the Provinces of Saskatchewan, Assiniboia and Athabasca, and these Metis and their descendants are again accused of rebellion. But besides the Manitoba 'breeds' many whites moved northwards. The line of the Canadian Pacific Railway, as originally proposed, lay far north of that which it now pursues, and, in anticipation of the northern route, white adventurers, speculating on the prospects of future fortunes to be picked up along the line of railway, settled at Prince Albert, Battleford and Edmonton. When the route was changed they found themselves *en l'air*, and have remained to sow discontent and to spread sedition, should opportunity offer, against the common enemy, the Dominion Government.

Riel, having long since completed his sentence of banishment, was quite within the law when he made his appearance in the North-West during the summer of 1884; and, though his arrival there was jealously watched at Ottawa, he was believed to have learned wisdom during his sojourn in the States, and no harm was expected from his visit. At Ottawa the winter passed without a whisper of uneasiness, and it was not till late in March that, almost without warning, we found ourselves face to face with an organized rebellion. The Metis of the North-West claim to be placed on the same footing as the Manitoba Half-breeds, viz., to receive grants of 240 acres. They ask that patents for their land should be issued to settlers in possession, and protest against the form of Government land-surveying, as likely to interfere with the arrangement of their farms as at present existing. According to the old French custom, the Metis settlements line the river banks, each farm having a small river frontage, and extending in a narrow strip a considerable distance inland. It is asserted that, should the Government method of surveying in squares, and giving grants in squares, be insisted on, the river frontages will in many cases disappear from certain farms, and that at any rate much unnecessary annoyance would be caused by a new division of the settlements. The Metis say that it is now some ten years since they first put forward their claims, and that they have continued ever since to agitate in vain. In September, 1884, a meeting was held at their settlement of St. Laurent, on the Saskatchewan, and the following Bill of Rights agreed upon:

1. The sub-division into Provinces of the North-West.
2. The Half-breeds to receive the same grants and other advantages as the Manitoba Half-breeds.
3. Patents to be issued at once to the settlers in possession.
4. The sale of half a million acres of Dominion lands, the proceeds to be applied to the establishment in the Half-breed settlements of schools, hospitals, and similar institutions, and to the equipment of the poorer Half-breeds with seed-grain and implements.
5. The reservation of a hundred townships of swamp land for distribution among the children of Half-breeds during the next 120 years.
6. A grant of at least $1,000 a year for the maintenance of our institutions, to be conducted by the nuns in each Half-breed settlement.
7. Better provision for the support of the Indians.

The purely Half-breed dispute practically rested on three points, viz.: the grant of patents for lands already in possession, equal claims with Manitoba 'breeds', and objections to Government form of survey. But there is also a feeling in the North-West, not at all confined to Metis, that local claims and interests are not understood or sufficiently recognized at distant Ottawa; and the feeling would have been more universally pronounced had not the first shot fired at Duck Lake at once alienated the loyal settlers from the Metis' cause. To these claims and assertions Ottawa answers that a Commission had already been appointed to enquire into Half-breed claims; that it was in the power of any Half-breed, legally entitled, to obtain a patent for his farm by following the ordinary legal process; that the claims put forward for the Manitoba settlement are made by the very men who were already settled with in 1870; and that the Government form of survey can and will be, if required, so arranged as not in any way to interfere with the river frontages and farms—in fact, that 'the breeds' have no case at all.

Now that the rebellion has been brought to a close, we may be able to look behind the scenes, and to account for the cause which led to the final outbreak. We shall probably discover much white sedition. We shall see that Riel and Gabriel Dumont were not counting only on their Half-breed and Redskin rifles, but on the support of white men, whom they had been gulled into believing would stand by them. Riel put his fighting men in his first line, but in his second line we may perhaps find the disappointed white contractor, the disappointed white land shark, the disappointed white farmer. There have been much bigger interests at stake than Metis claims. Warnings of the coming storm, if given, had been underrated, when news arrived in Ottawa, on March the 22nd, that Riel had seized the mail-bags near Duck Lake, and that the telegraph wire was cut between Prince Albert and Clark's Crossing.

Prince Albert is a white settlement on the North Saskatchewan, not far above its junction with its southern branch, and is 279 miles from the nearest point on the Canadian Pacific Railway. Between the two branches of the river is the reserve of the Cree chief, 'Beardy', and along the south branch are the Metis settlements of St. Laurent and St. Antoine de Padua, while to the south again is the reserve of 'One Arrow'. There is a Mounted Police post at Prince Albert and also at Fort Carlton, forty-two miles higher up the river. At Duck Lake, close to Fort Carlton, and between the two branches of the

Saskatchewan, Riel first showed his hand. It was an anxious time, for, in all this great North-West Territory, reaching from the frontier of Manitoba to the Rockies, and stretching far away north into the little known prairie land of Athabasca and Peace River, there was no one to give a hand to the women and children dotted down along the river banks, save 500 Mounted Police, scattered in small detachments over a country in which was a population of over 30,000 Indians.

The bad news reached Ottawa on the 22nd of March. On the 23rd, General Middleton started for Winnipeg and the North-West. At that time not a shot had been fired, and it was hoped that with a display of force the rising might still be quelled without bloodshed; but on the 28th came the news of a fight between a detachment of Mounted Police under Major Crozier and a band of rebels under Riel, in which some Police and eleven volunteers from Prince Albert were killed, and Major Crozier forced to retire to Fort Carlton. He had left the fort in the morning with about 100 men to secure some stores in the neighbourhood of Duck Lake. He was met by Riel at the head of a small band of rebels. There was some hasty conversation between the leaders on either side, a squabble and then a shot. Who fired first is doubtful, but an encounter ensued, in which Major Crozier was partially surrounded and fell back to Fort Carlton, leaving his dead on the field. The same day Colonel Irvine, with 100 Mounted Police, joined him at the Fort. Putting aside the loss of life the affair was unfortunate, as the actual collision would appear to have been avoidable, or at any rate could have been postponed till after the junction of the two forces. The Mounted Police burned their fort at Carlton, and retired to Prince Albert, where they remained till General Middleton's arrival, after Riel's defeat at Batoche.

With Riel's success at Duck Lake, the white settlements of the Saskatchewan and Battle River, Prince Albert, Battleford, and Edmonton were immediately threatened with Half-breed and Indian risings. It was for the relief of these distant settlements that General Middleton had to provide. Before attempting to describe the military operations which followed on General Middleton's departure from Ottawa, it may be as well to consider the connection between the Half-breed rebellion and the Indian fights which resulted from it. Riel took up arms for the Metis cause, nominally so at any rate. Though a miserable creature himself, he named his price, and could have been bought out of the country in the autumn of last year. But he posed as a Metis patriot—the Indians were not directly interested in the rebellion—and 'Poundmaker' and 'Big Bear' would appear only to have followed the instincts of their race, when seeing, as they thought, Riel successful, they were tempted by the love of fighting and the love of plunder, and in many cases by the necessity of getting something to eat, to commit depredations for which no doubt they must be severely punished. Riel well knew the assistance which the Indians would afford him, and, by at once driving in all the settlers' cattle, he could bribe them with food, and they could hardly be expected to resist the temptation. And, yet, it is doubtful if he had more than 250 armed Indians with him at Batoche. Poundmaker and Big Bear, urged on by Riel's emissaries, rose at Battleford and Fort Pitt. Robbery, murder, and perhaps a few atrocities they have committed, but, grave as the danger was, Canada has escaped the horrors of an Indian war. The great nations of the Blackfeet, the Bloods and the Piegans, have stood by her loyally in her trouble, while their hereditary enemies, the Crees, closely allied by marriage to the Metis, have only partially joined the rebel cause. With 500 Mounted Police and without a single soldier, Canada has ruled from Lake Winnipeg to the frontiers of British Columbia, and she may well be proud that, during the tenure of the North-West Territories, previous to the rebellion of this summer, she had not lost a life in Indian warfare."

Local Heads of the Militia. Before Confederation there was a great variety and a constant succession of Imperial officers in Canada. The Commanders of the different Military Districts in connection with the Imperial troops still maintained in the country were being constantly changed and it is therefore impossible to give any consecutive list of them.

Major-General Napier, Colonel Wolseley, Major-General Lindsay and many others who figure in our military history, held positions of this kind. The following list of Adjutants-General and Deputy Adjutants-General in Upper and Lower Canada before Confederation is not complete but it affords a glimpse of the men who for twenty-five years commanded the old Militia—the Militia which really dated back to Queenstown Heights and an even earlier period:

Adjutants-General of Militia.

Lieut.-Colonel F. Vassal de Monviel, L.C., appointed February 10th, 1841; retired March 12th, 1841.

Lieut.-Colonel B. C. A. Gugy, L.C., appointed March 14th, 1841; retired June 30th, 1846.

Lieut.-Colonel Richard Bullock, U.C., appointed February 10th, 1841; retired June 30th, 1846.

Lieut.-Colonel Sir A. N. McNab, U.C., appointed June 30th, 1846; retired June 30th, 1846.

Lieut.-Colonel Plomer Young, U.C., appointed July 30th, 1846; retired July 26th, 1847.

Lieut.-Colonel G. F. De Rottenburg, U.C., appointed July 1st, 1855; retired June 30th, 1858.

Deputy Adjutants-General of Militia.

Lieut.-Colonel Plomer Young, L.C., appointed February 10th, 1841; retired July 11th, 1841.

Lieut.-Colonel D. A. Macdonell, U.C., appointed July 1st, 1846; died in June, 1861.

Lieut.-Colonel (Sir) E. P. Taché, L.C., appointed July 1st, 1846; retired March 10th, 1848.

Lieut.-Colonel M. P. D. Latierriere, L.C., appointed June 5th, 1848; retired June 23rd, 1848.

Lieut.-Colonel Alphonse De Salaberry, L.C., appointed June 26th, 1848.

Lieut.-Colonel J. R. Nash, U.C., appointed January 1st, 1862; retired August 31st, 1862.

Lieut.-Colonel Walker Powell, U.C., appointed September 1st, 1862; to Confederation.

Adjutants-General of the Dominion.

Colonel (Sir) Patrick Leonard McDougall, appointed October 1st, 1868; retired May 4th, 1869.

Colonel Patrick Robertson-Ross, appointed May 5th, 1869; retired August 16th, 1873.

Colonel Walker Powell (acting), appointed August 22nd, 1873; retired September 30th, 1874.

Major-General (Sir) Edward Selby Smyth, appointed October 1st, 1874; retired April 19th, 1875.

Colonel Walker Powell, appointed April 21st, 1875; retired January 1st, 1896.

Colonel the Hon. Matthew Aylmer, appointed January 1st, 1896.

DOMINION MINISTERS OF MILITIA.

The following are the Ministers who have managed the Militia of Canada since Confederation:

The Hon. Sir George Etienne Cartier, Bart., appointed 1st July, 1867; died 20th May, 1873.

The Hon. Hugh Macdonald, appointed 1st July, 1873; retired 4th November, 1873.

The Hon. William Ross, appointed 7th November, 1873; retired 29th September, 1874.

The Hon. William Berrian Vail, appointed 30th September, 1874; retired 20th January, 1878.

The Hon. Alfred Gilpin Jones, appointed 21st January, 1878; retired 16th October, 1878.

The Hon. Louis Francois Rodrigue Masson, appointed 19th October, 1878; retired 15th January, 1880.

The Hon. Sir Alexander Campbell, K.C.M.G., appointed 16th January, 1880; retired 7th November, 1880.

The Hon. Sir Joseph Philippe René Adolphe Caron, K.C.M.G., appointed 8th November, 1880; retired 24th January, 1892.

The Hon. Sir Mackenzie Bowell, K.C.M.G., appointed 25th January, 1892; retired 4th December, 1892.

The Hon. James Colebrooke Patterson, appointed 5th December, 1892; retired 25th March, 1895.

The Hon. Arthur Rupert Dickey, appointed 26th March, 1895; retired January 6th, 1896.

The Hon. Alphonse Desjardins, appointed 15th January, 1896; retired 27th April, 1896.

Lieut.-Colonel the Hon. David Tisdale, appointed 27th April, 1896; retired 8th July, 1896.

The Hon. Fred. William Borden, M.D., appointed 13th July, 1896.

It is a coincidence that the two Ministers with the longest term of office—Cartier and Caron—had in each case to face a rebellion and were both French-Canadians.

Major-General John Wimburn Laurie, M. P., was born on the 1st October, 1835, in London, England. He is the eldest son of John Laurie, sometime M.P. for Barnstaple. He received his education at Harrow and at Dresden, Saxony, and graduated with honours at the Royal Military College at Sandhurst, obtaining a commission without purchase. He was appointed to the 2nd Queen's Royals in 1853, and volunteered for active service against the Russians in 1854, being appointed to the King's Own Regiment of Foot. With this Regiment he served during ten months of the siege, and at the fall of Sebastopol. He was twice wounded in the trenches, and was mentioned in dispatches for his gallant defence of advanced positions against a largely superior force of Russians. He served at Mauritius in 1857; and in Central India against the Sepoys, during 1858-59-60, as staff officer of a field force of irregular cavalry and camel corps. He was promoted to the rank of Major unattached, for distinguished service, in 1861. In 1854 and 1856 he attended the School of Musketry at Hythe, passed a competitive examination, and entered the Staff College at Sandhurst in 1861. On the occurrence of the Trent affair, however, he volunteered for active service and was sent to Canada to help organize the Militia, but was retained in Nova Scotia as inspecting field-officer until after that Province joined the Confederation in 1867.

In 1866 he took an active part in preparations to meet the threatened Fenian Raid. In 1869 he took over the duties of Brigade-Major, and succeeded Colonel Sinclair as Deputy-Adjutant-General, continuing in command in Nova Scotia until 1881, when he was transferred to British Columbia. He offered to raise a regiment in Canada for active service against the Russians when in England in 1877, and received the personal thanks of the Secretary of War. In 1881 he volunteered for active service in the Transvaal. He remained a year in British Columbia, and in 1882 was made a Major-General in the army. He was appointed, on the outbreak of the Servo-Bulgarian war, Commissioner to the headquarters of the Servian army, under the Red Cross Convention, and remained there until the conclusion of peace in 1886. For his services there he received the personal and repeated thanks of the King and Queen of Servia, as well as of the Red Cross Society of Great Britain and Austro-Hungary. He volunteered for service, on the outbreak of the North-West Rebellion, under General Middleton, who was his junior in the army, and, after joining the advance column, was appointed Commandant of base and line communication, which he filled until the close of the campaign. He has received from the Queen the Crimean medal with a clasp for Sebastopol, the Indian Mutiny medal for Central India, and the North-West Canada medal. From the Sultan of Turkey he has had the Russian War medal and the Imperial Order of the Medjidie. Then from the King of Servia he received the Servian War medal, and the decoration of Knight Commander of the Order of Sava, and from the Queen of Servia the Order of the Red Cross for life-saving.

Major-General Laurie was elected first Warden of Halifax county on the organization of the municipality in 1879, and again in 1880. He was appointed a Justice of the Peace for Halifax county in 1869. For ten years he was President of the Provincial Board of Agriculture in Nova Scotia, and was active in organizing joint stock companies for the development of manufactures. He carried on a large experimental farm at Oakfield, about twenty miles from Halifax. He was President of the St. George's Society of Halifax and aided in organizing the Royal British Veteran Society—a self-supporting benefit society composed of members who have served in the army or navy, and of which he was President. He contested Shelburne, N.S. unsuccessfully in the Dominion elections of 1887, was returned on 17th December in a bye-election, unseated and re-elected on October 22nd, 1888. He was a J. P. for Nova Scotia and the North-West Territories and a prominent Freemason. In 1892, on returning to England to live, General Laurie unsuccessfully contested Pembroke for the Imperial House of Commons, but was elected in 1895.

Some Canadian Militia Officers. The following brief sketches of Militia officers who have distinguished themselves in the more recent history of Canadian military matters does not pretend to be more than representative. It could hardly be complete in a work which is not primarily of a biographical nature, but it is thought that the details given will serve to illustrate this page in Canadian history as well as the character and career of those individually dealt with.

Colonel John Dyde, C.M.G., A.D.C. to the Queen, was born at Altona, Schleswig-Holstein, 24th March, 1796, and died suddenly in Montreal, 5th March, 1886. He was the son of the late Robert Dyde, of London, who came to Canada in 1813, and was educated in Devonshire and at Montreal. He was connected with the Militia and Volunteers from 1813, when on his arrival from England he was enrolled in the defence forces, and served during the whole of the American War. He acted as field officer during the Rebellion, 1837-38, and was for upwards of ten years Colonel Commandant of the Active Brigade of Montreal, consisting of seven Battalions with Artillery and Cavalry. He was the first Lieutenant-Colonel of the 1st Prince of Wales Rifles of Canada, and was Brigadier of the 2nd Brigade during the Fenian Raids. In 1844, during the "Maine" difficulty, he raised the Light Infantry Regiment of Militia (500 strong). For thirty-eight years Colonel Dyde was a Justice of the Peace. In 1875 he was made a C.M.G., and in 1879 became A.D.C. to Her Majesty the Queen.

Lieut.-Colonel James Farquharson Macleod, C.M.G. was the son of the late Capt. J. M. Macleod, 25th Regiment. He was born in 1836 and was educated at Upper Canada College and at Queen's University, Kingston, where he graduated B.A. He afterwards became a Barrister-at-Law of Ontario. Colonel Macleod entered the Militia in 1856 and became Major and Brevet Lieutenant-Colonel in 1867. He served as Brigade-Major of Militia with the Red River Expedition in 1870, was mentioned in the despatches of Sir Garnet Wolseley, and created a C.M.G. for his services. He was appointed Captain in the North-West Mounted Police in 1873 and Assistant Commissioner in 1874. He became Stipendiary Magistrate for the North-West Territories, Commissioner in command of the Mounted Police, and an *ex-officio* member of the North-West Council on October 7th, 1876. In 1880, as Stipendiary Magistrate, he was given jurisdiction extending over all cases, both criminal and civil. At a later period he occupied a seat in the North-West Assembly until his death on September 5th, 1894.

Lieut.-Colonel Louis Adolphe Casault, C.M.G., was a native of Lower Canada, where he was born at Montmagny, in 1833. His brother, who died in 1862, the Very Rev. L. J. Casault, was the first Rector of Laval University, and another brother, Sir L. E. N. Casault, is now (1898) Chief Justice of the Superier Court of Quebec. Lieut.-Colonel Casault was educated at the Quebec Seminary and the College of St. Anne. He displayed an early taste for military life, having volunteered into the French Foreign Legion at the breaking out of the Crimean War. He served with honour through the campaign, being present at most of the principal engagements and of course took part in the great siege and final capture of Sebastopol. For this service he received a medal. In the early part of 1858 he joined the 100th or Prince of Wales Royal Canadian Regiment with the rank of Lieutenant and was afterwards appointed Adjutant. During this service he was considered a very efficient officer and a strict disciplinarian. On the return of the 100th to Cánada, in fact before Adjutant Casault's arrival in this country, he was gazetted Brigade-Major of Volunteers and accordingly relinquished his position in the regular service to take command of one of the Districts into which Canada was then divided for Volunteer and Militia purposes. His appointment to this office dates from November 30th, 1866, when he received the rank of Lieutenant-Colonel of Volunteers. The new Militia Law changed the title of Brigade-Major to that of Deputy Adjutant-General but the duties remained the same and Lieutenant-Colonel Casault continued in command of Military District No. 7, with headquarters at Quebec. His re-appointment under the Dominion Act took place on the 23rd of December, 1868. The appointment of Colonel Casault to the command of the Quebec contingent of the

Red River Expedition in 1870 was in keeping with the general policy of the Government. The command of the Ontario Battalion was given to Lieut.-Colonel (now Major-General) S. P. Jarvis, an Upper Canadian of good family and considerable military experience in the regular army; so with respect to the Lower Canadian Battalion a native of the Province was put at its head. The result was all that could be desired and Lieut.-Colonel Casault returned from the North-West with the well-earned honours of being mentioned in despatches, referred to by General Wolseley with public appreciation and given the C.M.G. by his Sovereign. His somewhat untimely death took place in May, 1876.

Lieut.-Colonel William Foster Coffin was born at Bath, England, in 1808, and accompanied his father, a Major in the army, to Quebec in 1813. Though only five years of age he was sent to Beauport to learn French. He returned to England in 1815, and for nine years thereafter was at Eton, where he distinguished himself. Instead of going to Oxford, he returned to Canada in 1830. Soon after his arrival he articled himself to Mr. C. R. Ogden, afterwards Attorney-General of Lower Canada. He took his place conspicuously with the Royalists in 1837-38, and was highly thought of by the civil and military authorities. He was called to the Bar of Lower Canada in 1835, appointed Assistant Civil Secretary (L.C.) in 1838, and in the following year Police Magistrate. He was again appointed Assistant Civil Secretary (L.C.) for police purposes in 1840, and subsequently, in the same year, Commissioner of Police (L.C.). Appointed in 1842 joint Sheriff of the District of Montreal, he resigned in 1851, in consequence of a sudden reduction of salary by statute. In 1856 he was appointed to the charge of the Ordnance Lands of Canada. Colonel Coffin was a special Government Commissioner on many occasions: in 1840 to investigate into the condition of the Montreal Gaol; in 1841 to enquire into the troubles with Indians at Caughnawaga; in same year, to enquire into election riots in Toronto; in 1854 to enquire into divers accidents on Great Western Railway; in 1855, to enquire into the affairs of the University of Toronto. In the latter year he was also associated in the Commission of the Peace for Montreal, Ottawa, and the County of Carleton, and sent to keep the peace on the Gatineau, then seriously threatened by refractory characters, to the great disquietude of the lumbering interests. He was one of the Intercolonial Railway Commissioners in 1868. For many years he was in the volunteer Militia and raised and commanded the Montreal Field Battery in 1855, for which service he was promoted to the rank of Lieutenant-Colonel, and thanked by the Commander-in-Chief in General Orders. He was a member of the Royal Institution for the Advancement of Learning, a Governor of McGill College, and the author of a "History of the War of 1812," Montreal, 1864; and "Thoughts on Defence, from a Canadian point of View," 1870. He also sent some interesting contributions to the Literary and Historical Society of Quebec. For twenty-one years he had charge of the management of the Ordnance Lands of Canada and fulfilled the duty with such scrupulous rectitude and correct judgment as to command the unqualified approbation of all who had the opportunity of forming an opinion on the subject. On the resignation of Mr. Archibald, the Hon. Joseph Howe, then Secretary of State, offered the Lieutenant-Governorship of Manitoba to Colonel Coffin. The nomination was met with some objections and was declined. Colonel Coffin died in February, 1878.

Lieut-Colonel William Nassau Kennedy, Commandant of the 90th Battalion of Rifles, Winnipeg, was born at Darlington, Ontario, in 1839, and died of small-pox in London, England, while on his way home from Egypt, 3rd May, 1885. Colonel Kennedy went to Winnipeg in 1870 as a Lieutenant in the Ontario Rifles which formed a portion of the Expeditionary Force under Colonel (now Lord) Wolseley. After the disbandment of this force he adopted Winnipeg as his home and very early became closely allied with its history and progress. In 1872 he was appointed Registrar of Deeds for the City and County. In 1873 he was called to the Executive Council of the North-West Territory and in 1875-6 he was elected by the people to fill the post of Chief Magistrate of Winnipeg. He organized, and was for several years Lieutenant-Colonel of, the Winnipeg Field Battery, retiring in 1883 to assume command of the 90th Winnipeg Rifles. He was President of the Philharmonic Society, one of the promoters of the Manitoba and North-Western Railway, Vice-President of the Manitoba and Hudson's Bay Railway Company, and an active and energetic member of the Masonic body. He took part in the Egyptian campaign under Lord Wolseley, being paymaster of the Canadian *Voyageurs*. His fatal malady was contracted at Dongola, in Egypt, and his death took place at Highgate Hospital, London. His remains were accorded the honours of a military funeral, 300 men of the Essex Regiment, with band and drums, being detailed for service at the cemetery. Lord Wolseley telegraphed from Suakim the extreme regret with which he had learned of the gallant officer's death, and requested Lieut.-Colonel Alleyne, under whose orders the *Voyageurs* were so frequently employed on the Nile, to represent him at the funeral. H.R.H. the Field Marshal Commanding-in-Chief (Duke of Cambridge) and H.R.H. the Prince of Wales were also by express order represented, the former sending a handsome floral wreath to be placed on the coffin. The Queen, in a letter which Her Majesty caused to be sent to the *Voyageurs*, gave expression to her regret, and, as a mark of her appreciation of Colonel Kennedy's services, bestowed a pension of £50 per annum on the widow, and an allowance of £12 per annum on each of the children of the deceased officer.

Lieut.-Colonel John Stoughton Dennis, C.M.G., Deputy-Minister of the Interior from 1878 to 1881, was born October 19th, 1820, and died at his residence, "Kingsmere," near Ottawa, on the 7th July, 1885. Colonel Dennis was the son of the late Joseph Dennis of "Buttonwood," near Toronto. He was commissioned as a Surveyor of Public Lands in Ontario in 1842, and for many years conducted important public surveys and explorations. He took an active part in organizing the Canadian Volunteer Militia force in 1855, and in the following year raised the Toronto Field Battery of Artillery, of which he was placed in command. His connection with the Militia continued for many years. In 1857 he was appointed Brigade-Major of the Fifth Military District. On the occasion of the Fenian Raid in Ontario, in 1866, Colonel Dennis commanded a volunteer corps in action. In 1869 he was sent by the Government to the Red River Settlement (now Manitoba) to organize a system of public surveys in the Territories then about to be acquired by Canada from the Hudson's Bay Company, but, the authority of the Government being resisted by the native population under Riel, Colonel Dennis was recalled to Toronto. In March, 1871, on the final assumption by Canada of the North-West, Colonel Dennis was appointed Surveyor-General of Dominion Lands, an office he retained until his appointment, in 1878, to the Deputy-Ministership of the Interior. This position he resigned in 1881 to devote himself to private business.

Lieut.-Colonel Brown Chamberlin, C.M.G., D.C.L., was born at Frelighsburg, P.Q., March 26, 1827. Educated at St. Paul's School, Montreal, and at McGill College and University (B.C.L., 1850; M.A., Hon., 1857; D.C.L., 1867), he was called to the Bar in 1850. After practising his profession for two years he became one of the conductors of the Montreal *Gazette*, and, in addition, was one of the publishers of the same journal, 1853-67. He became a Fellow and a member of the Senate of McGill College, 1854, and was subsequently President of the McGill Graduates' Society. He was Secretary of the Board of Arts and Manufactures, Lower Canada, 1857-62, and President of the same body in 1862-65. In 1862 he was appointed a Commissioner on behalf of Canada at the London Universal Exhibition. In 1867 he was returned to the House of Commons for Missisquoi, and continued therein, as a supporter of Sir John Macdonald, till appointed Queen's Printer for Canada on June 7th, 1870. He retired from this office, after organizing the Department of Printing and Stationery and the new printing Bureau at Ottawa in October, 1891. Lieut.-Colonel Chamberlin commanded the 60th Missisquoi Battalion, V.M., for some years, and was appointed a C.M.G. by the Queen for his services in connection with the repulse of the Fenians at Eccles' Hill, 1870. In recognition of his gallantry on the same occasion, he was presented, through His Excellency Lord Lisgar, with a sword of honour from the citizens of Ottawa. He retired from the force in 1871, being allowed to retain his rank as a special case, and died in 1898, after a long and useful public career.

Lieut.-Colonel John Fletcher, C.M.G., was the son of the late Archdeacon Fletcher, of Glenorchy, Argyleshire, Scotland, who came to Canada in 1823. Born in Greenock, Scotland, May 23rd, 1815, he was educated in Montreal, and entered mercantile life. As a young man he rendered conspicuous service to the city by organizing a hook and ladder company, before any fire department had been instituted. He afterwards joined the regular fire brigade, and was appointed Captain in 1845. Colonel Fletcher's military service dates from 1837-38, and at the time of his death in 1898 he was probably the senior officer on the list of those who have at any time served in the active Militia force of Canada. He was appointed Lieutenant and Adjutant in 1847; Captain in 1850. In 1855, under the new Militia Bill, he raised one of the two rifle companies allotted to Montreal and was made Captain. In the following year he became Instructor of musketry and drill for Lower Canada, and was promoted Major. He joined Her Majesty's 100th Regiment, on its formation in 1858, as a Lieutenant and remained four years with that corps. Returning to Canada, he joined the 5th Battalion, being gazetted Major. In November of the same year (1862) he was appointed Brigade-Major of No. 6 Militia District, Lower Canada, and commanded the volunteers at St. John's during the Fenian troubles of 1866. He also commanded a brigade at Huntingdon, during the second Fenian invasion in 1870, and led the line of skirmishers which carried the enemy's entrenchments at Trout River. For his services he was created C.M.G. in 1870. In March 1874, he was appointed Deputy-Adjutant-General of Militia, and was in command of the troops called out on one or two occasions in aid of the civil power. It should be added that Colonel Fletcher, in 1863, organized the first Rifle Association established in Lower Canada.

Lieut.-Colonel Archibald McEachern, C. M. G., was born at Lachine, September 20th, 1819. Educated at Ormstown, P.Q., he was appointed Collector of Inland Revenue at that place on January 27th, 1860. This office he held till his death in 1898. He was for many years connected with the volunteer Militia service, and commanded the 50th Battalion (Huntingdon Borderers) at Trout River, during the Fenian Raid of 1870. For his services on that occasion he was appointed a C.M.G. by Her Majesty. He was a Vice-President of the Provincial Rifle Association, and for many years President of the Chateauguay Literary and Historical Society, which was organized in 1888 for the purpose of promoting patriotism and of perpetuating the memory of the brave men who won the victory of Chateauguay. He presided at the meeting on the occasion of the unveiling of the Chateauguay monument in October, 1895.

Lieut.-Colonel Theodore Juchereau Duchesnay belongs to a fighting stock, many of its members having served with distinction both under the French and English *régime*. The family originated in Normandy and came to Canada in 1634. He is the son of the late Narcisse Juchereau Duchesnay, Seigneur of Beauport, who at the early age of sixteen, served in the Canadian Voltigeurs, under De Salaberry, at Chateauguay, and subsequently was present with a detachment of his Regiment at Chrysler's Farm. As a youth Lieut.-Colonel Duchesnay exhibited a taste for the military profession and joined the volunteers as a private in 1855. In 1858 he was gazetted Lieutenant in Her Majesty's 100th, or Prince of Wales Royal Canadian Regiment, and exchanged into the 25th, King's Own Borderers, in 1860. During his period of service he was stationed in England and Gibraltar. He was appointed Brigade-Major of Active Militia, 7th Military District, Riviére du Loup, *en bas*, November 21st, 1862. On the demise of Lieut.-Colonel Casault, C.M.G., in May, 1876, he was appointed in command of Military District No. 7, and this position he held up to July, 1897, when he was retired. In addition to the other positions filled by him, he has been one of the Board of Visitors of the Royal Military College, Kingston, Ontario, and for some years was President of the Quebec Garrison Club.

Lieut.-Colonel Charles Edward Montizambert was born in Quebec, January 27th, 1841. He is descended from an old French-Canadian family of note—the first of their ancestors who came to this country being Pierre Boucher, who was Governor of Three Rivers in 1622. The family name is Boucher de Montizambert—the Bouchers de Boucherville, de Niverville, de la Bruére and de la Brocherie being branches of the same family. An uncle, Major Montizambert of the 10th Foot, was killed while leading his men at the storming of Moultan, in India. Colonel Montizambert was educated at Upper Canada College, Toronto. He early showed a decided taste for military pursuits, and entered with great zest into the volunteer movement in 1860, being subsequently appointed Captain and Adjutant of the Quebec Volunteer Garrison Artillery, in which corps he served till 1871. When "A" and "B" Batteries were raised in that year he was transferred to the command of "B" Battery of Permanent Artillery at Quebec, under Major-General Strange, R.A., Commandant of the School of Artillery. He attained the rank of Major in 1872, and Lieutenant-Colonel, 1877. In 1882, Colonel Montizambert was made Commandant of the School of Artillery, consisting of "B" Battery, then stationed at Kingston, Ontario. He was second in command of the Wimbledon team on one occasion, and was subsequently attached to the Royal Artillery at Aldershot for the autumn manœuvres and afterwards at Woolwich for instruction. He commanded under Colonel Strange on several occasions during riots in Quebec in the seventies. In the North-West Rebellion, 1885, he led the first corps that made the passage—the "A" and "B" Batteries, with their guns—through the ice and snow on the then unfinished portion of the Canadian Pacific Railway around the north shore of Lake Superior, joining General Sir F. Middleton's Column on the trail north of Fort Qu'Appelle. He was in action at the Battles of Fish Creek and Batoche, and received a medal, besides being mentioned in despatches. He is the author of a prize essay which obtained the medal presented by the Dominion Artillery Association on the supply, care and repair of artillery material for Canadian Militia (1878). In 1897 he was transferred to Kingston as D. O. C. Militia Districts 3 and 4, and Inspector of Artillery for Districts 1, 2, 3 and 4.

Lieut.-Colonel Charles Frederick Houghton was born in Dublin in 1839. He joined Her Majesty's 57th Foot as Ensign on May 1, 1855; embarked for the Crimea on February 10, 1856; detained at Malta on account of the armistice, and served there until February 1858; promoted Lieutenant February 16, 1856, and transferred to the 20th Regiment, February, 1858, and sent home in charge of invalids on the troop-ship *Harbinger*. He then joined the depot of the 20th Regiment at Clonmel, Ireland, and served at several stations in Ireland and England, including Dublin, Curragh, Aldershot, and Portsmouth, until July, 1863. He was promoted Captain in March, 1861, and retired on July 15th, 1863. On his retirement from the service he went to British Columbia, and took up a "military settler's" grant of land, 2,000 acres, which was subsequently known as the Coldstream Range, near the town of Vernon, and is now owned by Lord Aberdeen, the late Governor-General of Canada. In 1871 Lieut.-Colonel Houghton was elected M.P. by acclamation to represent Yale, Kootenay, in the House of Commons. He sat in the House during the Session of 1872. At its close he advised the Premier (Sir John Macdonald) that he purposed resigning and devoting his whole time and attention to ranching, in which he was then engaged, as political life was not suited to his taste. He resigned his seat, but, at the request of Sir John Macdonald and the then Minister of Militia, Sir George E. Cartier, consented to accept the post of Deputy Adjutant-General of British Columbia. In the meantime, he became "attached" to the School of Gunnery, Quebec, under Lieut.-Colonel Strange, and remained there at his own expense for some four months. After this he proceeded to British Columbia and organized the Militia in that Province. While in command there he suppressed a riot at the Wellington Coal Mines. In 1881 Lieut.-Colonel Houghton was transferred to Military District No. 10, with headquarters at Winnipeg, where he was instrumental in organizing the 90th Battalion, which did such good service in 1885. In the summer of 1884 he was sent to the Saskatchewan to call in the arms of the local Militia corps, and made a report pointing out the danger that existed there. Next spring (1885) he was called on to take part in suppressing the second Riel Rebellion, and shared in the actions of Fish Creek and Batoche. He did not approve of General Middleton's management of the campaign, and in a series of letters printed in *The Gazette* of Montreal, and replied to by the General, he set out his reasons for his criticisms. In 1888 he was transferred to Montreal, and took command of Military District No. 5, which post he retained till 1897. He died in August, 1898.

Lieut.-Colonel Bowen Van Straubenzie was born at Spennithorne, York, England, April 12th, 1829, and was educated at St. Peter's, York, at Richmond Grammar School, and at Woolwich. He entered the army as Ensign, 32nd Regiment, in 1846, and was present with his Regiment at the first and second siege operations before Moultan, including the action of Soorjkoond. He was severely wounded on December 27th, 1848 (medal and clasp and mentioned in despatches). He also served with the 32nd on the frontier of India, 1851-52, under Sir Colin Campbell, and was present at the affairs of Nowadund, Pranghur, and Shaskoti (medal and clasp). He served in the Crimea, 1845-6, on the staff of his brother, Sir Charles Van Straubenzie, who commanded the first brigade of the Light Division. He also served in China, 1858-60, being Brigade-Major on the Staff. He was present with the expeditionary force in every engagement, from its landing at Pehtang to the occupation of Pekin (medal and clasps, mentioned in despatches and brevet of Major). During 1862-66 he was on the staff in the Mauritius, and retired from the army in 1868. In 1876 he was appointed Deputy Adjutant-General, Canadian Militia, commanding at different times Nos. 3, 4, and 5 Military Districts. Colonel Van Straubenzie served through the North-West Rebellion, commanded the Infantry brigade at the Battle of Batoche, was given the medal and clasp and recommended for promotion to rank of Colonel and appointment as C.M.G. He retired from the service on a gratuity in 1893.

Colonel Walker Powell, C.M.G., late Adjutant-General of Canada, was born at Waterford, Ontario, May 20th, 1828. He is the eldest son of the late Israel Wood Powell (U. E. Loyalist descent), who represented Norfolk in the Canadian Parliament, 1840-47. Educated at the County Grammar School and at Victoria College, Cobourg, he was engaged for some years in mercantile life. After serving in the County Council for some time and filling various local offices, he was returned to Parliament as member for the county at the general election of 1857 and continued to sit until 1861. Appointed Deputy Adjutant-General of Militia for Upper Canada in August, 1862, he held that office during the whole of the American Civil War, and subsequently. At Confederation, 1867, he became Deputy Adjutant-General of the Militia of Canada, and as such took over additional duties and responsibilities on the withdrawal of the Imperial troops from the Dominion, in 1871. Later, in April, 1875, under the new system, he was appointed Adjutant-General of Militia, and remained in that office up to his retirement from the public service in January, 1896. Colonel Powell had entered the military service as an officer in the 1st Regiment Norfolk Militia in 1847, and was promoted to the rank of Colonel in 1873. He did much, perhaps more than any one else, to build up the present Militia system of Canada. On various occasions, especially during the Trent affair, the Fenian raids of 1866-70, in the North-West Rebellion of 1869-70, and in that of 1885, he rendered important services to the country in addition to his regular official duties. At the close of the campaign in the North-West in 1885, he was recommended by the Major-General commanding, Sir F. Middleton, for appointment to a C.M.G. He had also much to do with the establishment of the Royal Military College at Kingston, and was for many years President of its Board of Visitors. He was sent on a trade mission to the Hawaiian Islands in 1887, and, in the following year, was appointed a member of a Military Commission whose duty it was to enquire into and report upon the subject of Canadian fortifications. He was elected President of the Rideau Club in 1893. Politically and when in public life he was a Liberal. Upon his retirement from the post of Adjutant-General, Colonel Powell was made a C.M.G. by Her Majesty the Queen.

Lieut.-Colonel William Dillon Otter is the eldest son of the late Alfred William Otter, who came to Canada in 1841. Born near Clinton, Ontario, on December 3rd, 1843, he was educated at Goderich Grammar School, at the Model School, Toronto, and at Upper Canada College. His military service dates from 1861, in which year he joined the Militia force at Toronto. Promoted to a Lieutenancy in the Queen's Own Rifles in 1864, he served in that rank on the Niagara frontier during the winter of 1865-66, in the second Administration Battalion. In August, 1865, he was appointed Adjutant of the Queen's Own, and was present throughout the Fenian Raid, 1866, including the action at Limeridge, or Ridgeway. He became Major, June, 1869, and received his Brevet Lieutenant-Colonelcy, June, 1874. In 1873 he went to England as second in command of the Wimbledon team, and in 1874 he succeeded to the command of the Queen's Own. Lieut.-Colonel Otter commanded his Regiment during the "Pilgrimage riots," Toronto, 1875, and also during the Grand Trunk Railway riots, Belleville, 1877. In 1883 he was chosen Commandant of the Wimbledon team, and was subsequently sent to Aldershot to acquire information in connection with the conduct of military schools. He received the appointment of Commandant of the School of Infantry in December of that year and organized "C" Company of the Royal Regiment of Canadian Infantry, with the School of Instruction attached thereto. During the rebellion in the North-West Territory, 1885, he commanded the Centre or Battleford Column, making therewith a forced march across the prairie from Saskatchewan Landing to Battleford, a distance of one hundred and ninety miles, in five and one half days. Subsequently, he was in command of the successful reconnaissance against the Indian Chief, Poundmaker, and in the action of Cut Knife Hill, which prevented the Chief's junction with Big Bear and their projected assistance to Riel. For his services he received a medal, was mentioned in despatches and recommended C.M.G. Towards the close of the Rebellion he commended the Turtle Lake Column sent in pursuit of Big Bear. In April, 1886, he was presented with a purse of $700 by the citizens of Toronto, accompanied by an address expressive of the public appreciation of his military services. In the same year he was appointed District Officer Commanding District No. 2, having the charge also of the Royal School of Infantry, Toronto. This office he still (1898) retains, and since May, 1896, he has been also Inspector of Infantry. In 1895 he, with certain other officers, was attached for seven months to the regular army in England, and underwent a course of instruction in the three arms of the service. Lieut.-Colonel Otter on this occasion passed examinations as a Lieutenant-Colonel in the British Army. In his younger days he filled the office of President of the National Lacrosse Association of Canada, and has generally taken the greatest interest in all athletic sports. He is now Vice-President of the Country and Hunt Club. He is the author of "The Guide," a manual of military interior economy (1881), and took a leading part in 1890 in founding the Canadian Military Institute, Toronto.

Lieut.-Colonel Henry James Grasett, Chief Constable of Toronto, is the eldest surviving son of the late Very Reverend Dean Grasett, of Toronto. Born in Toronto, June 18, 1847, he was educated at Upper Canada College. He entered the army September 25, 1867, as Ensign in Her Majesty's 100th Regiment (Royal Canadians), and after serving with that regiment in England and in Canada, most of the time as Adjutant, retired as Lieutenant, 1875. Gazetted Lieutenant-Colonel of the 10th Royal Grenadiers, Toronto, November 5th, 1880, he commanded it during the North-West Rebellion of 1885, and was present with the regiment at Fish Creek and Batoche (medal and clasp). Lieut.-Colonel Grasett was appointed Chief Constable of Toronto in succession to Major Draper in 1886. This office he still retains. Politically, he is a Conservative; in religious faith an Anglican, he has been a Church Warden of St. James', Toronto, for several years, and has served as a Delegate to the Synod.

Lieut.-Colonel, the Hon. Charles Arkell Boulton, is the son of Lieut.-Colonel D'Arcy Boulton, of Cobourg, and was born at Cobourg, September 17, 1841. Educated at Upper Canada College, he was gazetted Ensign of Her Majesty's 100th Regiment (Royal Canadians), July 23, 1858; was promoted Lieutenant May 25, 1861, and, after serving in various parts of the world, retired from the army in 1868. In the same year he was appointed Major of the 46th Battalion V.M., and soon afterwards went to Red River (now Manitoba). At the outbreak of the rebellion under Riel, 1870, he took an active part on the loyal side with the late Sir John Schultz, and was one of the Canadian party arrested, imprisoned and sentenced to death by the conspirators. Returning to Ontario after the restoration of peace, he engaged in lumbering operations at Lakefield, and was elected Reeve of that place, serving for three years. He became Brevet Lieutenant-Colonel in 1873, and retired with that rank in 1881. In 1880 he again became a resident of Manitoba and has since devoted himself to farming at Shellmouth. Elected Warden of the County of Russell, he filled that office for three years and was subsequently Chairman of the Judicial Board of the Western Judicial District, He raised a corps of mounted riflemen known as "Boulton's Scouts", and commanded the same throughout the North-West Rebellion of 1885, for which service he received a medal. He was an unsuccessful candidate for the representation of Birtle in the Manitoba Assembly during the general election of 1879, and for Marquette in the House of Commons, general election of 1887, and has written an interesting book: "Reminiscences of the North-West Rebellion" (Toronto, 1886). Called to the Senate by the Earl of Derby, December 10, 1889, he has since acted generally with the Liberal party in that chamber. In 1897 he accompanied Sir Wilfrid Laurier to England as a member of the Militia staff sent to represent Canada at the Queen's Diamond Jubilee.

Lieutenant-Colonel James Mason was born of Irish parentage in Toronto, August 25th, 1843. Educated at private schools, and at the Model School, Toronto, where he was "head boy," he early entered the service of the Toronto Savings Bank, since merged in the Home Savings and Loan Company, of which he is now the Manager. He was one of the original Trustees of the Toronto Public Library, and became Chairman of the Board, having previously held the Presidency of the Toronto Mechanics' Institute. He was also one of the founders, and for some-time President, of the Athenæum Club. He entered the Militia service before he had attained his majority, serving for three years in the ranks of the Queen's Own Rifles. He is a graduate of the old Military School, and holds in addition first and second class Royal School of Infantry certificates. He was gazetted to a Lieutenantcy in a regiment, the organization of which was undertaken by the Government at the time of the Fenian Raid and abandoned at its suppression. In 1882 he was appointed to the command of one of the two companies then added to the Royal Grenadiers, and served with that Corps throughout the North-West Rebellion of 1885, being present at the engagements of Fish Creek and Batoche, at the latter of which he was severely wounded (medal and clasp). He was promoted Major, September, 1888, and Lieutenant-Colonel commanding the Battalion in December, 1893. He was one of the founders of the Canadian Military Institute and in January, 1895, was elected its President, which position he held for two years. In 1897 he was selected to proceed to England in command of the Infantry and Rifles of the Militia contingent which represented Canada at the celebration of the Queen's Diamond Jubilee. He was also appointed second in command of the whole of the Colonial Infantry and commanded the Canadian contingent at Buckingham Palace when the Colonial forces were inspected by the Prince of Wales, and received from His Royal Highness the Queen's Jubilee Decoration, and had also the honour of being presented to the Queen at Windsor Castle. He is a Director of the Ontario Land Mortgages Association, and Vice-President of the St. John Ambulance Association, Toronto. An interesting incident in Colonel Mason's military career occurred at the Battle of Fish Creek. In a letter addressed to Major H. de H. Haig, R.E. (who was present at the engagement), on February 10th, 1897, he gave the following account of the matter, beginning with the passage of the river by his own Company while the fight was going on a short distance inland:

"I volunteered to take my Company across first, and was permitted to do so. Lord Melgund accompanied us. My orders were upon landing to take up a position and cover the crossing of the remainder of the Column. On reaching the top of the bank we were met by you, and on your informing us that there was no enemy at the river, and that I had better hurry on with my

Company, I did so, taking my orders from Lord Melgund. On the way over to the scene of the engagement I asked you how the fight was going and you replied 'Badly', and that we had quite a large number of men killed and wounded, and that the rebels had retired to a strong position in the *coulee*, from which they had not been dislodged, although repeated attempts had been made to do so. We both agreed that a check such as this would act unfavourably and add to the strength of the rebellion, and that the position should be carried at all risks. I asked you if you thought a determined rush, using the bayonet only, by a strong Company such as mine was, might be successful, and you said you thought it might. I then asked you to get permission for me from the General to make the charge, and this you promised to do. On nearing where the General and his staff were I halted my Company and you and Lord Melgund rode on. In a few minutes afterwards the General's orderly came over to me and said the General wished to see me. I went over and formally made the request that I should be permitted to charge the enemy's position. The General considered for a moment or two and then said, 'No, too many valuable lives have already been lost.' I then returned towards my Company, and on my way back you overtook me and seemed much disappointed, as I was, at the General's refusal."

In his reply, dated February 28th, 1898, Major Haig said:

"I have a vivid recollection of all you have said in this letter, and, if I had been writing an account of the events recorded, it would have been to all intents and purposes the same as your account. I remember how disappointed we both were at the General's refusing to allow you to clear the ravine, which would have been a great satisfaction to us. I believe that if we had done so we should have captured or killed Gabriel Dumont, and I think then the rebels would not have fought at Batoche."

The Charge at Batoche. This incident in Canadian military history is of such interest and has been so variously discussed that the following accounts of that particular part of the conflict will be of value. On July 24th, 1885, *The Toronto Mail* published editorially a letter from Lieut.-Colonel B. Van Straubenzie, Commander of the Infantry Brigade of the North-West Field Force, as follows:

"In *The Mail* of the 20th inst., I see it stated that 'Lieut.-Colonel Williams was told by Colonel Straubenzie to use his own discretion as to the matter of a charge.' In justice to Lieut.-Colonel Grasett and the Royal Grenadiers, as well as to myself, I beg to state that there is not a word of truth in the above statement. On the occasion of that charge on the rifle pits at Batoche on the 12th of May last, I ordered the late lamented Colonel Williams, in most emphatic and unqualified language, to advance to the charge, which he did, the two companies of the Midland Battalion (62 strong) under his command charging in time with the Royal Grenadiers (230 strong) under Lieut.-Colonel Grasett, at the same time advancing myself in command of the attacking party."

Lieut.-General Sir F. Middleton in his Official Report—May, 31st, 1885—describes the attack and charge as follows:

"Two companies of the Midland, sixty men in all, under Lieut.-Colonel Williams, were extended on the left and moved up to the cemetery, and the Grenadiers, two hundred strong, under Lieut.-Colonel Grasett, prolonged the line to the right beyond the church, the 90th being in support. The Midland and Grenadiers, led by Lieut.-Colonels Williams and Grasett, and the whole led by Lieut.-Colonel Van Straubenzie in command of the Brigade, then dashed forward with a cheer and drove the enemy out of the pits in front of the cemetery and the ravine to the right of it, thus clearing the angle at the turn of the river. During all this time a heavy fire was kept up from the other side of the river, which annoyed our advance. This was kept down as we best could by a few of the Midland Regiment in pits on the bank of the river, and one Company of the 90th Regiment was sent to support Lieut.-Colonel Williams on the extreme left. The Midland Regiment and Grenadiers kept pushing on, gallantly led by Colonels Van Straubenzie, Williams and Grasett, until they held the edge of the bluffs surrounding the left part of the plain, where the houses were. Just before this a most promising young officer, Lieutenant Fitch of the Grenadiers, was killed. At this period one of the Winnipeg Battery guns was got into position where it could shell the houses on the plain, but after two or three rounds it was disabled and a gun from 'A' Battery took its place and fired a few rounds, but not much damage was done. During this time I advanced the 90th so as to prolong the line of attack, and eventually brought down the Surveyors' Scouts, Boulton's Mounted Infantry and French's Scouts, and, dismounting, still further prolonged the line to the right. The Gatling was now ordered up in front of the 90th to take the houses in flank, which was gallantly done by Lieutenant Rivers, 'A' Battery, and Captain Howard, and after a few volleys a general advance was made, with rattling cheers, and the whole of the houses were taken, the prisoners released and the position virtually captured. Lieut.-Colonel Williams and Lieut.-Colonel Grasett came prominently to my notice from the gallant way in which they led and cheered their men on the left, rush by rush, until they gained the houses on the plain, the former having commenced the rush."

Lieut.-Colonel (now Senator) C. A. Boulton in his "Reminiscences of the Rebellion" gives the following account:

"Colonel Van Straubenzie now gave instructions to the commanders of the Corps to advance to the old ground and as much farther as they could, telling them what was expected of them, and himself accompanying them. Colonel Grasett advanced his regiment straight to the front, and Colonel Williams advanced his men to the graveyard, and threw his line down the bank of the river till his left touched the water's edge and his right was near the graveyard. At this point the river takes a bend, and, in advancing, it became necessary to change the front by throwing forward the left, so Colonel Van Straubenzie ordered Colonel Williams and Colonel Grasett to throw the left flank forward, which was well executed under a brisk fire from the front as well as from the opposite side of the river. This movement was performed at the double, the men responding with a cheer, which was taken up along the whole line, warning us in the camp that operations had commenced in earnest. A Company of the 90th, under Captain Ruttan, was ordered out to support Colonel Williams, and another Company, under Captain Wilkes, to support the Grenadiers. Colonel Van Straubenzie now sent word asking for the guns, which the General ordered out, at the same time mounting his horse and going to the scene of action, taking up his position at the church, surrounded by his staff. . . All this time the Infantry were steadily advancing through the bush, supporting one another with hearty cheers. The guns took an advanced position and opened fire, one shelling the opposite side of the river, and two more shelling the enemy's position in the valley, and clearing the houses, which were filled with men, to make way for the advance of the Infantry. . . The whole line, stretching upwards of a mile from the river bank, now advanced steadily but rapidly through the bush to the open space which lay between us and the village. . . From the hillside, as we advanced straight to our front, we could see the line of skirmishers advancing on the left, in the form of a semi-circle. We could also see the rapid rush of the Midlanders on the left and the Grenadiers in the centre, mixed with the 90th, all rapidly advancing and concentrating on the clump of houses which formed the village. My own men, with the remainder of the 90th, and the Intelligence Corps, advanced straight to the front to protect the flank of our comrades who were now capturing the village."

General Sir Patrick Leonard Macdougall, K.C.M.G., who took a prominent part in organizing and improving the Militia force of Canada during the Confederation period, was the son of Colonel Sir Duncan Macdougall, K.C.S.I., and was born at Boulogne-sur-Mer, in 1819. He was educated at Sandhurst, and entered the army in 1836. He acted on the Quarter-Master-General's Staff during a part of the Crimean Campaign. From 1854 to 1857 he served as Superintendent of Students at Sandhurst, and from 1857 to 1861 was Commandant of the Staff College. He was Adjutant-General of Militia in Canada from 1865 to 1869; Deputy-Inspector-General of Volunteers at home 1871-73; Deputy-Quarter-Master-General from 1873 to 1878. During the years 1878-83 he served again in Canada as Commander of Her Majesty's Forces. In 1882 he was appointed Colonel Commanding the 2nd West India Regiment, and in 1891 of the Leinster (Royal Canadian) Regiment. In 1877 he was made a K.C.M.G., and was the author of several important military works including "Modern Warfare as influenced by Modern Artillery"; "The Theory of War"; and "The Campaigns of Hannibal." He died in 1894.

The Canadian Militia in War. The Fenian Raids and the rebellion in the North-West and in Manitoba have not been the only occasions during which the Canadian Militia have distinguished themselves. In the greater troubles arising from the War of 1812 the Canadian Volunteer forces showed remarkable bravery and it might be fitting here to quote, as a sort of final tribute, the eloquent description of their services in that historic contest given in a speech by Lieut.-Colonel Sir A. N. McNab. It was delivered at the unveiling of the Monument erected on Queenston Heights in honour of Sir Isaac Brock—13th October, 1859:

"My friends, this Monument represents a free-will offering flowing from the emotions which reminiscences of the last war awaken. It commemorates the feelings of the country, inspired by the death of Brock and the brave men who fell with him on those Heights, enhanced by the subsequent achievements which, invigorated and encouraged by their example, the loyal inhabitants of Canada proudly exult in. It points back to the scenes which were enacted in former years. It points forward to the deeds which those scenes inculcate. In those years the blood of our Militia and of our valiant Indian allies was freely shed, and mingled with the blood of the regular soldiers with whom they fought and died side by side in defence of Canada. Yes, with a spirit and endurance beyond all praise, the three, supporting each other, maintained the whole line of an extended frontier, and repelled attack at every point. Though sometimes overpowered by superior forces, and not always able at once to dislodge the enemy, yet they steadily resisted his incursions and circumscribed his foothold within the narrowest limits. I may mention, as instances, the lines of circumvallation—the cross roads forming the centre—which hemmed in the enemy in the town of Niagara in 1813; and the siege and the investment of Fort Erie in 1814. In the end, by indomitable perseverance and unflinching courage, every invader was expelled, so that, when the welcome news of peace reached us, no part of our soil, that I can remember of, remained in possession of the United States forces. We had conquered territory to restore by the terms of the treaty—none to receive back. All that we boast of could only have been accomplished by the devoted spirit of our men—as instances of their prowess let Chateauguay, Chrysler's Farm, Ogdensburg, Stoney Creek, Fort Niagara, Queenston Heights, Lundy's Lane testify.

My friends, when we extol the gallantry of our Militia, we do them but half justice, and do commend a part only of the merit which distinguished them. We should not overlook the exposure and the privations which (thinly clad and ill provided as many of the men were) all endured during three long years of trial. There were the out-lying picket; the frontier guard; the sentinel's vigilance; the mid-night patrol; the morning watch; there were the storms of the seasons; there were the sickness and death. Add to this, wives and children, the cattle and the grain, all but deserted, at the imperative call to arms of their invaded country. It required the highest moral courage to relinquish, as our Militia did, their peaceful homes when summoned away by the loud blasts of war. My friends, I indulge in no fiction or flights of imagination in these allusions to harrowing recollections; they are realities vivid in living memory. There are, amongst us, those whose hearts still bleed at the remembrance of those days so full of anguish, glorious as they were. Let the historian, then when he relates the valiant deeds of our Militia, not omit to add that they were performed in days full of domestic anxiety, disquietude and care in all parts of the Province; and especially on this frontier, where every home was abandoned, almost every house burned down and every farm laid waste, from the town of Niagara, at one extremity, to Fort Erie at the other. Let him record that the men, whose brilliant acts he lauds and holds up to imitation, had to encounter, not only the toils of the campaign and violence of the foe, but, in tearing themselves away from their families and homes, had to encounter the more severe and painful trial of overcoming some of the profoundest and best affections of their nature. It was in scenes such as then occurred that the scourge of war was felt, and that the genuine heroism of a stout-hearted people was most touchingly displayed. It was the sublimity of patriotism. By obeying as they did the voice of duty, and standing boldly forward in the foremost ranks, they protected their dwellings from desolation, and shielded their families from impending dangers, and, in the end, they triumphed. They proved that, while our country is true to itself, no foreign power can ever rule its destinies or subjugate its people."

THE NORTH-WEST REBELLION OF 1885

BY

LIEUT.-COLONEL JAMES MASON, Commanding *The Royal Grenadiers.*

IN the beginning of 1885 it was known at Ottawa that discontent existed amongst the Half-breeds settled on the Saskatchewan and in the district in the vicinity of Prince Albert, and that Louis Riel was living among them. No suspicion was felt that this would culminate in a rebellion; but about the middle of March some stores were raided and Government employés made prisoners. Major Crozier, who was stationed at Fort Carlton in command of a small body of the North-West Mounted Police, received this news on the 19th of March and at once sent over to Prince Albert, distant about forty miles, for re-enforcements. A meeting was held there and a force of forty volunteers arrived at Fort Carlton about 10 o'clock on the night of the 20th. Major Crozier had already received a letter from Riel demanding his surrender. A force of 100 men of the N.W.M.P. had been despatched in great haste from Regina under command of Lieut.-Colonel Irvine and their arrival was anxiously awaited. Colonel Irvine arrived at Prince Albert on the 24th of March, but in the meantime Major Crozier had decided to remove from Duck Lake, a small Half-breed settlement close to Fort Carlton, the provisions and forage which were there stored; and about four o'clock in the morning of the 26th he sent a small detachment with a dozen sleighs to remove these supplies.

The detachment was turned back by a party of Half-breeds headed by Gabriel Dumont, a noted hunter and Indian fighter, who became the military leader of the rebellion. Major Crozier himself then set out, his force amounting to about 100 men. On nearing Duck Lake a fight took place in which the Half-breeds were the victors, nine Prince Albert volunteers and three policemen being killed and the Government force compelled to retire. Six of the rebels were killed. Colonel Irvine then considered it best to evacuate Fort Carlton and retire on Prince Albert and this was done on the 28th. A portion of Fort Carlton caught fire by accident and was burned, and the place was then taken possession of by Riel and his men. The Government at Ottawa, on learning that a disturbance had thus begun, determined to grapple vigourously with the trouble, for the danger that presented itself was not so much the Half-breed rising under Riel, which was confined to a certain locality, but the fear of an Indian rising throughout the whole country—that in the excitement of war, and at the instigation of Riel, the whole Indian population of the country might rise and bring death and desolation to the peaceful homes of the settlers. This was a formidable danger, as the Indians numbered some thirty thousand, and the effect of such a rising upon the North-West would be most disastrous and lasting.

Canada was most fortunate in having at this time at the head of its Militia an officer so well qualified for the duties that now devolved upon him as Major-General Middleton. That officer was at once dispatched to Winnipeg by the Minister of Militia, the Hon. (now Sir) Adolphe Caron. No specific instructions were given him, but he was to be governed by circumstances and take the field if necessary against the insurgents. The General went by way of Chicago, U.S., the Canadian Pacific Railway not being quite finished, and arrived at Winnipeg at 7 a.m. on the 27th, after travelling continuously for three days and three nights. On his arrival he learned of the fight at Duck Lake, and decided to at once proceed to the North-West and take with him the Winnipeg Militia, which had already been called out, and which consisted of a battery of artillery of two 9 pounders (62 of all ranks) under command of Major E. W. Jarvis; a small troop of Cavalry, 35 strong, commanded by Captain Knight; and the 90th Battalion of Rifles, 314 strong, commanded by Major MacKeand. These troops were inspected and found in fairly good order and full of fight, and orders were given that the Rifles should be prepared to start that night for Qu'Appelle, whither a detachment of three officers and 30 men had already been sent; the remaining troops to follow next day with the exception of the Cavalry, which was to remain at Winnipeg. During his short stay in Winnipeg the General secured the services of Captain Bedson, then Warden of the Government Gaol near Winnipeg. To Captain Bedson was assigned the very important position of Chief Transport Officer, and he proved himself well worthy of the selection.

At 6 p.m. on the day of his arrival the General left Winnipeg, taking with him the 90th Battalion, and was accompanied by Lieut.-Colonel Houghton, the Deputy Adjutant-General of the District, Captain Bedson, and his own A.D.C., Captain H. E. Wise, of the Cameronians. He arrived next morning at Troy or Qu'Appelle Station, on the C. P.R., which place he made his primary base. He was here met by the Hon. Mr. Dewdney, Lieut.-Governor of the North-West Provinces. Mr. Dewdney was of opinion that affairs were in a very critical state, and that if the troops were defeated the consequences would be most disastrous to the country, as there would probably be a general rising of the Indians. After a long conference the General decided upon a plan of campaign, but as he had so few troops with him the carrying out of his plan would necessarily be deferred, although by this time a call upon the Militia had been made and troops would soon be hurrying up. He made up his mind to march at once on Batoche, a village on the Saskatchewan some 243 miles to the north and which Riel had made his head-quarters. On the next day, the 28th, arrangements were made for the immediate advance of the troops. A system of transport and commissariat was organized, and with the assistance of the Hudson's Bay Company, the difficulties attendant upon these important departments in such a country were finally surmounted. The medical arrangements had also to be considered. The General had sufficient for his immediate wants and knew the Minister of Militia was organizing a Medical Staff Corps with the assistance of Dr. Bergin, M.P.

On the 2nd April a march was made to Fort Qu'Appelle, some eighteen miles to the north. Here the General was joined by a small body of Scouts, some thirty in number, under command of Captain John French, all well mounted on native horses and armed with repeating Winchesters. This corps did excellent service. He also heard from Ottawa that the following troops had left for the front:

The Hon. Sir Adolphe Caron.

	Officers.	N. Co's. and Men.
Royal Canadian Artillery, A and B Batteries (Permanent)......	13	213
Infantry School Corps — "C" Company (Permanent)........	5	85
2nd Battalion (Queen's Own Rifles)...........................	18	257
10th Battalion (Royal Grenadiers).............................	17	250

With the artillery were twenty-seven horses and four guns. The next two days were spent at Qu'Appelle, the weather being bitterly cold with heavy falls of snow. On the 1st April Lord Melgund, now Earl of Minto and (1898) Governor-General of Canada, arrived from the east. His Excellency, Lord Lansdowne, the Governor-General, whose Military Secretary Lord Melgund was, had kindly permitted him to come at the request of General Middleton, who at once appointed him his Chief of Staff. The relieving troops were coming up by the Canadian Pacific Railway, though there were still unfinished gaps in the line to the east of Port Arthur. But it was thought better as a matter of policy to use a Canadian route only, especially as the United States Government would not permit our troops to traverse American territory with their arms, although these gaps had to be crossed under great difficulties, both of ground and weather. An extract from a Report to the General by Lieut.-Colonel Montizambert, commanding the Artillery on this march, will give an idea of the difficulties and hardships which were so cheerfully borne by these citizen soldiers, both infantry and artillery:

> "Here began the difficulties of passing the gaps on the unconstructed portion of the road. About 400 miles between the west end of the track and Red Rock or Nepigon—sixty-six miles from Port Arthur—had to be passed by a constantly varying process of embarking and disembarking guns and stores from flat cars to country team sleighs, and *vice versa*. There were sixteen operations of this nature in cold weather and deep snow. On starting from the west end of the track on the night of the 30th March the roads were found so bad that it took the guns seventeen hours to do the distance (thirty miles) to Magpie Camp. On from there to the east end of the track by team sleighs and marching twenty-three miles further on; on flat cars (uncovered and open) eighty miles, with the thermometer at 50 deg. below zero. Heron Bay, Port Munro, McKellar's Bay, Jackfish, Isbister, McKay's Harbour were passed by alternate flat cars on construction tracks; and, teaming in fearful weather round the north shore of Lake Superior, Nepigon or Red Rock was reached on the evening of the 3rd April. The men had had no sleep for four nights."

Lord Melgund, in an interesting account written by him of the events which came under his own notice and published in the *Nineteenth Century* of August, 1885, says:

> "The time of year was the most unpleasant for campaigning, the winter was just breaking up, snow was still on the ground, but was rapidly becoming slush, and we feared that with each succeeding day the trails would become more difficult. It was evident that we should draw no supplies from the country through which we had to march. We should pass no settlements of any importance, and, though the snow would soon be gone, there would as yet be no grass for our horses. We should have to carry everything—men's rations, hay and corn. Army transport did not exist, and the General was at once thrown upon his own resources as to the arrangements for feeding the troops about to take the field. Providentially, there existed in the North-West a ready-made transport and supply office. The Hudson's Bay Company knew the country and its customs, and where to obtain what was required. The Company agreed to furnish transport and supplies, the detailed arrangements being left with the officers of the expedition selected by the General. To the Hudson's Bay Company, and to the untiring zeal and the organization of Captain Bedson, General Middleton's chief transport officer, a large share of the success of the expedition is due.
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> Our transport consisted of light four-wheeled waggons, carrying about one and a half tons with two horses—the horses, as a rule, being excellent. The Bell Farm (a farm of 60,000 acres, and one of the great agricultural speculations of the North-West) itself supplied sixty teams. At the commencement of the campaign we paid $10 a day per team, but latterly the price was somewhat reduced. Towards the end of the campaign we had in General Middleton's line of communications 745 teams, working in perfect order, in connection with a system of depots. On the 2nd of April General Middleton left Qu'appelle Station, and marched nineteen miles to Fort Qu'Appelle, a Hudson's Bay post. He halted there till the 6th, the time being fully occupied in rifle practice and general instruction of our small force, and in organization of transport.
>
> On the 6th we commenced our march in earnest. The country is not difficult for troops. Rolling

prairie land covered here and there more or less thickly with poplar 'bluffs,'* it resembles much an English park. Engineered roads there are none, but there are few bad gradients, and few watercourses; and luckily for us the frost was still deep enough in the ground to give good bottom to what might later in the season have proved awkward quagmires. Though the season was breaking, the cold was intense. Our tent-pegs froze fast in the ground, and we had to cut them out on striking camp. Our boots froze to the stirrup irons. There was a perpetual high wind, rain, and occasional 'blizzards.' But the troops trudged on constantly, doing twenty miles a day. At night we formed our waggons into a 'corrale,' after the American fashion, wheel to wheel and poles inwards, with the teamsters' tents and horses inside the circle—the camp outside the 'corrale.' Firewood and water were generally to be found in abundance. On the 13th we arrived at Humboldt. Halted the 14th, marched again the 15th. The General was anxious to secure Clarke's Crossing on the Saskatchewan as soon as possible. He hoped to be able to utilize the river as a line of communication, and the Crossing as an advanced post was therefore important. It was also on the telegraph line between Battleford and Humboldt. We had followed the wire since leaving Qu'Appelle, and by tapping it were generally in communication with Battleford and Ottawa.

We arrived at Clark's Crossing on the 17th, having marched 177 miles in twelve days, or nearly fifteen miles a day, including halts, and nearly eighteen miles a day exclusive of halts. We found there a small white settlement, capable of affording us a few supplies at extravagant prices, a telegraph station, and two ferry boats or 'scows.' The Saskatchewan is here about 300 yards across, a muddy, rapid river, with steep banks some 150 feet high, deep mud and shingle to the water's edge, strewn with huge masses of ice left there by the spring freshets. At the Crossing and on the march there we were overtaken by "A" Battery from Quebec, with two guns (9 pr. R.M.L.), the 10th Grenadiers from Toronto, and Boulton's Mounted Infantry."

Boulton's Mounted Infantry here referred to was a Corps of some 70 men recruited by Major C. A. Boulton, formerly of the 100th Regiment, from among the settlers in the district of Manitoba in which he resided. The Corps, which was organized in an incredibly short space of time, were dressed as Scouts, armed with repeating Winchesters and well mounted. They proved themselves of the greatest value to the General, and, under their indefatigable leader, were constantly on the move. The General in referring to this Corps and the Grenadiers says:

"I inspected Boulton's Scouts, who had joined the day before. They were armed with Winchester repeating rifles and were suitably clothed; being mounted on very serviceable horses, some of them having English saddles, and the men looked, as they proved to be, very fit. The 10th Regiment Royal Grenadiers, a Toronto city regiment, 250 strong, one of the best in the Canadian Militia, joined us during the day, the 18th April, having, with a few extra waggons to assist the men in marching, covered the distance from Qu'Appelle, 198 miles, over a wet and heavy trail, in nine days, including one day's halt. This was a highly creditable performance for men quite unaccustomed to long marching." This Regiment, it may be added, was commanded by Lieut.-Colonel Grasett, formerly Adjutant of the 100th Regiment. The force at Clarke's Crossing was now some 800 strong, and the General decided to divide it into two, sending one-half across the river, under command of Lieut.-Colonel Montizambert, with Lord Melgund as staff officer, to take the place he had intended for Colonel Otter's Column. The crossing was attended with many difficulties but was safely accomplished, and on the 23rd of April the divided Columns advanced along the banks of the river towards Batoche. The force as divided was as follows:

With the General on the south or east bank were:

"A" Battery R.C.A...	Captain J. Peters......	82
Half "C" Co. I.S.C.,	Major Henry Smith..	40
90th Battalion..........	Major McKeand........	268
Detachment Boulton's Scouts	....	50
	Total..................................	440

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*Note. A "bluff" is the North-West term for a wood. "Heavy bluff" means a thick wood.

On the other side of the River :

2 Guns Winnipeg F. Battery	Major Jarvis	50
Detachment "A" Battery		23
Royal Grenadiers	Lt.-Col. Grasett	260
French's Scouts		20
Detachment Boulton's Scouts		30
Total		383

After a march of eighteen miles the Columns camped opposite each other and early next morning the march was resumed. The trail on the General's side led away from the bank of the river and his Column soon disappeared from sight of that on the other side. Some five or six miles ahead of the General's last camping ground the trail led through a deep and thickly wooded ravine, through which ran a stream called Fish Creek. The General was aware of this and, although Batoche was still some miles distant, the usual precautions were taken in approaching an enemy. That this was wisely done was proved in a most unmistakable manner, for after a march of some five miles a sudden and desperate attack was made by the Half-breeds and Indians under command of Gabriel Dumont. The mounted Scouts first came under fire and then the advance guard of the 90th. The General quickly brought up his main body with the artillery and after some sharp fighting the rebels returned to the *coulee* or ravine from which they had emerged. There a number of them made a stand in some rifle pits they had previously prepared, and, although the whole force of the General aided by troops brought from across the river fired upon them, they were not dislodged, and proved themselves to be brave and desperate fighters. An offer to charge the rebel position with his Company was made by an officer of the Grenadiers, but the General considered that the risk was too great, and that he had already lost too many of his citizen soldiers. The conduct of the troops was most satisfactory; although at first so suddenly attacked they had quickly got into the formations necessary to repel the attack and to follow up the retiring foe, and this in spite of heavy and severe losses.

The Column on the other side of the river had soon become aware of the fact that the fighting had begun, and advanced rapidly along the bank until opposite the scene of the engagement, which was a mile or so inland. The rattle of musketry, the booming and bursting of shells, and the shouts and yells and war-whoops of the combatants were of course distinctly heard and the smoke of the burning prairie was seen, fired by the Indians so that they might creep down under its cover on their enemies. The eagerness of the troops to cross to the assistance of their hard-pressed comrades was naturally keen, and after some time the ferry scow that had been floated down from Clarke's Crossing was brought to the edge of the river and a Company of Grenadiers embarked. Lord Melgund crossed with this Company. Two other Companies of the Grenadiers followed, and the Winnipeg Field Battery brought over their guns, notwithstanding the apparent impossibility of the task. A Company of Grenadiers and French's Scouts did not cross, being in charge of stores, waggons, etc. The General in his Report refers to this crossing in the following manner:

> "To fully appreciate the rapidity with which this was done in spite of the difficulties that existed the river must be seen. Wooded heights on each side, 100 feet high, at bottom large boulders encrusted in thick, sticky mud, a fringe of huge blocks of ice on each side, a wretched scow carrying about sixty men at most, pulled with oars made with an axe, and a rapid current of three or four miles an hour were the obstacles that were surmounted by dint of determination and anxiety to join with and aid their comrades."

The casualties at Fish Creek were extremely heavy considering the strength of the force that had borne the brunt of the fighting. The killed and those who died of wounds numbered ten, including Lieut. Swinford of the 90th; and the wounded, of whom many were seriously injured, numbered over forty, including Capt. Clarke of the 90th, and Capt. Gardiner of Boulton's Scouts. Both the General's Aides, Capt. Wise and Lieut. Doucet, were wounded; the General himself had a narrow escape, a bullet passing through his fur cap; and a number of the mounted officers had their horses shot under them. The losses of the rebels could not then be ascertained, but it was afterwards learned to be eleven killed, or died from wounds, besides two Indians left dead on the field, and eighteen wounded; some fifty or sixty of their ponies were killed.

Night was coming on and promised to be, as it turned out, cold and intensely disagreeable; snow and sleet falling and adding to the discomfort of the tired troops and the suffering wounded. A zareba was formed near the scene of the engagement and the wounded cared for. Strong picquets were posted and mounted Scouts patrolled round the camp every hour. Meantime the rebels quietly decamped to Batoche. Next morning the dead were buried, the General reading the service, no clergyman being present, and preparations began for bringing over the supplies and transport from the other side. This occupied two days and was carried out satisfactorily by Captain Haig, R.E., A.Q.M.G. The steamer *Northcote* was daily expected with supplies and re-enforcements but had evidently been detained and it was therefore decided to send the wounded to Saskatoon, a small white settlement up the river some fourteen miles, the inhabitants of which had kindly and thoughtfully offered their houses and services for them. Boulton's Scouts formed the escort for this duty. The day following there arrived at Saskatoon Deputy Surgeon-General Roddick and an admirable staff and medical outfit, under whose care all the wounded recovered but two, who had been mortally hurt.

The time spent at Fish Creek Camp was utilized by the General in practising the men at field drill, skirmishing, etc., and in reconnoitering daily towards Batoche. On the 5th May the long expected steamer arrived, bringing in additional supplies of ammunition, oats, etc., and two Companies (about 80 men) of the Midland Battalion under command of Lieut.-Colonel Williams; a Gatling Gun under charge of a Captain Howard, late U.S. Army, and agent of the Gatling Co.; and Lieut.-Colonel Van Straubenzie, an old Crimean officer, who had retired and was serving in the Canadian Militia as a Deputy Adjutant-General. The Infantry were formed into a brigade and Lieut.-Colonel Van Straubenzie appointed Brigadier. The steamer *Northcote* was, under the direction of Captain Haig, made bullet proof, so far as it could be done, and a small force was placed on board to assist on the attack on Batoche. The force consisted of about 30 rank and file of "C" Co. I.S.C. under command of Major Smith, and some sick and wounded officers were also placed on board.

A move was made on the 7th May, and in the evening the camp was pitched in Gabriel Dumont's Ferry, five or six miles from Batoche. Next day, instead of following the river trail, the march was across the prairie to the East, striking the main trail from Humboldt, and camp was formed some nine or ten miles from Batoche. That evening the General assembled in his tent the Commanding Officers of Corps and told them what he proposed doing. With every available fighting man Batoche was to be attacked the next morning, only non-combatants and disabled or sick men to be left in the camp or zareba, which was strongly made. The fighting was expected to be severe, as Batoche was the headquarters of the rebellion and its seat of government. It was known that the place had been strongly entrenched or fortified with rifle pits, and its defenders felt they were in the last ditch, with the possible consequences of their act staring them in the face. The attacking forces had no reserves and failure might mean serious disaster to the column and the country; so both sides were on their mettle. A mail came in that night and many sat late in their tents reading the news from home and writing what they felt might be, and for some of them was, their farewell message. An incident might be here related to show the spirit that animated the men. As already mentioned all sick or disabled men were to remain, and after the General's instructions to his Commanders the Surgeons were ordered to examine any men about whose condition there was any doubt. An officer of the Grenadiers in going about the Camp that evening heard his name called and on looking saw Surgeon Ryerson of his Regiment examining a private of the Corps whose foot had been badly and painfully frozen. The man could only wear on the foot a moccasin over a piece of blanket. The Surgeon had declared that the man was unfit to march, and, in his eager desire not to be left behind, the plucky fellow appealed to the officer. The decision was as he wished and he marched out the next morning, but, unluckily for him, he was severely wounded and returned to his home with a permanently crippled shoulder. What makes this man's conduct more praiseworthy is that the General had arranged that the Grenadiers should have the post of honour and lead the attack, and this the man knew. Reveille sounded at four o'clock on the next morning, and in an hour or so later the Column marched out of the camp. The day was fine and warm and the spirit of the men was cheerful. The order of the march was as follows:

Boulton's Mounted Infantry extended and with supports.
Gatling Gun.
Royal Grenadiers, with an advanced Guard.
90th Battalion.
"A" Battery, two nine-pounders R.M.L. guns.
Two Companies Midland Battalion.
Winnipeg Field Battery, two nine-pounders R.M.L guns.
Ammunition waggons.
Ambulance.
French's Scouts.

About 8 a.m. the whistle of the *Northcote* was heard, soon followed by a sharp musketry fire. It was afterwards learned that the boat on approaching Batoche was fired upon from both banks of the river. This was returned. The firing became specially heavy as she passed Batoche, and a crash was heard. About two miles below that place the fire slackened and the boat came to anchor. It was then learned that the smoke-stack and steam whistle had been swept away by the Ferry cable and were lying on the deck. The explanation of this by the Master was that the firing being so heavy he could not manage the boat and he was upon the cable before he was aware of it. An attempt was made to get the boat up stream again but this could not be done in the condition in which she was, and she proceeded down stream, under fire, for several miles. After reaching a place of safety she was repaired and returned to Batoche, but too late to be of assistance. Several on board were wounded.

Very soon after the attack was made on the *Northcote* the advancing Column came into action. The artillery began the attack by two guns firing on some barricaded houses, from which men were seen issuing. Boulton's Scouts were fired upon from concealed rifle pits and they retired as ordered. The Grenadiers now advanced in skirmishing order; the two guns were pushed forward and opened fire on the other side of the river, from which a nasty dropping fire was kept up all the day. Two more guns were advanced until they commanded the village and ferry, and then commenced shelling the position to protect the advance of the skirmishers and draw the enemies' fire from the steamboat. The Grenadiers advanced into the bush and were received by a hot fire from the concealed rifle pits. The guns which were shelling the village were ordered to change their positions, but just as they were being limbered up a war-whoop was heard and a body of Crees who had crept through the bushes poured in a volley and attempted to seize the guns. The Gatling now proved its usefulness and its rattling stream of bullets soon drove off the daring Indians.

The action became general, the wounded were carried into a small wooden church, where the priests and sisters, who with a number of women and children had taken refuge there, were of much assistance to the Surgeons, but the wounded had subsequently to be hastily removed, as the rebels had set fire to the bush, doubtless for the purpose of creeping up under cover of the smoke, and the flames threatened the building. It became evident that the rebels' position was a very strong one. It was growing late and although holding our own it was thought that it would not be advisable to risk an attempt to advance through the thick cover that surrounded the village now swarming with an enemy, re-enforced by the party that had been attacking the steamboat. The General now thought it wise to prepare for possibilities, and wrote orders to be sent by telegraph to Humboldt to close up the troops in the line of communication so as to be on hand if required. He also wrote a despatch to the Minister of Militia on the state of affairs which he determined to send by Lord Melgund. The latter was naturally averse to leaving the General at such a time, but the General's commands were paramount and Lord Melgund left during the afternoon on the understanding that he would be telegraphed to at Winnipeg if matters became worse and he would then return with any troops he might find there.

The question then arose as to whether the troops should camp where they were or retire to their standing camp of the night before. Having decided to remain, orders were given to bring up the waggons, tents and supplies, Major Boulton with his scouts forming the escort. The ground selected for the camp was a ploughed field in which there was a slough or pond of water—about a quarter of a mile from the church. A zareba was formed with the waggons but no tents were pitched excepting a marquee for the wounded. The troops gradually fell back followed up by the enemy, who maintained a hot fire which was kept up till dark, and, even all through the night shots were directed into the camp—some horses being killed and two men wounded. The hospital tent became a target, bullets passing through it and all lights having to be extinguished. A strong picket guard was mounted, and, after a hearty supper, the troops rested and slept under and about the waggons.

Early next morning the Infantry were ordered out and took up positions less advanced than those occupied the day before, as it was found that the enemy had pushed forward and held the high ground about the cemetery and the ground in front of the church. The day passed in the exchange of shots with more or less briskness. A body of mounted men, fifty in number, called the Land Surveyor's Scouts, or intelligence corps, under command of Captain Dennis, joined during the afternoon, and they proved a useful body and did good service. The casualties of this day among the troops were one killed and five wounded. On Monday, the third day, a reconnaissance was made by the General to the northeast of the village for the purpose of learning the exact situation of the enemy, and with a view to preparing for a final attack. The Infantry moved out as on the day before, but advanced further and kept up a constant fire. This practice was good for the men; they understood better the mode of fight followed by their adversaries and were much cooler. The retirement to the camp was, as usual, followed up by the enemy, the firing being, at times, quite warm. The casualties on this day were four wounded, including one officer.

The morning of Tuesday, the 12th of May, the fourth day, dawned bright and warm. The General made a demonstration in the direction of the ground reconnoitred by him the day before, taking with him all the mounted men, one gun of "A" Battery and the Gatling. On reaching his destination, he dismounted some of the men and firing began with all arms. The rifle pits at this point were found to be filled with the enemy and a heavy firing was kept up. During this firing a man was seen riding furiously towards the General waving a white flag; he proved to be one of Riel's white prisoners, and was the bearer of a note from Riel stating that if the women and children were killed he would massacre the prisoners. The answer was that if the location of the women and children was pointed out no shot or shell would be fired at it. Immediately following, another messenger, also a white prisoner, came up on foot with a duplicate letter. One of these men, a Mr. Astley, a Civil Surveyor, gallantly returned as he had promised to do; the other man did not return.

The General returned with a loss of one killed, an officer of the intelligence corps, and on arriving at the camp he learned that owing to a strong wind blowing the firing of his party had not been heard, thus defeating the purpose of his movement—it having been arranged that the attack by him which would have the effect of drawing the enemy from the rifle pits at the front was to be the signal for a general advance. After dinner the Infantry moved out, and it soon became apparent that the men were determined not to be held at bay any longer, for a general advance began almost simultaneously. The pace increased as they went on, and ended with a charge which carried the enemy's position; the prisoners were released, the enemy fled and the headquarters of the rebellion came into the hands of the victorious force. The troops behaved with the utmost dash and gallantry; each corps seeming to vie with the others in its eagerness to close with the rebels, and they proved their fitness for the arduous and trying duties that had been imposed upon them.

The casualties of this day were five killed, among whom were four officers, and twenty-five wounded, including two officers. A large number of important papers and documents were also secured. The loss of the rebels during the four days' fighting was fifty-one killed and one hundred and seventy three wounded, of whom forty-seven were killed and one hundred and sixty-three wounded on the last day. Many prisoners were taken and for several days men were constantly coming in and surrendering their arms. A thorough search was made for Riel; and he, fearing to fall into the hands of the troopers who were in search of him, gave himself up. This was on the 15th of May. He had in his possession a letter from the General written the day Batoche was captured, guaranteeing his life if he surrendered, until he was handed over to the civil authorities. Riel was sent down under strong escort to Regina and there delivered up to the civil power. The wounded were sent by steamer to the Hospital at Saskatoon, and the column then crossed the Saskatchewan and moved on towards Prince Albert—situated near the junction of the north and south branches of the Saskatchewan. Prince Albert was reached on the 20th of May and the troops received a warm welcome from its inhabitants, who had been cut off for two months from all telegraphic and mail communication, and, although protected by a force of 200 Mounted Police, under command of Lieut.-Colonel Irvine, and a local corps, were in a constant state of anxiety and suspense. Although no attack had been made upon them a disaster to General Middleton's Column would probably have brought on them an overwhelming force of the rebels. After a delay of less than two days the Column moved towards Battleford, partly by steamer and partly by land, arriving there on May 24th.

The plan of campaign arranged by General Middleton had been as follows: to move the principal Column, under his own command, direct to Clark's Crossing, a telegraphic station and ferry on the South Saskatchewan, about forty miles by trail from Batoche; a second Column under Lieut.-Colonel Otter to start from Swift Current, a C. P. R. station some 150 miles to the westward of Troy, or Qu'Appelle Station, and a few miles from the south branch of the Saskatchewan—this Column to proceed along the west bank of the river and to meet that of the General at Clark's Crossing. If the enemy was not found there, then both Columns were to proceed to Batoche, keeping the river between them. After Batoche had been captured, one Column might, if necessary, march to Prince Albert and the other push on to Battleford, to which place the General purposed sending, at the beginning, a re-enforcement of Mounted Police under command of Lieut.-Colonel Herchmer—the whole of the Mounted Police Force having been put under the General's command. A third Column was to be formed at Calgary under command of Major-General Strange, late R. A., who had placed his services at the disposal of the Government. This Column, after over-awing the Indians in the district, would move on to Edmonton and proceed down the North Saskatchewan to Fort Pitt, where it would be met by General Middleton, who would then proceed with it to follow up and dispose of Big Bear, and this, it was expected, would end the rebellion.

The Battleford Column. The Column under Colonel Otter, assembled at Swift Current, consisted of the following:

N. W. Mounted Police (one gun) under Lieut.-Colonel Herchmer............	50 men.
"B" Battery R. C. A., Major Short (two guns)...............................	113 "
One-half "C" Company I.S.C., Lieut. Wadmore...............................	49 "
G.G. Foot Guards, Captain Todd.......	51 "
"Queen's Own Rifles," Lieut.-Colonel Millar....................................	274 "
Scouts	6 "
Total of all ranks	543 "

In consequence of the alarming reports from Inspector Morris, the officer in command of the N. W. M. P. at Battleford, as to the imminent and immediate danger that place was exposed to, the General felt it necessary to direct the Column under Lieut.-Colonel Otter to march straight to Battleford. Later on the General knew that the danger had been very greatly over-stated, and it was a subject of much regret to him that his original plan had not been carried out. The Battleford Column left Swift Current on the 13th April, but was prevented from crossing the Saskatchewan, some twenty-five miles distant, until the evening of the 17th. The march was resumed on the 18th, and, without any event of importance occuring, on the evening of the 23rd, the Column halted within three miles of Battleford. The distance was accomplished expeditiously, the last part, from the Saskatchewan Ferry, 160 miles, being made in five days and a half. The country traversed was a vast and unoccupied prairie, covered in the summer season with luxuriant vegetation. The train was a long one, for, in addition to the twenty-five days' rations, twenty days' oats, ten days' hay and five days' wood, waggons were taken sufficient to carry the greater part of the Infantry. The waggon train (200) increased the strength to 745 officers and men, with 450 horses.

Battleford is situated on the Upper Saskatchewan, at its junction with Battle River, and some 200 miles north of Swift Current. The source of danger here was the proximity of Poundmaker's Indians. This Cree Chief was looked upon as one of the most astute of the Indians, and as not likely to commit himself to the rebellion unless well assured of success; although some of his band had been committing depredations. Several settlers had been killed, stock had been driven off and houses pillaged and destroyed. Word was sent to Battleford of the Column's arrival, but it had scarcely camped before it was found necessary to send out the N. W. M. P. and Scouts to drive off a party of Indians then engaged in destroying property near the town. Next day the camp was moved to near Government House, opposite the town, and the garrison taken over, which consisted of the following:

N. W. M. P., Inspector Dickens..........	43	men.
Battleford Rifle Company, Captain Nash.	45	"
Home Guards, Captains Wild and Scott..	134	"
Making a total of..................	222	"

Between three and four hundred of the inhabitants, who had been living within the barrack square, now returned to their homes as soon as the column had been moved across the river into the town on the 8th of May, one company being left in occupation of Government House. During the occupation by Colonel Otter's Column, that officer having learned that a force of Cree and Stoney Indians, numbering about two hundred men, were camped near the reserve of the former tribe, some thirty-eight miles from Battleford, and having been informed that Poundmaker was hesitating between peace and war, the latter to result should he obtain assistance from Big Bear's tribe, felt it necessary to take such action as would compel Poundmaker to declare himself and so prevent a junction of the forces of the two chiefs. Accordingly a reconnaissance in force was determined on, and on the 1st of May, at 2 p.m., he left Battleford with seventy-five Mounted Police, of whom fifty were mounted; eighty of "B" Battery, R.C.A.; forty-five "C" Company, I.S.C.; twenty Governor-General's Foot Guards; sixty Queen's Own Rifles (including the ambulance corps of the same regiment); forty-five of the Battleford Rifles; and one Gatling Gun, with two seven-pounders belonging to the Police—the latter selected as being more easy of transport than the nine-pounder guns of the R.C.A. A train of forty-

Lieut.-Colonel W. D. Otter.

eight waggons was taken to carry the men, rations and stores.

The force halted at 8 p.m. for four hours, until the moon rose, and then pushed on through the night, reaching at day-break the Indian's camp which was seen on the higher of two hills, partially surrounded by a deep ravine with a large creek—now so well known as Cut Knife Creek—running through it. Crossing the creek the advanced guard of Scouts and Police were almost at the top of the lower hill before their presence was discovered and the general alarm sounded. The crest of the hill was hardly gained before firing began. The Police immediately extended on the brow; the guns were pushed forward (supported by "B" Battery men) into the same line, and opened fire with shrapnel upon the camp. The Indians, not expecting an attack, were evidently taken by surprise, but very quickly gathered themselves together. The fight then became general, and the troops behaved well when fairly settled down to their work. Early in the engagement the trail of one of the guns gave way, rendering it useless, and later a similar calamity befell the other one. At 11 o'clock, that is, six hours after the fight had begun, it was found that although the flanks and rear were clear the position was not tenable, both guns being practically useless, and the numerous wounded requiring attention. It was also believed that the Indians in camp had received the re-enforcements from Big Bear, as the number engaged appeared to be very much greater than was supposed. Colonel Otter concluded to withdraw and return at once to Battleford in case a counter attack might be made on that place. The wounded and dead, with the exception of a man of the G.G. Foot Guards, whose body had rolled into a deep ravine, were placed in the waggons, the creek was crossed in safety, and the various corps withdrew from their respective positions. The enemy did not follow, although had they done so much delay and loss of life might have resulted as the country was favourable to them. Battleford was reached about ten o'clock at night.

The casualties were eight killed and fourteen wounded. The movement which led to this engagement was made without orders from General Middleton. The force at Battleford, including the original garrison, was kept engaged in patrolling the district to keep open communication for supplies, and in searching for information regarding the enemy. A supply train of twenty ox and three horse teams were captured about fifteen miles from Battleford by the Indians, and a patrol of police was attacked by a superior force of Indians and obliged to retire with the loss of one killed and one wounded.

The Alberta Field Force. At the outbreak of the rebellion anxiety prevailed among the districts in this part of the country. Some of the most important of the Indian tribes, however, in the neighbourhood of Calgary proved loyal and this saved the Government from much embarrassment. The following letter, dated 11th April, 1895, from Crowfoot, Chief of the Blackfeet tribe, to the Government, was read in Parliament:

"On behalf of myself and people I send through you to the Great Mother the words I have given to the Governor at a council held, at which my minor chiefs and young men were present. We are agreed and determined to remain loyal to the Queen. Our young men will go to work on their reserves and will raise all the crops we can, and we hope the Government will help us to sell what we can't use. Continued reports and many lies are brought to us and we don't know what to believe, but, now that we have seen the Governor and heard him speak, we will shut our ears and only listen to and believe through the Governor. Should any Indians come to our reserves and ask us to join them in war we will send them away. I have sent messengers to the Bloods and Piegans who belong to our treaty to tell them what we are doing and what we intend to do about the trouble. I want Mr. Denny to be with us and all my men are of the same mind. The words I sent by Father LaCombe I again send: 'We will be loyal to the Queen whatever happens.' I have a copy of this and when the trouble is over will have pride to show it to the Queen's officers; and we leave our future in your hands. We have asked for nothing, but the Governor has given us a little present of tea and tobacco. We will tell you what other talk we had at our council. It is all good, not one bad word.

CROWFOOT."

But it was different in the vicinity of Edmonton, situated on the North Saskatchewan. Messages imploring assistance had been received at Calgary; the Indians, having risen, destroyed farms, plundered all food supplies and at Frog Lake committed atrocious murders. This latter place, some thirty miles from Fort Pitt, contained a Hudson's Bay Post and a Roman Catholic mission, and was the headquarters of an Indian agency. It was surrounded by numerous tribes of Indians and among the most conspicuous of the chiefs was Big Bear. This Chief had before given trouble to the N. W. M. P. and he and his braves were the leaders of the rebellion at this point. When the news of the Duck Lake fight reached them they immediately went on the war-path—doubtless in accordance with the programme arranged by Big Bear on his visit to Riel a few months before. He and his band visited, at day-light on the morning of 2nd April, the Hudson's Bay store and demanded provisions; other stores were also visited and similar demands made. It was the day before Good Friday and the people were assembled in the church for early morning service. They were rudely disturbed by the Indians, who followed them out and shortly afterwards shot down and murdered nine men, including the two priests—the latter while ministering to dying men—besides carrying off a number of women and children, among whom were the families of some of the murdered victims.

A local force was at once organized at Calgary, and on 20th April the advance force left under the personal command of General Strange. It was composed of four companies, 65th Battalion, 160 strong, under command of Lieut.-Colonel Hughes, and a mounted detachment under command of Major Steele, with 20 N. W. Mounted Police and 40 Scouts. This small force had to guard a long line of 175 waggons and carts unavoidably extending at times a distance of one and one-half to two miles. Edmonton was reached on the 1st of May after a march of much hardship, snow-storms being encountered and rivers and morasses crossed. But in spite of these great difficulties the long march was finally accomplished in eleven days. On the 5th two companies of the 65th, with Major Steele's Cavalry, marched to Victoria, 74 miles down the North Saskatchewan River; and on the same day there arrived the remainder of the right wing of the 65th (half a Company having been left at Red River) and a nine-pounder gun, with Major Perry and a party of twenty men of the N.W.M.P. One Company of the 65th was ordered to garrison Fort Edmonton, and one Company to garrison Fort Saskatchewan, distant some 20 miles down the River. On the 7th a Company of the 65th marched to Battle River aud half a Company to Peace Hill Farm. On the 8th Lieut.-Colonel Hughes, with the remainder of the 65th, marched towards Victoria. The defences of Fort Edmonton were strengthened, food supplies provided and scows constructed, and on the 10th May there arrived the 91st Winnipeg Light Infantry under command of Lieut.-Colonel Osborne Smith, with the Alberta Mounted Rifles and a further convoy of stores.

The plan submitted by General Strange to General Middleton was that he (General Strange) should proceed eastward, and the Battleford Column westward until communication should be opened, and then attack from both sides either Poundmaker or Big Bear, or both united, as the case might be. On the 13th all stores were embarked, but, in consequence of a gale of wind, the troops did not go on board. The transport waggons and all horses, except the six horses for the gun team, were sent forward to Victoria under escort of a detachment of the N. W. M. P. On the next day, the 14th, a start was made; the General and staff, with the Winnipeg Light Infantry, and a nine-pounder gun with horses, in five scows; Scouts in canoes leading the advance. A ferry boat with wire rope, windlass and appurtenances accompanied the expedition, so that the forces could operate on either side of the River as might be found necessary. The land force moved by the north bank of the River and kept communication open by the Scout Cavalry. Fort Saskatchewan was reached on the 15th, and Victoria on the 16th; on the 20th the forces left Victoria, the 65th Battalion by river and the Winnipeg Light Infantry, Cavalry and Artillery, by land. They arrived at Frog Lake on the 24th, where the bodies of those murdered by the Indians were found, and hastily buried.

The force reached Fort Pitt the same evening and found the place had been fired and was still burning. Fort Pitt, a Hudson Bay post, situated on the North Saskatchewan some 200 miles east of Edmonton, and nearly 100 miles west of Battleford, was, at the outbreak of the rebellion, garrisoned by a small force of 25 N.W.M.P., under command of Inspector Dickens (son of the celebrated novelist). After the Frog Lake massacre Big Bear and a party of his Indians, some 150 in number and mostly mounted, laid siege to the place and demanded that the Fort be evacuated and the arms given up. Three Scouts who had gone out, in attempting to return, were fired upon near the Fort; one was killed, a second badly wounded and his horse killed, and the third escaped for a time by galloping off but was afterwards captured. Thinking the wounded man was dead, the squaws and boys were going to take his body but were fired upon by the Police, and he managed to get into the Fort. In this brush two Indians were killed. Finding it impossible to hold the place it was abandoned on the 15th April; the Hudson's Bay employés and some others (22 in number) surrendered to Big Bear; the Police, escaping by means of a scow, reached Battleford on the 22nd after enduring great hardships and dangers from the ice running in the river and from the intense cold. Major Steele's command and some Scouts were sent out. The Scouts on their return reported traces of the Indians, and that a collision with Major Steele's forces had occurred in which one Indian was killed; and that there were evidences of the presence of a large body not far off. On the evening of the 27th, leaving a Company of the 65th to fortify and protect what remained of Fort Pitt and the camp and stores, the General marched out with a force consisting of 197 Infantry, rank and file, and 27 Cavalry and one 9-pounder gun. No tents were taken, and every effort was made to reach the enemy quickly, waggons being used and also the scows. On coming up with Major Steele's command the enemy was found occupying a very advantageous position and signalling for re-enforcements. An attack was made immediately and the enemy, driven from its position, was followed up. Darkness coming on, the troops bivouacked and at daybreak next morning moved forward, finding numerous traces of recent trails used by the Indian forces in every direction. At 7.30 a.m. the latter were found occupying a very strong position in the forks of the Red Deer and Little Red Deer Rivers, and were again attacked. Finding a direct attack in front impracticable an attempt was made to turn the enemy's right flank, but they were protected by an impassable morass, and it having been ascertained that the opposing force was at least 600 strong and was beginning to get into the rear of the attacking troops a retirement to more open ground was made. This was done with perfect deliberation, and Fort Pitt was reached in due time. The scene of this engagement is called Frenchman's Butte. Two men of the 65th and one policeman were wounded, the former seriously. On the 30th of May the camp was moved east and on the 2nd of June a number of relieved prisoners were brought in. On the following day General Middleton arrived in camp.

Major-General Thomas Bland Strange.

Meanwhile, General Middleton's Column had left Prince Albert by steamer and trail for Battleford on the 22nd of May. On the 23rd, as the steamer *Northwest*, on board of which was the General, was proceeding up the North Saskatchewan River, a canoe came out from the bank and ran alongside and an Indian, accompanied by a white man, came on board. The Indian proved to be a messenger from Poundmaker; the white man a prisoner captured by the Indians who acted as interpreter. The Indian handed the General a letter written in English which read as follows:

"Eagle Hills, May 19th, 1885.

Sir: I am camped with my people at the east end of the Eagle Hills, where I am met by the news of the surrender of Riel. No letter came with the news so that I cannot tell how far it may be true. I send some of my men to you to learn the truth and the terms of peace, and hope you will deal kindly with them. I and my people wish you to send us the terms of peace in writing so that we may be under no misunderstanding, from which so much trouble arises. We have twenty-one prisoners, whom we have tried to treat well in every respect.

With greetings,
POUNDMAKER."

The following was the reply sent by the General:

"Poundmaker: I have utterly defeated the Half-breeds and Indians at Batoche, and made prisoners of Riel and most of his Council. I have made no terms with him, neither will I make terms with you. I have men enough to destroy you and your people, or at least to drive you away to starve and I will do so unless you bring in the teams you took, and yourself and councillors, with your arms, to meet me at Battleford on Monday the 25th. I am glad to hear you have treated the prisoners well and have released them.*

(Signed)
FRED. MIDDLETON, Major-General."

On the next day (Sunday), 24th May, the General arrived at Battleford and found Lieut.-Colonel Otter there with his Column, and Inspector Dickens, N. W. M. P., who had abandoned Fort Pitt and had taken over the command from Inspector Morris. On the following day, the 25th of May, there was a parade of all the troops in celebration of the Queen's Birthday. Next day, the 26th, Poundmaker and his people came in and a "pow-wow" was held about one p.m. in front of the camp. The spectacle was an interesting one, the Indians, in war-paint and some fantastically dressed, to the number of about seventy, squatted themselves down in a semi-circle in front of the General, who was seated in a chair, having standing about him, also in a semi-circle, all his officers, the whole completely encircled by the men of the force. Poundmaker, who was a tall, fine looking Indian, opened the proceedings by a long oration in the Cree tongue, which was translated into English by the General's interpreter. The speech was of the usual Indian character, flowery and embellished with allegories. In substance he stated that he knew little of what was going on; and that he should be commended for his efforts in striving to keep his young braves quiet. He was followed by several of his braves who spoke in a rambling sort of way. A ludicrous incident here occurred. A squaw, old and dirty, came forward and wanted to make a speech. She was told that, like the Indians themselves, the white people did not admit women to their councils in war time. The crafty old woman replied that they, the whites, were ruled by a woman!

The General spoke briefly, and went on to say that Poundmaker and four of his braves would be arrested; that the others could return to their reserve, first giving up the men who had committed two deliberate murders of white men a short time before. Upon this, a brave wearing a European woman's straw hat, with ribbons, stepped out of the semi-circle, and sitting at the General's feet which he grasped with his two hands, confessed to one of the murders. Strangely enough this man's name, when translated, was "the man without blood." Another Indian then stepped out, and, stripping himself to his waist, confessed to having committed the other murder. This ended the affair and the prisoners were sent off to Regina.

The next day the rest of the Column arrived by steamer, under command of Lieutenant-Colonel Van Straubenzie; and there also came in from Fort Pitt a small party of Mounted Police under the command of Major Perry, which had been sent out by General Strange for information respecting Big Bear. A steamer with supplies and a Company of the 90th was at once sent off to Fort Pitt, but when half-way there were met by a messenger from General Strange in a canoe, with an account of his fight with Big Bear. The steamer at once returned for further orders, first landing some North-West Mounted Police who were on board. The General was somewhat disappointed on receiving this information, as had General Strange waited for his arrival a decisive blow might have been struck. Orders were immediately issued for the whole of General Middleton's Column to leave next day (the 30th) for Fort Pitt by steamer, except the mounted part, which was to march by the trail on the south bank—Lieut.-Colonel Otter and his Column remaining at Battleford. Accordingly, next morning, the force started in three steamers and the day after, when within a few miles of Fort Pitt, Major Dale, General Strange's Brigade Major, came on board with the information that the Alberta Column had left Fort Pitt and was then camped some twelve miles off. Major Dale had with him a number of escaped prisoners who, during the confusion incident to the fight at Frenchman's Butte, had made off and had met him.* On the following day General Middleton landed, and with a small escort rode off to General Strange's camp; leaving orders for the troops to dis-embark and camp where they were. He found that General Strange had sent Major Steele to follow the trail of Big Bear; and another party by another trail. This latter detachment came across a party of Indians with some prisoners, among whom were the widows of two of the men murdered at Frog Lake who had been in captivity since the 2nd of April. It should be stated to the credit of the Indians that in no case had their white women prisoners been maltreated.

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*NOTE. The interpreter informed the General that the teamsters had been released before he started.

General Middleton returned to his own camp by the river; and next morning, having directed Lieut.-Colonel Van Straubenzie to move the camp to Fort Pitt, he started back to General Strange's camp with all his mounted men, viz.: the N. W. M. P., Boulton's Scouts, the Surveyors, and Brittlebank's (late French's) Scouts; a party of 25 Artillerymen, one Gatling, and 150 Infantry, selected from the Royal Grenadiers, 90th Battalion, and Midlanders. Early next morning news came that Major Steele had caught up with Big Bear's party crossing a ford and had killed five of them—three of his own men being wounded. A determined pursuit of Big Bear was now instituted. The country to be traversed was of the very worst possible description, being made up of woods, streams, swamps and muskegs, thickly infested with musquitoes and "bull-dog" flies.

The pursuit continued for many days, during which time hundreds of miles were travelled. Other portions of the force, including the Battleford Column, were employed to assist in the same work, and rendered good service. It was early found necessary to leave the Infantry behind so as not to delay the mounted contingent. The chase was a warm one—camps recently occupied by Big Bear being found from time to time, and, so hasty was his flight that furs, coats, food and arms were left lying about and five partially buried bodies of his braves, killed or mortally wounded in the fight with General Strange, were seen. Traces of the white prisoners were also found; boxes, torn photographs, bits of coloured wools, twisted and tied to the bushes; and sometimes scraps of paper, stating that the prisoners were all right. On the 18th June the General received news that all the prisoners had been released, and were on their way to Fort Pitt, which place they reached on the 22nd June. A few days later the intelligence came that Big Bear's band had broken up; so that with Batoche captured, Riel and Poundmaker prisoners, Big Bear powerless and a fugitive, and all the prisoners released, General Middleton considered that his work was nearly done, and began to make arrangements for breaking up his Force.

By the 3rd of July the last of the troops at Fort Pitt had embarked in the steamers, excepting the Winnipeg Light Infantry, which was left behind to gather in arms and prisoners—perhaps Big Bear himself. On the way down the River the General had the satisfaction of receiving the report that Big Bear had, on the 2nd July, given himself up at Fort Carlton to a small detachment of Mounted Police. This completed the perfect success of the campaign; but the joy was damped by the untimely death of Lieut.-Colonel Williams, M.P., commanding the Midland Battalion, who died on board one of the steamers from the effects of a chill and fever. The following is from the General Order issued by General Middleton, and with which he took leave of his Force:

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*NOTE. A subsequent visit to this place disclosed the fact that the Indians had left in great haste after the fight, as the gully below was full of broken and sound carts, harness, old bedding, blankets, cooking pots, flour, bacon, etc.

"In thus completing the breaking up of the North-West Field Force, which has been under the immediate command of Major-General Middleton during the late campaign, he cannot let the officers and men comprising it separate without expressing his great satisfaction with them. During the whole time he has not had to assemble one court-martial; and in fact there has been an almost total absence of crime. The troops have had great hardships to undergo and real difficulties to overcome, and have borne and met them like men, with ready cheerfulness and without complaint. They, as untried volunteer-soldiers, have had to move in a country where an extraordinary scare existed, and against an enemy with whom it was openly prophesied they would be unable to cope unless with great superiority of numbers. The scare they disregarded, as shown by the fact that during the whole three months not more than two or three false alarms took place in camp; and the prophecy they falsified by beating back the enemy with a fighting line only equal, if not inferior, to him in numbers. Each regiment, corps or arm of the service has vied, one against the other, and each has equally well done its duty; not forgetting the Transport service which, under its two able officers, has so well aided our movements; the Medical department, which has been so efficiently directed; and the chaplains, who have so carefully and assiduously ministered to our spiritual comforts. The Major-General, in taking farewell of his old comrades, begs to wish them all happiness and success in their several walks in life, and to sincerely thank them, one and all, for having by their gallantry, good conduct and hard work enabled him to carry to a successful conclusion what will probably be his last campaign."

To those Corps who, through no fault of theirs, had not an opportunity of taking part in any engagement, equal credit with their more fortunate brethren is due for the alacrity with which they responded to the call to arms, and in their respective stations performed duties which, though not so conspicuous, were none the less important. Lines of communication had to be kept open and supplies to be forwarded, and the very presence of these troops without doubt had a deterring influence on the Indians in whose vicinity they were stationed, and whose sympathies in many cases were with their brethren who were openly opposing the soldiers of the Queen. The following shows the forces at the disposal of General Middleton and their stations in the beginning of May. These were, in addition to the Corps that were then under the personal command of the General, and of the Column commanded by Lieut.-Colonel Otter:

MAJOR-GENERAL STRANGE'S COMMAND.

	Strength.
At and about Calgary and Edmonton.	
Winnipeg Light Infantry Battalion, Lieut.-Colonel Osborne Smith, C.M.G.	336
9th Battalion (French-Canadian, raised for the occasion), Lieut.-Colonel Amyot, M.P.	250
65th Battalion (French-Canadian), Lieut.-Colonel Ouimet, M.P.	340
Stewart's Rangers (raised for the occasion), Major Stewart	50
Mounted Police, Major Steele.	67
Swift Current.	
7th Battalion Fusiliers, Lieut.-Colonel W. Williams	350
Halifax Provisional Battalion, Lieut.-Colonel Bremner	350
Midland Provisional Battalion, Lieut.-Colonel A. T. H. Williams, M.P.	340
Land Surveyor's Scouts (raised for the occasion), Captain Dennis	50
Qu'Appelle (Troy).	
91st Battalion (newly raised), Lieut.-Colonel T. Scott, M.P.	252
Fort Qu'Appelle.	
York and Simcoe Provisional Battalion, Lieut.-Colonel O'Brien, M.P.	360
Touchwood.	
Cavalry School Troop, Lieut.-Colonel F. Turnbull	40
Winnipeg Cavalry, Captain Knight	40

Humboldt.

Governor-General's Body Guard, Lieut.-Colonel G. T. Denison	70
Total	2,895

In addition to these the following were also on service :

St. Albert Mounted Rifles, Capt. Samuel Cunningham (local).

Montreal Garrison Artillery, Lieut.-Colonel W. R. Oswald, stationed at Regina.

Moose Mountain Scouts, Captain G. W. R. White (local), stationed at Moose Mountain.

Yorktown Militia Corps, Major T. Charles Watson, stationed at Moose Mountain.

The following is a list of the Officers who were killed and wounded :

KILLED OR DIED FROM WOUNDS.

Fish Creek.

Lieut. Charles Swinford	90th Battalion.

Batoche.

Capt. John French	French's Scouts.
Capt. E. L. Brown	Boulton's Scouts.
Lieut. W. C. Fitch	Royal Grenadiers.
Lieut. A. W. Kippen	Intelligence Corps.

WOUNDED.

Duck Lake.

Capt. Moore	Prince Albert Volunteers.

Fish Creek.

Capt. W. Clarke	90th Battalion.
Capt. M. Gardiner	Boulton's Scouts.
Capt. H. E. Wise	Staff.
Lieut. A. E. Doucet	Staff.

Cut Knife Hill.

Lieut. Oscar C. Pelletier	9th Battalion.

Batoche.

Major G. D. Dawson	Royal Grenadiers.
Capt. F. F. Manley	"
Capt. James Mason	"
Capt. G. L. Garden	Intelligence Corps.

The military part of the Rebellion having now ended, public attention became centered on the trials of Riel and those of his associate Half-breeds and Indians who were confined in prison. Riel was tried at Regina for High Treason. The trial began on the 20th July, 1885, and lasted some ten days. The prisoner was defended by able Counsel and he made several lengthy and eloquent appeals on his own behalf. The verdict was "Guilty" and he was sentenced to be hanged on the 18th September following. An unsuccessful appeal was made before the Court of Queen's Bench of Manitoba, and also to the Judicial Committee of the Imperial Privy Council. As a last effort, a petition for a medical commission to try the sanity of the prisoner was presented but produced no change, and the sentence was carried out on the 16th November in the same year. A number of Half-breeds received sentences for terms of imprisonment varying from one to seven years. Eight Indians were hanged for murder and a number imprisoned. Of these latter the case of Poundmaker excited the most interest. He was found guilty of being a party to acts of rebellion and plundering and sentenced to three years' imprisonment in the Manitoba Penitentiary. On being sentenced he said to the Judge: "I would rather prefer to be hung at once than to be in that place." He died in prison before his term had expired. A medal was issued by the Imperial Government to all the troops who took part in the suppression of the Rebellion with a clasp, "Saskatchewan," for those present at any of the engagements. The Minister of Militia, the Hon. Adolphe P. Caron, and Major-General Middleton received the Order of K.C.M.G., and the latter the thanks of the Dominion Parliament and a grant of $20,000. This narrative of the Rebellion could not be more appropriately closed than by again quoting from Lord Melgund's account :

> "The military experience gained will be valuable. When the campaign commenced the Militia Department knew nothing of the capabilities of its officers in the field ; now, many reputations have been made, and it will know in future what commanders it can rely on. The faults of the Militia system have been brought into relief, and every good Canadian soldier must hope that the Department which has done so well will seize the opportunity of disallowing, once for all, the unmilitary outside influences, which, through custom, have so often prevailed in purely military questions. It has been General Middleton's lot to command the first volunteer or civilian soldiers who have been in action, and most gallantly have

men and officers done their work. The men of his force were almost universally of the same class as our English volunteers—clerks in offices, mechanics and tradesmen. They were not soldiers by trade. Excellent material, splendid marchers, apt to learn, possessed of much handiness and ingenuity, especially with the axe, but unaccustomed to the work required of them, and with no time allowed them to gain experience, they went straight from their homes into action. The risk of much loss of life in a force so composed is an exceptionally heavy risk for a commander to incur, and no man in General Middleton's Column is likely to forget their chief's generous solicitude for the safety of his troops. An unseen enemy is always a trying one especially for an inexperienced force.

As a military achievement the success of the campaign has been brilliant. The Hon. Mr. Caron, Minister of Militia, may justly be proud of the Department which between the 23rd of March and the 20th of May placed 4,419 men in the field, the whole of which force, with the exception of the Winnipeg Corps and the irregular mounted troops, were sent from Eastern Canada. A complete system of transport for three Columns marching at great distance from each other had to be organized; and, six weeks after General Middleton's departure from Fort Qu'Appelle, Riel had been brought a prisoner into his camp. From Ottawa to Qu'Appelle is 1,635 miles. From Qu'Appelle to Batoche is a march of 243 miles. Lord Wolseley left Toronto on the 21st May, 1870, and arrived at Fort Garry on the 24th August, three months. In 1885 the last troops ordered out left Montreal for the front on the 11th of May, and arrived at Winnipeg on the 20th of May, nine days. So much has fifteen years of civilization and a railway done for Canada."

Major-General Ivor J. C. Herbert, C.B.

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SECTION IV.

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